HISTORY

OF

WESTERN MASSACHUSETTS.

THE COUNTIES OF

HAMPDEN, HAMPSHIRE, FRANKLIN, AND BERKSHIRE.

EMBRACING AN OUTLINE, OR GENERAL HISTORY, OF THE SECTION, AN ACCOUNT OF ITS SCIENTIFIC ASPECTS AND LEADING INTERESTS, AND SEPARATE HISTORIES OF ITS ONE HUNDRED TOWNS.

BY

JOSIAH GILBERT HOLLAND.

In Two Volumes and Three Parts.

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PART III.

TOWN HISTORIES.

HISTORY

OF THE

TOWNS OF HAMPDEN COUNTY.

BLANDFORD.

The settlement of the boundary line between Massachusetts and Connecticut, in 1713, threw the town of Suffield into Connecticut. In 1732, the Legislature of Massachusetts Bay, in compliance with the petition of the owners of common and undivided lands in that town, at the time the line was run, granted to them an equivalent tract of six miles square, and this tract is now covered by the town of Blandford. Christopher Jacob Lawton, then of Suffield, became the purchaser of this tract, and, in 1735, conveyed two undivided fourth parts of the township to Francis Wells and John Faye, and another fourth part to Francis Brinley of Roxbury. Messrs. Lawton, Wells, Faye and Brinley thus became equally the proprietors of the township. There is interesting early history contained in the following statement, in the hand-writing of Francis Brinley, not before published:—

"It's generally well known in your parts that Mr. Christopher Jacob Lawton obtained a grant for a tract of land called now Blandford, *alias* New Glasco, and in the time of it, in order to carry on the settlement, took in two partners for one-half, viz: Capt. Francis Welds and Mr. John Fay. Some

time after, I bought of said Lawton one-half of his remaining half, (exclusive of all charges) which entitles each of us to one-quarter part. But I should have observed, before I was concerned they had agreed with 45 families to settle it, from a place called Hopkinton, and articled with them, amongst whom was one Hugh Hamilton, who could not go by reason he could not sell his interest there; so, by much importunity of him and his friends, being a man pretty well approved amongst them, I purchased his farm, (and one of his neighbors') to get them up to Glasco, and I soon sold them to loss. However, I gave them obligations for money and lands in Glasco. The money part I long since paid, and this man, if I remember right, was to have 300 acres, and (to oblige him, which he was to impart to no one living,) I promised him to choose out of one of my lotts, when I could certainly know where my right was; and accordingly, a surveyor was appointed to divide it, and lay it out in 500-acre lotts, and before he had finished it, or even markt and bounded them, the General Court overhald the grant, (which made some disturbance) and ordered a committy, and had it new surveyed, and found Mr. Lawton had a mile or thereabouts more than was conformable to their grant. But finally they granted the overplus, as I took it, to all of us, on condition that we settled sixteen famelys more. But how it happened I know not, this second grant was done in Welds' and Fay's names only. But they have always told me and Lawton that we were and should be equally entitled to it with them, and that they would give us a quit-claim, in order to make good a division we were about to make above mentioned, but they have nev er done it, (more than by promise) though often requested. This I told said Hamilton, and others concerned in Glasco, three or four years agoe, and hearing he was uneasy and threatening, I wrote him I was willing to doe it, if he'd appoint when, but I thought it was a pity to let him pitch at uncertainty, and I always was and am as willing to doe it (and doe him justis) as he can be to have it, and it has been retarded on no other account on my side. But such are the circumstances often in such new settlements, that it's almost impossible—if men are soe unequal in their demands, without the least injury don to them. But by what I can learn, what has moved him to this resentment, or at least to give a handle to it, is as I have sold to four men a lott of 470 acres, in order to perform my quarter part of the settlers to the last grant above mentioned, in order to qualify me to my full quarter part as above hinted, with Welds and Fay, that there might not any longer remain any difficulty not being named in the second grant, and I have sold for £70 less than others,

in order to perform my part therein, with a long credit. Now behold nothing will serve said Hamilton, as I am told, but 300 acres out of that lott which I can't recall."

This statement, evidently made to an attorney, was drawn out by a suit commenced by Hamilton, and incidentally tells some of the most important facts touching the earliest history of the town. However fairly Mr. Brinley was disposed to deal with Mr. Hamilton, he states one fact connected with the survey of the town more mildly than it will bear. The surveyor employed by the four proprietors (probably under the direction of Mr. Lawton) surveyed a township seven miles square, instead of six, the limit of the grant. The Legislature doubtless became aware of this operation, and obliged the proprietors to procure fifty settlers immediately, as an offset to the slice taken without liberty. Of these, were the Hopkinton men, spoken of by Mr. Brinley, with one of whom he had his difficulty. The settlers were promised two sixty-acre lots, "one of which should be located on the main street as it now runs, and the other in the Easterly part of the town, well known by the name of the second division." Previous to the emigration of the mass of settlers, a number of young men went forward as pioneers, to select a route, and erect habitations. They reached the center of the town in the latter part of April, 1735. They were welcomed by a terrible snow storm, that continued three days, and inflicted great suffering upon them. In the following Autumn, came the "first families," Hugh Black and his family being foremost. The following are among the earliest family names:—Reed, McClinton, Taggart, Brown, Anderson, Hamilton, Wells, Blair, Stewart, Montgomery, Boise, Ferguson, Campbell, Wilson, Sennett, Young, Knox and Gibbs. Wm. H. Gibbs, a descendant of Israel Gibbs, has written a history of Blandford, in which he states that the first team driven into the town was owned by Israel Gibbs, and was driven, attached to a cart, by Widow Moses Carr. Israel Gibbs, Jr., was the first child born in the town. The first settlers of Blandford suffered very serious hardships.

In 1737, the four proprietors of Blandford who had hitherto owned the township in common, signed a deed of partition, apportioning between themselves the fifty-one

lots into which the town had been divided, Mr. Lawton becoming the proprietor of lots numbered respectively 1, 5, 10, 15, 19, 23, 27, 31, 36, 40, 44, 49, and 32; Mr. Brinley, lots 4, 14, 18, 22, 26, 30, 34, 39, 41, 48, 11, and 12; Francis Wells, lots 3, 7, 21, 25, 29, 35, 37, 43, 47, and 51; and John Faye, lots 2, 6, 9, 16, 20, 24, 28, 33, 38, 45, 46, and 42. These numbers are taken from a printed copy of the deed as found in Gibbs' history, and the aggregate number will be found to fall four short of the number of the 51 lots divided.

The town during its early history was known by the name of New Glasgow, but it took the name of Blandford at its incorporation, April 10, 1741. The name was conferred by Gov. Shirley who had, a short time before, arrived in the province, in a ship bearing the name of Blandford. The town was a frontier town, was less prosperous in consequence of that fact, and received many favors from the General Court. Forty bushels of salt was among the benefactions of the State. In common with other towns in the vicinity, it suffered to some extent from the hostilities of the Indians, in the French and Indian wars. Blandford was the locality of an important fort, erected and sustained by the Government. While the town furnished its quota of men to fight the battles of our Revolution, and paid its taxes, there were several citizens who boldly proclaimed their adhesion to the king, and who were, in consequence, forbidden by the Committee of Safety to pass beyond their farms. The town was a great thoroughfare for the passage of stores Westward during the war, and it is said that the roads were so bad, at that time, that it took twenty yoke of oxen and eighty men to convey a mortar over the hills to West Point. The prisoners who were taken at the battle of Bennington, or, rather, a part of them, passed through Blandford on their way to Boston, and, while in the town, were driven into quarters by a severe snow storm.

Hartford was the market town for Blandford, and its distance and difficulty of access allowed but poor facilities for the acquisition of money. About the year 1807, Amos M. Collins, a merchant of Connecticut, took up his residence in the town, and by holding out inducements to the inhabitants to change their line of industry and produc-

tion, very much enhanced the prosperity of the town. Hitherto, grain and wool had principally been grown, but Mr. Collins wished the people to produce butter and cheese. He even purchased a large drove of cows for their accommodation, agreeing to take his pay in cheese. But the people did not know how to make cheese, and Mr. Collins was obliged to go from house to house and teach them. This changed the whole aspect of affairs, and, from a very poor town, Blandford has been transformed to one of the most thrifty in the County. Mr. Collins remained in Blandford nine years, made $25,000 on his own account, and then removed to Hartford, which city he has since served in the capacity of mayor. Orrin Sage, at present a resident of Ware, succeeded Mr. Collins, and for more than thirty years bought the cheese produced in the town, and built up a character for integrity and benevolence, alike an honor to himself and the mercantile profession.

The first money voted in Blandford for education was in September, 1756, when it was voted "to grant three pounds to be laid out to hyre a school-master." The first regular school was taught at the dwelling house of Robert Black, by a sea-captain, and the early educational movements of the town were very feeble and limited. In 1802, the town was divided into thirteen school districts, the same number which now exists. In 1805, Widow Jane Taggart left a bequest of $1,200 to district No. 3. This sum has more than doubled in amount, and for more than twenty years the district has been enabled to maintain a select school, from the proceeds of the fund. Mr. Gibbs, in his history, publishes a list of about sixty individuals that Blandford has furnished for the colleges. Among these are Artemas Boies, once pastor of the church in South Hadley, J. Hooker Ashmun, who became a professor in the law school at Harvard University, and died in 1833; George Ashmun, of Springfield, who has twice represented his native district in Congress; Samuel Knox of St. Louis; and Patrick Boies of Westfield, late Sheriff of Hampden County.

The first church in Blandford was organized in Hopkinton in 1735, or before the settlers started for their new home. Rev. Thomas Prince of the Old South Church in Boston officiated on the occasion. The people were Irish

Presbyterians, and adopted the Presbyterian form of Government. The church became Congregational in 1800, from the inconvenience attending its first form. The first minister was Mr. McClenathan. The manner in which a large part of his salary was paid is indicated in the following letter:

"Boston, Sept. 14, 1744.

"*Francis Brinley, Esq*:—The people of Blandford have most unanimously invited or called the Rev. Mr McClenathan to be their settled pastor. He has accepted their call, and the Presbytery have appointed his installation on the 5th of next October. In order, therefore, to forward such a good work, and to encourage and assist Mr. McClenathan under his present circumstances, we have advanced him, each of us, thirty-three pounds, cash, old tenor, and given him our obligations to pay him ten pounds old tenor per year for five years to come from the time of his being installed, which is agreeable to what was always promised the first settled minister; but its to be understood the foregoing thirty-three pounds is to be allowed as so much paid towards the five years' salary to Mr. McClenathan, all of which we have thought proper to inform you, being well persuaded of your readiness to aid and give encouragement in a matter of so great importance which we hope will redound to thebenefit of the town in general, and make us forget our former difficulty. We have also engaged to provide two horses and chairs to convey his family to Westfield. We shall depart for Blandford in a few days, in order to get the meeting house finished, and settle what else is needful at the same time. Should be glad to have your company, and assistance in these affairs. You can't be insensible the meeting house must be finished immediately. Please signify your disposition herein, and you'l oblige

"Your most Humble Servants,

Fran: Wells,
John Faye."

On the back of this letter Mr. McClenathan, who was the bearer of the letter to Mr. Brinley, wrote and signed the following:—"Roxbury, Sept. 14, 1744: Conformable to the purport of the enclosed letter, I acknowledge to have received of Mr. Francis Brinley thirty-three pounds." This man was an Irishman, and did not sustain the character of a good minister. He preached only about two years, when he became for a time chaplain in the army. Rev. James Morton, also an Irishman, was installed in

August, 1747, but did not please the people. There were councils many, and there was dissatisfaction much, but he kept his place for twenty years, and was dismissed June 2, 1767. He died in Blandford, October, 1, 1793, aged 79. Rev. Joseph Patrick of Warren, a graduate of Yale in 1767, was ordained June 25th, 1772. His ordination was accompanied by a singular incident. The Presbytery gave him a public admonition for riding from an adjacent town on Sabbath evening, and treated some individuals who had preferred a complaint against him for so doing, to the same censure. He was dismissed in the following December. Rev. Joseph Badger of Wilbraham, a graduate of Yale in 1785, was ordained October 24, 1787. The church had thus been left without a pastor for fifteen years. He was dismissed October 24, 1800, to go to Ohio as a missionary. There he was a very useful man, and died in 1846, at the good old age of 89. Rev. John Keep of Longmeadow, a graduate of Yale in 1802, was ordained October 30, 1805, and was dismissed in 1821. He was an ardent pioneer in the temperance cause. He has since lived successively in Homer, N. Y., and Cleveland, and Oberlin, Ohio. Rev. Dorus Clark of Westhampton, a graduate of Willams College in 1817, was ordained February 5, 1823, and dismissed February 17, 1835. He has since been a pastor at Chicopee, a conductor of a religious press in Boston, and a farmer at Waltham. Rev. Charles J. Hinsdale, the present pastor, was born in Newark, N. J., graduated at Yale in 1815, and was installed at Blandford, January 20, 1836. He had previously been settled at Meriden, Ct.

The Episcopal Church and Society in Blandford had its origin in the preaching of Mr. Badger, whose doctrine of unconditional election was more than a portion of his congregation could abide by, and the disaffected retired and started a new church, after the form of the Church of England. This body maintained preaching for a part of the time until 1830, when it was enabled to erect a church edifice. The church has a respectable fund for sustaining the ministry.

A Baptist Church was formed during the year 1826, consisting of about forty members. Rev. Charles A.

Turner was its first Pastor. He preached several years, but preaching has not been steadily maintained.

The First Methodist Episcopal Church built their meeting house at North Blandford in 1845. Rev. Mr. Bigelow was the first minister. He has been succeeded by Rev. Mr. Braman, Rev. Mr. Sherman, Rev. Mr. Wood and others. A Methodist Episcopal Church edifice was erected in Central Blandford in 1846 and 1847, and a prosperous society at present worship in it. A society of the same denomination exists at "Beach Hill," in the South part of the town, more than half a century old.

Blandford has been represented in the Legislature without any extended intermission since 1787. The Representatives have been as follows:—

Timothy Blair, 1787; John Ferguson, 1789; Reuben Boies, 1792, 1793, and 1794; Jedediah Smith, 1795, and 1796; Reuben Boies, 1797; William Knox, 1799, and 1801; Eli P. Ashmun, 1803, 1804; David Boies, 1805, and 1806; Joseph Bull, 1807; Edward Pincheon, 1808; Samuel Knox, 1811; Alanson Knox, 1812; Alanson Knox, and Andrew Wilson, 1813; Andrew Wilson, and Alanson Knox, 1814; Alanson Knox, and Isaac Lloyd, 1815; Isaac Lloyd, and David Boies, 1816; Abner Gibbs, 1817, 1818, and 1819; David Boies, 2d, 1820; David Blair, 2d, 1821; Reuben Boies, Jr., 1825, and 1827; Alanson Knox, and Israel Cannon, 1828; Reuben Boies, Jr, 1829; Orrin Sage, 1830, and 1831; David Parks, and Lyman Gibbs, 1831; Justin Wilson, and Lester E. Gibbs, 1832; Orrin Sage, and Logan Crosby, 1833, Kilborne Bates, and Milton Boies, 1834; Curtiss Hall, and Russell A. Wilson, 1835; Daniel Collins, and Adam Blair, 1836; S. S. Day, 1837; S. W. Loring, 1839; Horatio G. Lewis, 1840; Watson E. Boies, 1841; Edwin Ely, 1842; Leverett Sackett, 1843, Sharon Bradley, 1844; Vincent Bradley, 1845; Rev. Amos G. Bowker, 1848; Albert Knox, 1849; Justin Wilson, 1850; Chauncey S. Brown, 1851; Samuel Lloyd, 1853.

Alanson Knox was a Senator for Hampden County in 1820, Orrin Sage in 1835 and 1836, and Reuben Boies, Jr., in 1837 and 1838; all residents of Blandford.

The manufactures of Blandford are limited, though considerable manufacturing business is carried on in the North part of the town. The tanning business is pursued by Norton & Ely, who have $6,000 invested, employ 11 hands, and turn out $20,000 worth of leather yearly; by Robinson & Brigham who have $3,000 invested, employ

6 hands, and produce $8,000 yearly; by Alfred Peckham, with $2,000 invested, 5 hands, and a product of $8,000 yearly, and by David Bates with $1,000 invested, 3 hands, and a product of $2,000 annually. The total amount invested in tanneries is $12,000, hands employed 25, total annual product, $38,000. Foot & Kyle have $2,000 invested in the manufacture of bedsteads, employ 2 hands, and turn out $2,000 worth yearly; Daniel Fay has $500 invested in the same business, employs 3 hands, and turns out $1,000 yearly. Joseph Kitman makes $1,000 worth of butter prints, rolling pins, &c., yearly, and Gibbs & Brother $1,400 worth of wooden bowls. Lyman Gibbs has $4,000 invested in a paper mill whose operative force is 4 hands, and whose product is $4,000. Norton & Ely, and Gibbs & Brother have each a team constantly engaged in carting goods, lumber, leather, &c., between Blandford and the depot at Chester Factories, to an aggregate amount of not less than 500 tuns annually.

The amount raised by tax in the town, for 1854, including $700, the amount appropriated for schools, was $2,900. Population in 1840, 1,512; in 1850, 1,515; increase in ten years, 3.

BRIMFIELD.

In the year 1701, Maj. John Pynchon, Capt. Thomas Colton, James Warriner, David Morgan and Joseph Stebbins, all of Springfield, were constituted by the General Court, a Prudential Committee, for five years, to lay out this town, to superintend the allotment of land, and exercise a general control over the affairs of the place. The original grant embraced an area of eight miles square, including the towns of Monson, Wales and Holland. The name of Brimfield was applied, not from any marked physical features, nor to perpetuate the memory of any individual; but simply to designate a tract of land lying East of Springfield.

On the 22d of September, 1701, the Committee, accompanied by about twenty inhabitants of Springfield, visited the region. The trip, at that time, occupied three days. They first fixed upon the elevated ground between Brimfield and Monson, known as Grout's Hill, for the town plot, but the present site was finally adopted, for the reason that,

although within one half mile of the Eastern line of the grant, it embraced the best land. At that time the physical features of the country presented a very different aspect from what we now behold. The fires of the Indian had repeatedly swept over it, consuming the timber, and leaving the hills bare and desolate; while the valley, in which the town is now situated, was covered with a rank growth of grass. Forty years ago, one of the old inhabitants was enabled to point out what were once "hills of corn," grown by the Indians on Indian Mountain, where now there are large trees.

The settlement of the town proceeded slowly, owing, as the committee allege, to the "distress of the war," then waged between France and England; and the General Court, on their representations, extended the time for a further period of four years, and appointed John Pynchon a member of the Committee, in the place of his father, Major John Pynchon, deceased.

In 1717, the General Court, on the petition of the Prudential Committee, extended the limits of the town three miles further East, in order to embrace the good land lying in that direction.

In June, 1723, the General Court declared the preceding grant void, and appointed Hon. John Chandler, Henry Dwight Esq. and Joseph Jennings, a Committee to perfect the settlement of the town, who reported at the session held at Cambridge, September, 1729, adversely to the grants made by the first Committee. This report created great consternation among the settlers, who, in a memorial addressed to the General Court, declared that, if its recommendations were carried out, it would deprive some of them of one-fourth, others of one-half, and others of three-fourths, even, of the lands which they had acquired under the previous Committee. They concluded by declaring that "it would be the highest reflection on the Justice of the Greate and General Court" to deprive them of lands which they had improved "with greate Hazzard of their lives and substance, living on and Defending the same."

This petition was referred in the House, and on the 20th of February, 1730, it was ordered that a copy thereof be served on some of the principal inhabitants, and that they be cited to appear at the next session of the General Court,

and show cause why the report of the second Committee should not be adopted. In the meanwhile, the inhabitants were authorized to exercise all of the privileges of a town; but were restrained from passing any acts, affecting the rights of property. "Capt. John Sherman, a principal inhabitant," was authorized to "Notifye and Warn" the freeholders to assemble at some public place during the succeeding March, for the choice of town officers. Under this authority, the town effected a political organization, March 16, 1731. Robert Moulton was chosen the first Representative to the General Court, and was instructed "to act according to the best of his understanding in the greate and waitty affair at Court, standing for our rights and privileges." From this time until 1740, the right of representation was not again exercised.

On the 18th of June, 1731, the General Court settled the conflicting titles of this town by confirming the grants of 120 acres each, made by the first Committee, to the following persons, viz: Nathaniel Hitchcock,* Ebenezer Graves, David Hitchcock, Benjamin Cooley, Leonard Hoar, Capt John Sherman, David Morgan and Nathan Collins, and one to one of the sons of each of them: to Deliverance Brooks,† Daniel Hubbard, John Atcheson, and one to his son; one to Park Williams, in his own right, and one purchased by him, originally granted to Robert Old; one to John Stebbins, William Wilson and John Charles, and likewise one to each of their sons; one to John Lumbard, David Lumbard, Samuel Hubbard, Peter Haynes, Joseph Haynes, Peter Montague, Henry Burt, Thomas Stebbins, William Nicholls' heirs, Micah Towsley, Elea-

* Nathaniel Hitchcock appears to have been the first settler. The first house was built by him on the grounds now owned by Alfred L. Converse. The original frame, subsequently enlarged, is yet standing. The second, probably, was the old Townsley house, now dismantled, which was erected by David Morgan. The first tavern was built on the hill side, by the Warren road, nearly opposite the house formerly occupied by Rev. Dr. Vaill. Although a blanket served for a door, it is said there was always hospitable cheer within.

† Moses Brooks, a son of this individual, is said to have been the first child born here. This was in 1717.—*Dr. Vaill's New Year's Discourse*, 1821.

zer Foot, William Warriner, James Thompson, Francis Baxter's heirs, George Erwin, Joseph Frost, David Shaw, John, *alias* Daniel Burt, Joshua Shaw, Samuel Bliss, Thomas Foot and assigns, John Keep, Samuel Allen, Nathaniel Miller, Ezra King, Robert Old, Samuel King, Anthony Needham, Robert Moulton, Robert Moulton Jr., John Wilson, John Danielson, John Miller, John Mighell, Joseph Davis, Benjamin Warner, Daniel Graves, Benjamin Mun, Daniel Fuller, Nathaniel Clark and John Bullen, amounting to 169 lots, of 120 acres each. To Samuel Munger, Thomas Green, Joshua Old, Ebenezer Scott, Mark Ferrey, Samuel Allen Jr., Samuel Shaw, Seth Shaw and Daniel Killum, each a home-lot of 60 acres, already laid out, and if any of them should be found to have more than that amount, to retain the same, the surplus to be deducted from their "after rights." Also, to Rev. Mr. Treat, the minister of the town, a lot of 120 acres, with all after rights; also a lot to Samuel Chandler, son of John Chandler, who had built a house here; one to Seth Dwight, son of Henry Dwight, and one to Joseph Jennings, in consideration of their services as a Prudential Committee; also, to William Pynchon and Obadiah Cooley, who, although they did not reside on the grants, "did provide some materials for finishing the meeting-house, and have since made some improvements thereon;" also a lot to them jointly, "in consideration that they provided iron-work for the first saw-mill, they drawing no after rights." Also, to Capt. George Colton and David Ingersole a lot "in consideration of their having provided nailes of all sorts, sufficient for finishing the meeting house; also to the heirs of Lieut. Col. Pynchon, Capt. Thomas Colton, James Warriner, David Morgan and Joseph Stebbins, all deceased, and to Mr. Pelatiah Glover, 120 acres each, without any after rights.

To Thomas Ingersole, in consideration of expenses incurred on the first Committee; to Thomas Mirrick, Thomas Mirrick Jr., the heirs of Nathaniel Sikes, Increase Sikes, Samuel Keep and Tilly Mirrick, in consideration of money paid, lots were granted and confirmed without after rights or divisions. The claims of William Brewer, William Hamilton, Patrick Marshall, Andrew Bayley, Pelatiah Glover Jr., John Evans and Ebenezer Cooley were de-

cleared void. It has seemed desirable to be minute in giving the names of the grantees, for the reason that they comprised nearly all the first settlers of the town. Many of their descendants, even to the fifth and sixth generations, still reside in the town.

The General Court further directed that after these several grants were satisfied, the whole of the remaining lands should belong to the grantees, with after rights, and be proportionately divided; and, lastly, that the inhabitants of the town should have and enjoy all of the privileges and immunities that other towns in the province did.

In 1760, Monson was set apart as a district, but still attached to Brimfield for the purpose of representation, and the same was done with regard to Holland and South Brimfield, now Wales, in 1762.

In the early settlement of the town, the inhabitants were annoyed by the Indians, but there is no record of any deadly conflicts. The first settlers came out from Springfield, and encamped. Their tents were torn in pieces, their provisions plundered, and they were forced to return. Two block houses were constructed, to which the inhabitants could resort at night, and in case of alarm. The site of one was on the premises formerly occupied by Theodore Fields, and of the other on the premises formerly occupied by Sylvanus Thompson whose house for many years was known as "the old fort." In the memorial before quoted, the memorialists aver that their lands had been acquired at "Great Hazzard of their lives," and that they had been obliged to defend them. There are traditions that the Indians formerly resorted here in considerable numbers, and there was a collection of wigwams on Indian Hill. In the Western part of the town, there is a sharp and well defined ridge, which, in places, attains an elevation of 500 or 600 feet. On one of the highest summits is perched an immense boulder, known as "Steerage Rock." This mountain forms one of the most striking land-marks of the region, and from the top of the rock the eye ranges over the country for many miles in every direction. The Indians were accustomed to ascend this rock to take the bearing of any particular point to which they wished to direct their course, and hence the origin of the name. There was a well beaten trail from Deacon

Tarbell's, in the Eastern part of the town, to Indian Hill, on the farm now occupied by Cheney Solander, thence to Steerage Rock, and thence to the Chicopee Valley, in Palmer.

In the early settlements of Brimfield, the noble game, such as wolves, wild-cats and deer, were probably abundant, for we find that the town occasionally laid a tax to pay for the scalps of the former classes, while at every annual meeting, "Deer Reeves" were elected to enforce the game-laws with regard to the protection of the latter.

A few of the early settlers were engaged in the French war. Reuben Towsley was taken captive by the Indians, and compelled to run the gantlet. He became a favorite among them, was adopted into the tribe, and lived with them for ten years. He then returned to Brimfield, but found it difficult to resume his former mode of life. After remaining awhile, he returned to his forest home, and ended his days among the people who had adopted him.

As early as 1768, the inhabitants, by a clause in the warrant, were called upon to consider whether the town would choose one or more persons, to attend the convention to be held at Boston on the 22d day of September of that year, to act and consult on the important affairs of the Province. They promptly responded as follows: "That this town will now make choice of one person to act for them in convention, with such as may be sent from the several towns in the province, in order that such measures may be devised as may conduce to his Majesty's service, and the peace and safety of his subjects." Timothy Danielson was the person delegated.

In 1773, the inhabitants, through their selectmen, were required to vote on the following clause in the warrant: "To see if the town would take into consideration the matters of grievance brought upon them by certain acts of Parliament."

To this they responded in the following resolutions:—

"1. That the town of Brimfield have the right, as often as they think proper, to assemble themselves together, and consult on their rights and liberties, and point out the violations of them; and confer with any, or all the towns in the Province on matters belonging to their common safety.

"2. That we esteem it a very great grievance that there

should be a revenue raised in this Province by which our property is taken from us, without our consent, or that of our representative; and that our moneys thus taken from us are appropriated to acts tending to the subversion of that constitution we have an indefeasible right to be governed by, till we are pleased to consent to another.

"3. That we hold it as a great grievance growing out of the above, as its natural offspring and in its own similitude, that the Governor of this Province, whom we desire to honor as the Representative of the greatest Potentate on earth, should be paid out of a revenue unconstitutionally raised, and contrary to the known, stated, and approved manner in this Province, and in a way so apparently tending to alienate his affections from his people, and clearly tending to destroy their mutual confidence, upon which the well-being of a Province so much depends.

"4. That we are much alarmed by the report, which we fear is too well grounded, that the Judges of the Superior Court of Judicature have their salaries appointed out of the aforesaid revenue, by which they are made entirely dependent on the Crown. Should it ever happen that the aforesaid Judges should be more careful to enrich themselves than to do justice, how are our lives and properties exposed? They ought either to be independent of King and people, or equally dependent on them both. The latter has ever been the case, which tended to keep a balance of affection in them to the Prince and his subjects.

"5. That we account the late act of Parliament entitled "An Act for the better serving His Majesty's Dock Yards, Magazines, &c.," to be a great grievance, as we are thereby deprived of that which is most dear to us. On suspected guilt, we must be hurried across the Atlantic, for trial, where we must be deprived of a trial by jury from the vicinity, in a moment exposed to the loss of our whole estate, if not to the loss of life.

"6. That we are and ever have been ready to resign our lives, and spend our fortunes, in the defense of his Majesty, King George the III., his Crown and Dignity; and that we will endeavor to lead quiet and peaceable lives; but, at the same time, firmly and resolutely endeavor, by every just and constitutional way, to maintain our rights and liberties yet continued, which were purchased for us by the blood of our ancestors, and to recover those which have been cruelly, not to say unrighteously, taken from us."

It was ordered that a copy of these resolutions should be presented to the delegate, and by him transmitted to the Committee of Grievance in Boston. From the tone of

these resolutions, and the unanimity with which they were passed, there being not one dissenting voice, we may readily infer that a deep seated feeling of hostility to the Crown pervaded the interior of Massachusetts, and that a breath only was required to blow it into a flame. The critic, coolly reading them in his closet, might say that they were somewhat high-sounding, but they were the true index of the sentiment of the people at that time, which was subsequently justified by their acts.

The warrant calling a meeting for July 1st, 1774, contained two clauses not embraced in the regular routine of town business. One was whether the town would pay her proportion of £500 to defray the expenses of a Committee of Congress; the other was to see whether the town would adopt a Covenant, laid before them by the Committee of Correspondence, and give the inhabitants an opportunity of signing the same.

To both of these propositions they responded affirmatively, and the record contains not a dissenting name. Joseph Moffat, Aaron Mighell and Nathan Hoar were appointed a Committee to present the Covenant to the people. The following is the Covenant:—

"We, the inhabitants of the town of Brimfield, have taken into our serious consideration the precarious state of the liberties of North America, and more especially the present distressed condition of this insulted Province, embarrassed as it is by several acts of the British Parliament, tending to the entire subversion of our natural and charter rights, among which is the act for closing up the Harbor of Boston, and being fully sensible of our indispensable duty to lay hold of every means in our power to preserve and recover the much injured constitution of our country, and conscious, at the same time, of no alternative between the horrors of slavery, and the carnage and desolation of civil war, but a suspension of all commercial intercourse with the island of Great Britain, do, in the presence of God, solemnly and in good faith, covenant and engage with each other, that, from henceforth, we will suspend all commercial intertourse with the said island of Great Britain, until the said act of blocking up the said Harbor be repealed and a full restoration of our charter rights be obtained.

"And 2d. That there may be the less temptation to others to continue in the now dangerous commerce, we do now in like manner solemnly covenant we will not buy merchandise,

or consume, or suffer any person under us to purchase or consume, in any manner whatever, any goods, wares or merchandise, which may arrive in America from Great Britain from and after the last day of August next ensuing; and inasmuch as in us lies, to prevent our being interrupted and defeated in this our only peaceable measure, entered into for the recovery and preservation of our rights, we agree to break off all trade, commerce and dealing whatever with any persons who, preferring their own private interest to the salvation of their now perishing country, shall continue to import goods from Great Britain, or shall purchase from them who do it.

"3. That such persons may not have it in their power to impose upon us by any pretence whatever, we further agree to purchase no article of merchandise from them, or any of them, who shall not have signed this, or a similar covenant, or will not produce an oath certified by a magistrate, to be by them taken to the following purpose, viz: 'I —— of —— in the county of ——, do solemnly swear that the goods I have on hand and purpose for sale, have not, to the best of my knowledge, been imported from Great Britain into any port of America, since the last day of August, 1774, and that I will not contrary to the spirit of an agreement, entered into through this Province, import, or purchase of any person, so importing any goods aforesaid, until the port, or harbor of Boston shall be opened, and we are fully restored to the free use of our constitutional and charter rights.

"And, lastly, we agree that after this, or a similar covenant, has been offered to any person and they refuse to sign it, or produce the oath above said, we will consider them as contumacious imposters, and withdraw all commercial connections with them, so far as not to purchase of them any article whatever, and publish their names to the world."

This covenant is signed by 190 individuals, who must have included nearly all the freeholders of the town. Among the names are to be found the Hoars, the Danielsons, the Browns, the Shermans, the Blisses, the Janeses, the Hubbards, the Stebbinses, the Thompsons, the Nicholses, the Burts, the Blashfields, the Lombards, the Haynes-es, the Shaws, the Lyons, the Charleses, the Morgans, the Hitchcocks, the Fays, the Nelsons, and the Trasks, whose descendants still reside within the limits of the town, and are comprised among its most substantial inhabitants.

At the September meeting, money was raised and Timothy Danielson was instructed "immediately" to increase the town stock of powder and lead. October 5th, the

town appointed Timothy Danielson a delegate to the Provincial Congress about to assemble at Concord, indorsed the resolutions passed by the Congress at Northampton, and took measures to organize two companies of militia. October 7, James Sherman was appointed Captain of the East Company, Jonathan Charles, 1st Lieutenant, Phineas Sherman, 2d Lieutenant, and Daniel Burt, Ensign. The West Company was officered as follows: Samuel Nichols, Captain; Jonathan Brown, 1st Lieutenant; Nathan Hoar, 2d Lieutenant; and Abner Stebbins, Ensign. All good and effective men were invited to enlist and equip themselves for the service of their country, and hold themselves ready at a moment's warning to march to the defense of the Province. The Selectmen were to determine the number of men who were to be draughted from the companies thus organized, and every private thus draughted was to receive £3 10s. per month, if he billeted himself, or 40s. if billeted by the Province, while the Captain was to receive £6, if he billeted himself, or £4 if billeted by the Province. They were required to muster for military exercise at least once a week, and subscribe an agreement to behave as faithful and obedient soldiers, to refrain from dissensions, and not stir up mutiny. The town further voted to co-operate with the Committees of Boston and the neighboring towns not to supply the [King's] troops with materials to fortify with.

On the 23d day of December, 1774, the people, in town meeting assembled, voted to choose a Committee of Inspection, as recommended by the Provincial and Continental Congresses, whose duties were defined in the 10th and 11th articles of the Provincial Association. Captain James Sherman, Lieut. Jonathan Brown, Joseph Holbrook, Jr., Jabez Nichols and Simeon Hubbard were appointed a Committee. The constables were directed to pay the Province tax to Henry Gardner of Stowe, as recommended by the Provincial Congress. Lieut. Jonathan Brown, Ebenezer Miller, Judah Stebbins, Samuel Bates and Joseph Browning were appointed a Committee to inspect the Tea Drinkers, and if they should know, or find, any person who still continued to use, sell, or consume in their families, any East India tea, they were directed to post up their names in some public place, that they might be

known and fined. The several Committees were enjoined to see that the inhabitants complied with the articles of the Continental Association, and preserved them inviolate.

At the meeting of the town, January 11, 1775, a committee was raised to receive donations for the poor of the town of Boston, and preliminary steps were taken towards sending a delegate, in conjunction with South Brimfield and Monson, to the Congress to be held at Cambridge. Timothy Danielson was chosen the delegate from the three towns. On the 18th of January, 1775, Mr. Danielson recommended that fifty minute men be raised in the town and equipped at its expense. This was at once granted, and the enlisting of the company was confided to Captain Joseph Thompson.

May 5, 1775, the town instructed the committee strictly to observe the directions of the Congress with respect to any person who might be charged with being inimical to the country; and declared that they would discountenance and endeavor to prevent all disorderly meetings.

May 24, 1776, the inhabitants of Brimfield, in town meeting assembled, voted unanimously, "that if the Hon. Congress should, for the safety of the said Colonies, declare them independent of the Kingdom of Great Britain, we, the said inhabitants, will solemnly engage with our lives and fortunes, to support them in the measure."

Hitherto, all of the citations had been in his Majesty's name, and were dated according to the year of his reign; but from this time forth, these formalities were dispensed with.

The flame which had been so long smouldering had broken forth. Concord, Lexington and Bunker Hill had been stained with American blood, and every town had armed her inhabitants for the strife. This town contributed her quota of men, but the record of their services, the battles in which they were engaged, and the lists of wounded or killed, have perished, or survive only in the recollection of a few aged men. There is a list of 148 men who had rendered services in the Continental Army, and to whom the town was responsible for arrearages in the sum of £1,768 8s. The records from this period to the close of the revolutionary war, show that the people were actuated by one impulse, and were ready at all times to indorse

the action of the Continental Congress, and to contribute men and munitions to the army, to the extent of their ability. Few towns can recur to this period in their history with more pride and satisfaction.

On the 4th of October, 1776, the town gave their consent that the House of Representatives of Massachusetts Bay, together with the Council, might agree on such a constitution and form of government, as would most conduce to the peace and happiness of the State, and make the same public, for the consideration and approbation of the inhabitants, before the same were enacted or ratified by the assembly. March 10, 1777, the town voted that the sum of £20 be added to the bounty given by Congress to such persons of the town as should enlist for three years, or during the war, and that £600 be raised for this purpose.

During this period, we find that a Committee of Safety constituted a portion of the regularly elective officers. May 13, 1778, the town voted against the Constitution Act, nays 27, ayes 4, and at the same time agreed to raise £210 for such persons as should appear to join the Continental Army, and directed the re-payment of the money advanced by the Selectmen to the wives and families of the soldiers.

March 8, 1779, the town constituted the Selectmen a committee to take charge of the wives and families of the soldiers, directed the expenditure of $200 to procure a stock of ammunition, and levied an assessment to pay the bounty due the Continental soldiers.

August 24, 1779, the town appointed Hon. Timothy Danielson a delegate to the Convention to be held at Cambridge, to form a new constitution. At the same time, they agreed to raise the sum of £1,857 16s. to pay six men for nine months' service in the Continental Army. On the 6th of October ensuing, they appropriated a further sum of £540 to defray the expenses of ten men for the like service, for three months. June 19, 1780, the town voted to raise thirteen men to reinforce the Continental Army, and to give to each man who should enlist for six months the sum of £1,000. They further voted to raise the sum of £20,000 to hire the town's quota of men to serve in the Continental Army. July 3d, 1780, voted to hire the

militia to serve three months, and to pay to each man who should enlist £650. Voted also, to raise £1,130 for this purpose. December 21, voted to pay thirteen men monthly, to serve for 3 years, or during the war. June 1, 1781, the town voted to raise £34,000 to purchase beef, and pay in part the thirteen men before employed in the army, and July 23, they voted to employ twelve more. March 28, 1782, they voted £50 to fit out five more.

From the best information obtainable, it is probable that the town, from first to last, furnished not less than 200 men to the Continental Army, some of whom served through the whole contest. Although the tax for supporting these men bore heavily on the people, yet the records show that the town responded promptly to every appeal of patriotism, and that never for a moment did they hesitate or waver in the cause in which they had embarked. If payments were slack, the constables were directed to distrain the goods and chattels. As the currency depreciated, and the employment of soldiers became more difficult, they increased the bounties, and guaranteed them against depreciation. The peace of 1783 must have been hailed with joy, as it relieved the people from a burden of taxation and anxiety.

Timothy Danielson was the leading spirit, in this region, during the revolutionary period, and left the impress of his mind upon all of the public proceedings. According to tradition, he possessed a Herculean frame united with Herculean strength. He was bold, energetic, and well educated, and combined in an eminent degree, many of the qualities of a popular leader. He joined the army during the first rendezvous at Cambridge, but subsequently served the people of the town in a civil capacity. After the adoption of the constitution, he became a Senator and Councillor, and was the first Chief Justice of the Court of Common Pleas. He died at Brimfield, 1791, aged 58.

Jonathan Thompson of Brimfield, attained a Colonelcy in the army, was in active service, and present at the crowning siege of Yorktown. He died, we believe, some years ago, in Ohio. Lieut. Thompson, also of Brimfield, is said to have been the last man killed in the revolution. Abner Morgan was in the army during the latter part of the war, and held the rank of Major. Christopher Ward served through the war. He was a trustworthy and effi-

cient soldier, saw much active service, encountered many hair-breadth escapes, and went down to the grave, a few years ago, with an unsullied reputation. He died October 13, 1840, aged 83. He was often detailed to conduct a scouting party, a post requiring coolness, promptitude and fertility in resources. On one occasion, while thus employed, he entered the house of a tory, and asked for something to eat. The host replied that he had nothing. Inferring from the savory smell that greeted his olfactories, that the host was lying, he proceeded to open the oven door, where he saw sundry dishes in the process of being baked; and as he was in the act of helping himself, was saluted by a volley of bullets which came whizzing past his head and crashed against the bricks. They were discharged by a squad of British dragoons who had entered the yard immediately after his arrival. The house was surrounded by a fence six feet in hight, beyond which there was an open field nearly a hundred rods broad, skirted with woods. Nothing daunted, Ward rushed from the house into the midst of his enemies, who called upon him to surrender. "Catch me first," was his reply. Using his musket for a vaulting pole, he cleared the fence, and as he landed on the other side, a British saber aimed at him buried itself deep in the topmost rail. But his dangers were not over. When the dragoons saw that he had scaled the fence, they put spurs to their horses, dashed through the gate, which they gained by making a short detour, and joined in hot pursuit. It was a neck-and-neck race across the field, but Ward was the winner. He gained the woods, and eluded further pursuit.

On another occasion, while conducting a small scouting party, he noticed, in advance, two figures on horseback, dressed in female attire. Finding themselves observed, they quickened their pace. Ward, thinking that all was not right, pressed them closely, when they reined up, and very innocently inquired the way to a certain place. The sight of their features and the sound of their voices did not strike him as being over-feminine, and he somewhat ungallantly replied, "Ah, you rascals, dismount!" He marched them into the American camp, and on examination they proved to be spies. On one occasion he was called into the presence of the Commander-in-chief, and

complimented for his faithfulness and efficiency. On one of his cheeks he bore a scar which was caused by a British bullet.

Mr. Blodgett, once of Brimfield, saw much active service. He was captured by the British. He appropriated the red coat of his guard, mingled among his captors, and unconcernedly strolled away from the camp, until beyond the reach of observation, when he took refuge in a thicket. He was soon missed, and a body of Hessians started on his trail. They did not succeed in finding him, but by way of a parting salute, poured a volley of balls into the thicket where he lay concealed. After they had left, he resumed his flight, swam a river (it was mid-winter) and succeeded in reaching the American lines. Enoch Morgan entered the army at the age of sixteen, and served through the war.

Gen. William Eaton, one of the men of note who have lived in the town, ran a brilliant, but somewhat eccentric career. He was born at Woodstock, Ct., Feb. 23, 1764, was graduated at Dartmouth, and, in 1792, entered the army, with the rank of Captain. That year he married Mrs. Eliza Danielson of Brimfield, the widow of the Hon. Timothy Danielson, and ever after regarded this as his place of residence. He was first ordered to the valley of the Ohio, to join Wayne, and subsequently transferred to Georgia. In 1798, having resigned his commission, he was appointed Consul to Tunis. Here, for four years, he was engaged in a series of difficult and irksome negotiations with the Bey, to restrain him from pouncing on our unprotected commerce in the Mediterranean. While here, he redeemed six prize Danish vessels, and their crews who had been enslaved by the Tunisians, for which services the King of Denmark presented him with a gold box, ornamented with the initials of his royal name, which were encircled with diamonds. His firmness in resisting the arrogant demands of the Bey, gave offense, and he was ordered immediately to quit his Court. In June, 1803, he returned to the United States. Meanwhile, war had been declared against Tripoli, and our commerce in that quarter was exposed to the assaults of a piratical horde, and the captured crews were condemned to perpetual slavery. In June, 1804, he embarked in the capacity of Naval Agent, on

board the frigate John Adams, in company with the President, the Congress, the Essex and the Constellation, which had been commissioned for the Mediterranean service, under Com. Barron and Capts. Rogers, J. Barron, Campbell and Chauncey. Late in the fall of 1805, he landed at Alexandria, where he learned that Hamet Bashaw, the rightful sovereign of Tripoli, with whom he wished to communicate, and whom he wished to restore to his possessions, was in Upper Egypt. He immediately embarked in a Nile boat, accompanied by O'Bannan, Mann and Eli Danielson. (The latter was Eaton's son-in-law, a Lieutenant in the Navy, a young officer of high promise, who subsequently fell in a duel at New York.) He proceeded to Grand Cairo, where he employed Eugene Leitensdorfer, a man of all work, who had assumed at different times the character of soldier, sailor, friar, dervise, surveyor and engineer, besides others of a subordinate nature. He proved an intrepid and faithful agent. With a single attendant, and two dromedaries, he penetrated through the desert, traveling night and day, and feeding the animals on balls of meal and eggs. He reached the Mamaluke camp, communicated with the ex-Bashaw, and brought him with 150 retainers to the American rendezvous.

On the 6th of March, 1805, Eaton, accompanied by the ex-Bashaw, left Alexandria, and put his little army in motion. It was a motley organization, consisting of six private marines, twenty-five cannoniers, thirty-eight Greeks, and a company of Arab cavalry, amounting in all to about four hundred. The luggage and provisions were transported on the backs of 107 camels. The plan of operations was for Eaton to invade the dominions of the Bashaw in the rear, and thus create a diversion, while the squadron assailed him on the coast. With incredible hardships, he traversed the desert of Barca for 600 miles, with starvation staring him in the face, and it often required all his energy to suppress mutiny among troops so heterogeneous, and so unaccustomed to the restraints of discipline. On the 25th of March, he had arrived before the walls of Derne, and had the satisfaction of soon beholding the United States vessels, the Nautilus, Hornet and Argus, in the offing, with which he exchanged communications. On the 27th the action was commenced by a well directed fire

from the shipping in front, while Eaton's party was stationed in a ravine in the South part of the town. The battle lasted about two hours, and was brought to a close by a vigorous charge on the part of the Americans, who were outnumbered ten to one. They took possession of the battery, planted the American flag on the ramparts, and turned the guns on the enemy, who fled in every direction, leaving the Americans in complete possession of the town. In this charge, Eaton received a ball through the left wrist, which incommoded him through life.

This action spread terror through all the Tripolitan dominions, and exceedingly alarmed the Bashaw, who now became anxious to treat, on accommodating terms. Consul Lear at once concluded a treaty, and orders were dispatched to the American vessels to discontinue hostile operations and to embark the land forces.

It was through life a source of deep mortification to Eaton, that the means were not afforded him by Commodore Barron of marching to Tripoli, driving out the usurper, and reinstating Hamet Bashaw. The conduct of our Government towards the latter personage, in using him as an instrument to extort a peace, and then abandoning him to his fate, was always reprobated by Eaton in the severest terms; and when in after years he learned that he had been appointed Governor of Derne, he exclaimed "I thank God! I am now willing to die." The conduct of Lear he characterized as being marked by duplicity, injustice and treachery.

In November, 1805, Gen. Eaton returned to the United States. He was feted with public dinners, and the press contained complimentary notices of his prowess and enterprise, and Massachusetts presented him 10,000 acres of land in the district of Maine.

In 1807, the public mind was occupied with rumors of the Burr conspiracy. Swartwout and Bollman had been arrested, but there was no specific charge to enable the Court to act. Under these circumstances, Eaton was called upon for his deposition. From this it appeared that Colonel Burr, at different times, approached him and gradually developed his scheme of establishing a monarchy West of the Alleghanies. Eaton was offered the second

post in command. After Burr had fully committed himself, Eaton waited on the President, Mr. Jefferson, and made a full disclosure of his schemes. The trial of Burr, in which Eaton was a conspicuous witness, need not here be recapitulated.

His disappointment in not receiving a high military command, his pecuniary embarrassments, and his intemperate habits, embittered the last years of his life, and lowered the natural dignity of his character. He died of dropsy, at Brimfield, June 1, 1811, aged 47.

Charles Prentiss, a man of very considerable literary pretensions, lived here. He was the biographer of General Eaton and Robert Treat Paine, and the author of a History of the United States; besides being a contributor to many literary magazines. He committed suicide October 19, 1820.

Erastus Fairbanks, Ex-Governor of Vermont, is a native of this place; also Josiah Stebbins and Samuel Hitchcock, both of whom attained to the bench, the one in Vermont, the other in Maine.

Among those whose influence has been prominent in the affairs of the town and county, since the revolutionary period, may be mentioned Colonel Alfred Lyon, Stephen Pynchon, Festus Foster, Asa Lincoln, John Wyles and Samuel A. Hitchcock. The last two are yet living here.

There has been but one Religious Society in this town since its organization, and that is known as the Congregational Church. By the terms of the grant it was required that the Prudential Committee proceed "to settle an able orthodox minister of the Gospel as soon as might be." As early as 1721, the inhabitants took the preliminary steps towards the erection of a meeting-house, 40 feet by 45, on the spot where the present one stands, which was raised and covered the following year; but this remained incomplete for more than 15 years, and was a very indifferent house at best.* In 1806, a new house was erected on the site of the old one, which was remodeled

* Rev. Clark Brown, in 1798, in his letter of acceptance, makes it a condition that the town should erect a new house. He describes the old one as inconvenient to those who attend, and excluding many who would attend when the weather was suitable.

in 1838, and was burned to the ground February 21, 1847. The present house was dedicated January 19, 1848.

The first minister was Rev. Richard Treat, whose ordination, according to Dr. Vaill, took place about 1725. It would seem that the relations between the people and their pastor were not altogether harmonious, for, in June, 1733, we find that the town directed a Committee "to go and discourse with Mr. Treat concerning his uneasiness." Mr. Treat's dismission took place the following year. Rev. James Bridgham succeeded him. He was ordained June 9, 1736, and continued in the ministry forty years. A curious fact, as to the manner in which his salary was to be raised, may be here recorded. March 23, 1736, a Committee was appointed to meet with Mr. Bridgham, touching the rise and fall of money, grain, &c., who reported the following prices: Indian corn 5s. per bushel, wheat 10s., rye 7s. 6d., peas 8s., oats 3s., malt 6s., flax 1s. 4d. per pound from the swingle, pork 6d. per pound, beef 4d., butter 12d., day labor one half of the year at 5s. and the remainder 3s. One-third of the salary after the rate of silver at 27s. per oz. "Accepted that the above particulars be at ye market price in Brimfield." Mr. Bridgham died here Sept. 17, 1776, at the age of 69. He was so infirm in the latter years of his life, as to be unable to discharge his pastoral duties. He was succeeded by Rev. Nehemiah Williams, who was ordained Feb. 9, 1775. Mr. Williams continued in the ministry here for nearly 22 years. He died in the midst of his usefulness, Nov. 26, 1796, and was followed to his grave with the regrets of his people. Rev. Clark Brown was chosen his successor, who was ordained June 20, 1798, and dismissed Nov. 2, 1803. His relations with the people were not of the most pleasant character. Rev. Warren Fay was the next pastor. He was ordained Nov. 2, 1808, and was dismissed at his own request, June 26, 1811. Rev. Joseph Vaill, D. D., was Mr. Fay's successor. He was ordained Feb. 2, 1814. After having remained connected with the church for twenty-one years, he applied for dismission which was granted Sept. 13, 1834. His successor was Rev. Joseph Fuller, who was installed March 11, 1835, and was subsequently dismissed at his own request, in 1837. The parish in the fall of that year invited Rev. Dr. Vaill, who had

taken charge of a society in Portland, to resume his former relations with the people, with which request he complied, and was settled Nov. 1, 1837. On the 19th of October, 1841, Dr. Vaill, on his own application, was dismissed. Rev. George C. Partridge was called by the society, Dec. 21, 1841, to fill the vacancy, and accepted. Feb. 24, 1847, this relation was dissolved, at the request of Mr. Partridge. On the 12th Dec., 1849, Rev. Jason Morse was settled as the pastor of the church, and at this time occupies that relation.

The people of Brimfield are very largely devoted to agricultural pursuits, and manufacturing is carried on only to a limited extent. Messrs. Hartwell & Whitney manufacture brown sheetings, using 80,000 pounds of cotton annually, valued at $9,000, and employing 25 hands. The amount of production is 250,000 yards per annum, and the value, $18,000. The mill has been in existence since 1819, but it has been in the hands of the present firm only about one year. James J. Warren manufactures leather, using up annually $50,000 worth of stock. The works have been in operation for ten years, and employ hands ranging from 6 to 40, depending on the time of year and state of business.

The population of the town in 1850, was 1,444, an increase of ten in ten years.

CHESTER.

Of the ten townships sold at auction by order of the General Court on the 2d of June, 1762, the present town of Chester formed No. 9. The purchaser was William Williams, and the price paid, £1,500. The first settlement occurred about this time. The settlers were mostly Irish, of whom the Gordons, Henrys, Hollands, Moores, Hamiltons, Elders, Quigleys, and Bells were prominent. Among those of American birth who settled in Chester at an early period were two brothers—Stephen and Timothy Lyman of Northampton. An Englishman of the name of Toogood was also a settler of note. The descendants of the most of these families are still found within the bounds of the town. On the 31st of October, 1765, the town was incorporated with the name of Murrayfield. A Congregational Church was organized on the 20th of December, 1769,

and on the same day, Rev. Aaron Bascom was ordained as its pastor. Mr. Bascom was a native of Warren, and a graduate of Harvard University in 1768. He died in 1814, at the age of 68 years, and in the 45th year of his ministry.

The first Church in Chester was the victim of great and severe personal divisions, which extended to the formation of opposing parties where there should ever be unity. Some years subsequent to the conclusion of the Revolutionary war, this state of things arose from a personal difference existing between the pastor and Dr. Martin Phelps, one of the prominent members of his church. The matter was finally carried into politics, the Doctor leading the Democratic host, and Mr. Bascom being the most distinguished representative of the Federal side. These two men were the leaders of the town. Dr. Phelps was a graduate of Yale College in 1776, of respectable talents, and of untiring zeal in whatever he undertook. After the formation of the new political organizations, he represented Chester for several years in the Legislature. Professionally he stood high, in the community and among medical men. He lived in Chester until 1838, when he died at the age of 82 years. He left a large family of children, of whom were the late Sheriff Samuel Phelps of Ware, and Mrs. Martha Mann, now of Troy, N. Y., whose writings and literary attainments have won for her distinguished consideration. Of the family of Mr. Bascom, three sons, Samuel Ashley, John and Reynolds, graduated at Williams College. Samuel Ashley was a teacher for some years at the South, then was in the book business in New York, afterwards went to Ohio, and died there in 1830, at the age of 50. John became a minister, settled in the State of New York, and died in 1828, at the age of 43. His son John was appointed tutor in Williams College in 1852. Mary, his daughter, was recently principal of the Girl's High School, Northampton. Reynolds was a minister, and died at the South in 1828, at the age of 34. Asahel Wright, a member of the Hampden bar, and the only lawyer ever permanently located in Chester Center, married one of Mr. Bascom's daughters. Mr. Wright died in 1830, and his son Henry, a graduate of Yale, served as a professor in Knoxville College, Tenn., for several years.

Out of the feud existing between Mr. Bascom and Dr. Phelps is said to have grown the Baptist Church enterprise, recorded in the American Baptist Register to have been organized in 1812. Dr. Phelps withdrew from the Congregational Church, either voluntarily or by compulsion, and with others joined in the formation of the Baptist Church, of which elder John Grant became the first minister. Elder Abbott was his successor, and held the pastoral office for several years. The next regular pastor was Rev. Silas Kingsley, a native of Becket, whose ministrations continued for some twenty-five years. In 1852, the church numbered 33 members.

Murrayfield was changed by legislative act to Chester, on the 21st of February, 1783, and comparatively recent causes have operated to establish villages in different parts of the town, and contributed much to give the town enterprise, population and importance. The location of Chester Village, as it is called, a point favored by a conjunction of Railroad privileges with extensive water power, presents some anomalies worth a brief description. It would seem as if some point of attraction there had gathered the corners of everything around. The Western Railroad makes a corner with Westfield River there, and four towns, viz: Chester, Montgomery, Blandford and Norwich originally had their corners there, and the village and its surrounding property has been within four different town jurisdictions. Many amusing stories are told of the perplexities that have attended the course of justice in consequence of this mixing up of town lines, and county jurisdictions. One house stands partly in Hampshire and partly in Hampden County, a location that happily solved one matrimonial difficulty, and allowed one pair to marry, who otherwise would have been obliged to put off the event for a day.

Chester Village was formerly known as "Falley's X Roads," (more corners it will be seen,) and that was the former name of the post office. The South East corner of Chester, the North East corner of Blandford and the South West corner of Norwich here meet. In 1842 or 1843, an effort was made to form a town, with Chester Village for its center, by taking portions from five towns, viz:—Blandford, Chester, Norwich, Montgomery and Russell. Two or three meetings were called for this purpose,

but so much opposition was raised by people within the limits that the plan was abandoned. In 1849, the project was started again. A petition was signed by a majority of the voters living within the limits of the proposed new town, praying for the change; money was raised and a survey made. The petition and the survey were forwarded to the Legislature of 1850, but the matter was passed over to the succeeding General Court. In 1851, the battle was fought. The friends and enemies of the project were heard before the Committee, the Committee reported favorably to the petitioners, but the matter was voted down in the Legislature by a decided majority. But the causes of discontent remained. For the sake of convenience, a united school district from three towns had been formed. The people of the corners of Blandford, Chester and Norwich had built a school house within the limits of Blandford, about three rods from Chester line, and ten rods from the line of Norwich. In 1852, the project was started of annexing the territory embraced in this school district with other territory necessary to make a proper line, to the town of Norwich. The friends of this measure pleaded in its behalf the difficulty of managing the school, thus supported by different towns, the practical nullification of all police regulations by the proximity of separate jurisdictions, &c. A Blandford constable attempting to serve a process would suddenly find his customer in Chester, or if the delinquent desired to get out of the county, he had only to go six or eight rods further, and get behind the town line of Norwich. This matter was brought before the Legislature, and that body, in 1853, granted the prayer of the petitioners.—But discontent was left in the district, which has been removed by the change of the name of Norwich to Huntington. These manifold causes of disturbances have not interfered materially with the prosperity of the village, which, during the past ten years, has trebled in the number of its buildings and population. Within eight years, the people of the village have taxed themselves $10,000, or more, for the erection of public buildings, and for religious and charitable purposes. Real estate and rents are held high for a country village, and a good degree of thrift is enjoyed.

To resume the thread of ecclesiastical history cut off by the death of Mr. Bascom: Rev. Samuel M. Emerson, son of Rev. John Emerson of Conway, and a graduate of Williams College in 1810, was ordained as Mr. Bascom's successor Feb. 1, 1815. Mr. Emerson did not enjoy firm health, and was dismissed Dec. 10, 1817. He died at Heath, July 20, 1841, at the age of 55 years. Rev. Rufus Pomeroy, his successor at Chester, was a native of Southampton, and a graduate of Williams College in 1808. He was installed Nov. 20, 1819, and dismissed June 27, 1827. He now resides in Otis. Rev. Saul Clark of Southampton, a graduate of Williams College in 1805, was installed as Mr. Pomeroy's successor Nov. 11, 1829. He was dismissed in 1833, and died at East Haven in 1849, aged 69 years. Rev. Alanson Alvord was ordained at Chester Nov. 18, 1834, and dismissed Feb. 7, 1838. He is now preaching in Vermont. Rev. S. W. Edson preached as stated supply about three years after the departure of Mr. Alvord. Rev. Francis Warriner, a native of Springfield, and a graduate of Amherst College in 1830, was ordained in Oct. 1841, and dismissed June 22, 1847. Rev. David Breed of New Haven became his successor, February 17, 1853, and still remains in office. The church now has 70 members.

At the village known as Chester Factories, a Congregational Church was organized on the 13th of November, 1844, and numbers at the present time about 30 members. The church has never had a settled pastor. Rev. Hubbard Beebe preached there every alternate Sabbath for one year. Rev. P. K. Clark preached half of the time from 1846 to 1848. Afterwards, Rev. Dillon Williams preached all the time for one year, and Rev. John C. Strong has since preached there as stated supply.

In 1800 and 1801, Methodist classes were formed in Chester numbering nearly 100 members, under the labors of Ebenezer Washburn and Billy Hibbard, who preached at the house of Capt. Alexander, about two miles South of Chester Factories. The region was then embraced in "Old Granville Circuit," and in 1802, other preachers were on the circuit, but after this, the classes gradually declined, and there was no preaching for several years. From 1819 to 1842, Rev. Messrs. Andrew McCune, Sam-

uel Eighing, John Nixon, Jefferson Haskell, Erastus Otis, Leslie, Estin, Mayo, Ward, Shepard, Nichols, Hawks, Moulton, Lewis, Cushman, Niles, and Shedd were on the circuit. At the latter date the people of Chester Factories were generally Baptists. In 1843, Rev. A. A. Farr, became the pastor at that village, and the church was transferred to the Troy Conference. The same year a union church edifice was built, and while the Methodist Society were in occupation, Rev. Messrs. Kinsman Atkinson, S. Mattison, and A. C. Hand were the preachers. The accommodations becoming too small, the Methodists built a church by themselves, which was finished and dedicated in 1847, the church, in the meantime, having gone back into the New England Conference. About the time of the building of the house, the Wesleyans and Baptists ceased to have preaching. The succession of pastors following Mr. Hand, were Rev. Messrs. J. B. Bigelow, A. S. Flagg in 1846, I. Marcy in 1847 and 1848, Jarvis Wilson in 1849, Woodbury in 1850, G. E. Chapman in 1851 and 1852, and E. Stuart Best in 1853. In February, 1854, the church building was blown up by powder, in revenge for certain temperance movements in which the members were engaged. Rev. Daniel Wait was stationed there in May, 1854. The meeting house was repaired and reopened for public worship on the 6th of August, 1854. The membership of the church is about 50.

In Chester Village a Congregational Church was organized on the 26th of August, 1846, and it has now about 60 members. Rev. P. K. Clark's alternate labors were here for two years, when he became the stated minister of the church, and continued such until 1852. In December, 1853, Rev. Townsend Walker, of Monterey, a graduate of Williams College, in 1839, was installed as the pastor, and is still in office.

A Methodist Church edifice was erected at Chester Village, in 1836, and was dedicated in December of that year. The church organization had existed for many years, probably since about 1812. From the commencement up to the time of the building of the meeting house, circuit preaching—at first once in four weeks, and later once in two weeks—was all that the church enjoyed. After building the church, Rev. Cyrus Culver, an old man from the

New York Conference, preached for two or three years. His successors have been Rev. Messrs. Moulton, Lewis, Robbins, McLouth, Father Taylor, and William Taylor (a young man,) the latter supplying the pulpit for a period of two years, Wm. A. Braman, Clark and Marcy. The Society is not prosperous at the present time.

Chester has been somewhat noted for its hard political fights, and the degree of personal and partizan feeling which has characterized them. In 1824, these were carried to such an extent that two returns were made to the Legislature, by two different sets of Selectmen, by one of which it appeared that Silvester Emmons was elected Representative, and by the other, that Asa Wilcox was thus elected. The election of each was contested by the friends of the other. The Report of the Committee was to the effect that a legal town meeting, held on the 1st of March, was illegally adjourned, a fact which vitiated all subsequent proceedings, by that organization. A part of these proceedings were the election of Forbes Kyle, Samuel B. Stebbins and John Hamilton as Selectmen, and Horace Smith as Constable of Chester. This board of Selectmen certified to the election of Silvester Emmons as representative at a town meeting held in accordance with a warrant issued by them to Constable Horace Smith, but Horace Smith not being legally constable, and the selectmen not being legally chosen, "Silvester Emmons is not entitled to a seat in this house." Asa Wilcox was declared entitled to his seat. His credentials were based on the facts that at a meeting of the inhabitants of Chester, warned by Martin Phelps, Jr., constable, pursuant to a warrant issued by Isaac Whipple, James Nooney, Jr., and Charles Collins, as selectmen, at the request of Asa Wilcox and eleven others, that board of selectmen was re-elected; and the re-elected selectmen testified to the election of Asa Wilcox as representative. The Report of the Committee was made at the May session of the Legislature, and referred to the January session, but it seems not to have been acted upon. In 1852, Samuel Henry was returned a member from Chester. His election was controverted on the ground that the selectmen, whose duty it was to assort and count the votes, called others, not sworn, to their aid, and that all the votes given in were not taken from

the envelops. It was admitted that Mr. Henry had a majority of the votes cast, and the Committee did not deem the irregularity sufficient to deprive him of his seat.

Some of the men of note, born and living in Chester, have already been noticed. Among others is Prof. James Nooney, late of Hudson College, Ohio, and more recently, under James K. Polk, one of the civil engineers on the Mexican Boundary Survey. Prof. Nooney is a native of Chester, and graduated at Yale in 1838. Rev. Reuben Tinker and wife, for ten years missionaries to the Sandwich Islands, were natives of Chester. Rev. Timothy Lyman, a grandson of one of the first settlers of that name, and a graduate of Amherst College, in 1844, is now a missionary in Iowa. Joseph Lyman, a younger brother of Timothy, graduated at Yale in 1850, and is now in the profession of law in Wisconsin. Hon. James Bell, now of Monson, Me., is a native of Chester. He graduated at Amherst in 1832, and is now in the profession of law. He has younger brothers in the profession of medicine—graduates of Berkshire Medical College—viz :—Artemas, now of Southampton, William C., now of Middletown, Ct., and Cyrus, now of Feeding Hills, West Springfield. These, with Dr. William O. Bell, now of North Becket, are the descendents of the first settlers of the town, of that name. Dr. Wm. R. Elder was a graduate of Berkshire Medical College, and Dr. Joseph C. Abbott, of the Castleton Medical School, both natives of Chester.

Dr. Anson Boies, a native of Blandford, married two daughters of Rev. Aaron Bascom in succession, and was the physician of Chester for a number of years. He died in 1820. Prof. Emmons, now of Albany, N. Y., was the successor of Dr. Boies, and after a residence of some years, removed to Williamstown. Dr. T. K. DeWolf established himself in Chester in 1832, and has practiced his profession there a longer period, in an unbroken succession of years, than any other practitioner since the incorporation of the town.

The water power of the town is abundant, and is pretty thoroughly employed. John J. Cook manufactures brown sheetings, using up in his establishment 80,000 pounds of cotton, 100 cords of wood, 2,000 pounds of starch, and 250 gallons of oil, annually, of an aggregate value of $10,000.

He employs forty hands, producing 350,000 yards of fabric of the value of $27,800. The concern has been in operation fifteen years.—Benjamin Little manufactures 660,000 feet of hard wood lumber, and 30,000 feet of white-wood into 12,000 bedsteads annually. Cost of stock, $8,639; hands employed, 28; sales last year, $31,137; value of buildings, machinery, &c., $10,000. He has also a tannery and sawmill, in the first of which he makes 20 tons of sole leather annually, and in the latter, 500,000 feet of lumber. These establishments are on the middle branch of Westfield river, about two and a half miles South of North Chester, on the road to Chester Village. Mr. Little has been laborious, enterprising and liberal, and enjoys the prosperity and esteem which those qualities command.—The Greenleaf and Taylor Manufacturing Company at Chester Village, consume 400 tuns of rags per annum, valued at $32,000, in making 250 tuns printing paper, valued at $55,000. They employ 25 hands, and have been in operation nearly one year.—William Fay, at Chester Factories, uses $1,400 worth of lumber annually, in making 1,800 bedsteads, valued at $4,000. He employs four hands, and has been operating five years. Roland Lewis of Chester Village manufactures 25,000 feet of pine lumber, valued at $600, into sash, blinds and doors annually, the value of which is $2,000. His mill has been in operation but a year, and his operative force is four men.—Copeland and Co. of Chester Village make planes and joiners' tools, using annually $6,000 worth of stock, employing 16 men, with an annual product of $15,000. This concern has been in operation for twelve years.—Alfred Copeland of Chester Village manufactures 400,000 feet of lumber, and five tuns of iron ware and malleable iron into bedsteads, annually, the stock being valued at $7,000, and the production, $24,000. He employs fifteen hands, turns out 9,000 bedsteads, annually, and has operated eleven years.—C. W. Hannum of Chester Village (in the lines of Huntington) manufactures axes and other edge tools. He uses annually eleven tuns of iron, two tuns of cast steel, and two tuns of grind-stones, valued in the aggregate at $2,000. His establishment has been in operation twenty-five years, employs four hands, and produces 450 dozen axes, besides other edge tools, valued at $5,000.—Bartlett

and Williams of Chester Village use up $3,000 worth of stock annually, and employ 45 hands, in the manufacture of baskets, the whole amount of production being valued at $22,000. The concern has been in operation three years.

The population of Chester proper, in 1840, was 1,412; in 1850, 1,485. The amount of taxes raised for 1854 was $3,800, of which $800 was for schools. There are fourteen school districts in the town, and 82 miles of roads.

CHICOPEE.

Chicopee is a new town, formed from the north part of old Springfield; yet it is one of the most important towns on the Connecticut. The first settlement of its territory occurred very early, on what is known as Chicopee street, probably within four years from the date of the first settlement at Springfield in 1636. Japhet and Henry Chapin, sons of Deacon Samuel Chapin, a member of the first board of magistracy in Springfield, were the first settlers of Chicopee. These Chapins had numerous offspring, and for a long period almost the entire population living on the present territory of Chicopee, were their descendants, or were connected with them. It is a noticeable fact that the Chapin families gave birth to sons almost exclusively, for several generations, so that the name has been propagated in almost an unparalleled degree.

On the Chicopee river, (written "Chickuppe," "Chickapy," "Chickabee," &c., at first,) the first cultivation commenced near its mouth, in 1645. A settlement at "Skipmuck," a locality about a mile East of Chicopee Falls, commenced about the beginning of 1660, mostly on the South side of the river. The scattered settlers flew to Springfield when endangered by the Indians, and for nearly a century their business and church connections were entirely in the mother town. In 1750, the first parish in Springfield being about to build a new church edifice, the people in the North part of the town, on both sides of the river, moved for and secured incorporation as the fifth, or Chicopee parish of Springfield.

On the 7th of May, 1786, Stephen Horton, Gad Horton, Phineas Stedman, Ariel Cooley, Dudley Wade, Josiah Hitchcock, Ebenezer Morgan, Israel Chapin, Samuel Steb-

bins, and Stephen Hitchcock, gave a lease *in perpetuo* of two acres of land and the water privilege, on the South side of Chicopee river at Skenungonuck Falls (Chicopee Falls) to James Byers and William Smith of Springfield, on condition that they should erect on the premises, within two years, a furnace, or iron works of some kind. The conditions were complied with, and a blast furnace, for the manufacture of iron hollow ware, was erected by said Byers and Smith, but was not very extensively worked until the property passed into the hands of Benjamin Belcher, Abijah Witherell and William Witherell, in June, 1801. In 1805, Mr. Belcher purchased the right to the whole property, and continued the business until 1822, when, in August of that year, he disposed of the water privilege and the land on which the village of Chicopee Falls now stands. The furnace was considered a work of no small magnitude in those days. The ore from which the iron was obtained, was, for a long time, dug from the lands in the immediate vicinity, or but a few miles distant. The first two settlers at this place were Stephen Wright and Levi Hitchcock, who had lived there for some time previous to the erection of the furnace, and owned much land in the vicinity. They sold most of their land to Mr. Belcher, and removed from the place. Mr. Belcher was a native of Easton, Massachusetts, and removed with his family to this place in 1801. He established an iron foundry, and prosecuted the business until his death, which took place Dec. 17, 1833, at the age of 68. His widow still survives him at an advanced age. The business was successfully continued by his sons, until Nov. 1846. Castings for various kinds of machinery are still made at this place, but to a less extent than formerly. The manufacture of ploughs and other agricultural implements is carried on extensively here by Whittemore, Squier and Co. The Massachusetts Arms Co. have also here extensive shops for the manufacture of revolvers and other fire arms, sewing machines and machinery of various kinds. The business of this company is increasing from year to year, under the superintendence of Timothy W. Carter, and they now give employment to about 75 hands. The company obtained an act of incorporation in 1850, and have a capital of $70,000.

Oliver Chapin was the first settler on the North side of Chicopee river at this point. He came with his family in April, 1801, and resided there until his death, which occurred in March 1852. In the year 1806, he sold the privilege on that side of the river to William Bowman, Benjamin Cox and Lemuel Cox, on which they erected a paper mill, where they continued to manufacture paper 15 or 16 years, when they disposed of their interest to Messrs. Chauncey Brewer and Joshua Frost of Springfield, who continued the business five or six years longer, when it passed into the hands of David Ames. While it remained in the hands of the previous owners, the paper was made by hand, but to a considerable extent considering the times, and the manner in which the work was performed. After it became the property of Mr. Ames, machinery was soon introduced, which greatly facilitated the manufacture. Mr. Ames died in Springfield August 3d, 1847, at the advanced age of 87 years. His sons, David and John Ames, carried on the same business at this place till 1853, the water privilege having been sold by David Ames senior to the Chicopee Manufacturing Company, who are the present owners. During 1853, the buildings were thoroughly repaired, and a portion of the mill rebuilt. New and improved machinery has been introduced, and the manufacture of printing paper commenced by John Valentine, who became the lessee of the water privilege.

The land and water power on the south side of Chicopee river at Chicopee Falls, was purchased in 1822 by Jonathan Dwight, Jr., of Springfield, for himself and his brother Edmund Dwight, of Boston, who subsequently associated other gentlemen of Springfield and Boston with them. In January, 1823, they obtained an act of incorporation, under the name of the BOSTON AND SPRINGFIELD MANUFACTURING COMPANY, with a capital of $500,000. Jonathan Dwight, Jr., was their first president, and Joseph Hall, Jr., their first agent. In the spring of 1823, the work of making a dam and canal, and laying the foundation of a cotton mill was commenced. This mill was completed in 1825, and in the same year, a second one was commenced. The company extended its purchases of land and water power, so as to embrace the falls below, at Cabotville, and the principal part of the land on which the present village is

now built. In 1826, a third mill and a bleachery were erected. In 1828, the name of the corporation was changed to that of the CHICOPEE MANUFACTURING COMPANY. In 1831, preparations were made, and the work of erecting a fourth mill was commenced, and an addition of $100,000 to the capital of the company was granted by the Legislature. In 1835, by an act of the Legislature, the company were authorized to make a further addition of $100,000 to their capital stock, making it $700,000, at which it now stands. The company have four mills, having enlarged one of them during 1853, which contain nearly 700 looms, and more than twenty thousand spindles. Mr. Hall resigned the agency of these mills June 1, 1827. Samuel Henshaw succeeded him, and continued till December 1st, 1832. Lewis Ashmun performed the duties of agent for the succeeding six months. Benjamin Day was appointed agent June 1, 1833, and resigned the office December 1, 1834. Timothy W. Carter succeeded him, and continued in office nearly twelve years, till his resignation July 1, 1846, when Ezekiel Blake, was appointed his successor.

In 1809 or 1810, a small mill was erected near the upper dam, above the grist mill, on the south side of Chicopee river, at Cabotville, by William, Levi and Joseph Chapin, citizens of the town, (the former of whom is now living,) in which they put two carding machines and two spinning frames, of 48 spindles each. They carried on a limited business, buying cotton at about eleven or twelve cents per pound, and manufacturing yarn, of which cloth was made by hand-looms, among the different families of the town. This fabric they sold at 33 to 42 cents per yard. The introduction of imported goods, after the close of the war, reduced the price so much, that they were not able to compete with foreign manufactures, and they finally abandoned the business in 1815 or 1816.

In 1831, the property of the Chicopee Manufacturing Company, at the "lower privilege," as it was then called, was set off, and sold to a new company, formed the same year, composed mostly of the stockholders of the old company, and incorporated under the name of the SPRINGFIELD CANAL COMPANY, with a capital of $90,000. John Chase was chosen agent of this company, and under his superin-

tendence the water power in this place was brought into use, and a machine shop for the manufacture of cotton machinery was erected the same year.

In 1832, the CABOT MANUFACTURING COMPANY was incorporated, with a capital of $400,000, and in the year following, the first mill went into operation. Robert E. Bemis was appointed agent, and commenced his labors April 1, 1834. The capital stock has been increased to $500,000. The two mills erected by them contain nearly 15,000 spindles, and more than four hundred looms. About 300 females and 100 males are employed. They consume 3,000 bales of cotton, and produce 4,000,000 yards of cloth annually.

In 1836, the PERKINS MILLS were incorporated, with a capital of $400,000, which subsequently was increased to $500,000. They have two mills which contain between four and five hundred looms, and 15,000 spindles, where they manufacture drillings, printing cloths and shirtings, consuming annually 1,410,000 pounds of cotton, producing 4,325,000 yards of cloth, and employing about 430 operatives. Elias Davis commenced his services as agent, in the spring of 1837, and resigned in January, 1842. Rufus Whittier succeeded him, and continued in office until his death, which took place April 7, 1852. By an act of the Legislature, passed during the session of 1852, the Cabot Manufacturing Company and the Perkins Mills were united in one company, bearing the latter name. In consequence of this arrangement, R. E. Bemis resigned his agency August 1, 1852. The first agent of the united company was Cornelius W. Blanchard. He remained till January 1st, 1853, and was succeeded by Daniel Hussey, who continued only three months. George D. Lund, his successor, commenced his labors April 1, 1853.

In 1841, the DWIGHT MANUFACTURING COMPANY was incorporated, with a capital of $500,000, which, in 1843, was increased to $700,000. Sylvanus Adams, the present agent of the company, commenced his labors January 1, 1841. This company have three mills, one of them being 200 feet long, 50 feet wide, and six stories high, and in its form and internal arrangement, a superior structure. These mills contain 786 looms, and 28,576 spindles, employing about 800 hands. They manufacture coarse and fine

goods, some extra fine and wide shirtings, and consume 2,000,000 pounds of cotton, and produce 5,600,000 yards of cloth annually.

In July, 1829, Nathan P. Ames commenced the cutlery business at Chicopee Falls, in the blacksmith shop of the Chicopee Manufacturing Company, with nine workmen. In 1830, contracts were made with the Government for furnishing swords for the army and navy, and the number of workmen was increased, from time to time, until, in 1833, they amounted to 25 or 30 men. In 1834, the AMES MANUFACTURING COMPANY, having been incorporated, commenced operations in their new shop, erected at Cabotville the preceding year, with a capital of $30,000, and employed about 35 men. Nathan P. Ames was appointed agent. In 1841, they purchased the property owned by the Chicopee Falls Company, consisting of the shops, machinery, dwelling houses and water power occupied by them at Chicopee Falls, for the manufacture of saws, and various kinds of tools and cutlery, and their capital was increased to $75,000, and the number of workmen to 100. In 1849, this property at Chicopee Falls was sold by them to the Massachusetts Arms Company, and a new company incorporated for the purpose of manufacturing fire-arms, machinery, &c., &c. In 1845, the Ames Manufacturing Company purchased the property of the Springfield Canal Company at Cabotville, and increased their capital to $200,000.

In 1840, Mr. Ames went to Europe, in connection with a Board of Officers of the Ordnance Department of the United States. The object of his visit was to obtain more extensive information in relation to the manufacture of the different branches of cutlery and tools, and by visiting the different armories in Europe, to acquire the means of improving in the manufacture of arms for our Government. He returned in May, 1841. In consequence of protracted ill health, he relinquished the active duties of the agency in the autumn of 1845. He gradually declined in health, and died April 23d, 1847, at the age of forty-four, much lamented by the entire community. In 1846, James T. Ames, his brother, was appointed agent of the company, and still continues in that office. When the company was first organized, the business consisted prin-

cipally in manufacturing cutlery, and furnishing swords for the Government, but in 1836, a foundry was erected for casting bronze cannon which has been in operation since that time. The same furnace was successfully employed for a short time in casting church bells. In 1845, an Iron Foundry was built, in which about fifty men were employed. In 1851, the company commenced the manufacture of plated ware, which they are now successfully prosecuting. This branch of business furnishes employment for about 100 hands. The business of the company now consists in the manufacture of cotton machinery, heavy tools, iron and brass castings, and swords and bronze cannon for the United States Government, rich swords for presentation, and swords for the market, together with gilt and plated ware in great variety. In the various branches of their business they employ about 250 men.

In the years 1675 and 1677, the General Court passed several laws for the regulation of society, and the promotion of good morals, by directing tythingmen to be appointed in each town, who should each have the inspection of ten or twelve families, and prosecute all transgressions of the laws within their several districts. Such officers were chosen in the town of Springfield, their districts assigned them, and their duties enjoined by the County Court. While it appears that particular effort was made to guard the morals of the people, it is evident there was much less attention given to common schools. The defect in common school education for the first forty years after the town was settled, is apparent in the number of persons who could not write their names, and the very great number of bad writers and spellers. From the commencement of the last century, provision has been made for supporting public schools, and the interest in the cause of education has steadily increased from year to year until, in 1847, (the year preceding the separation of Chicopee from the town of Springfield) the appropriations for this object reached the sum af $14,582.

The inhabitants of Cabotville, comprising School District No. 4, in the town of Chicopee, early made liberal provision for the encouragement and support of common schools, and have manifested commendable interest in the cause, in the erection, from time to time, of neat and com-

modious school houses. In 1834, they erected a brick school house on School street, at the expense of $2,000. The large brick edifice located on Grape street, in the Eastern part of the village, where the higher branches of education are taught, was commenced in 1841, and completed in the year 1842, at a cost of $11,000. John Chase, a citizen of the town, generously contributed one thousand dollars towards the completion of the house, the erection of fences, and ornamenting the grounds. Nathan P. Ames made a donation of a large, fine-toned bell. The house was opened in July, 1842. Charles P. Ames, a graduate of Dartmouth College, was the first preceptor. He was much esteemed as an instructor, and highly valued as a citizen, and his sudden removal by death, October 19, 1842, at the age of 26, was sincerely lamented. Calvin S. Pennell, a graduate of Waterville College, succeeded him as principal of the school, and continued until March, 1847, when he removed to Charlestown, to take charge of the Grammar School in that city. He was succeeded by William W. Mitchell, who commenced his labors March 4, 1847. In 1845, an extensive philosophical, chemical, and astronomical apparatus was purchased for the use of the high school, at a cost of $800, which was promptly met by private, individual subscriptions.

In 1845, the inhabitants of School District No. 6, which embraces the village of Chicopee Falls, erected a very handsome and commodious brick school house, at a cost of $7,000. It is one of the best constructed edifices of the kind in the vicinity. Much skill and taste are manifested in the internal arrangements, the complete finish, and the thorough workmanship of the building throughout. It stands on a beautiful eminence overlooking the village, and is an ornament to the town, and an evidence of the deep interest felt in the cause of education by the inhabitants of that district. The house was opened January 7, 1846, by a public meeting of the citizens, and an address by Hon. Oliver B. Morris of Springfield. Samuel Alvord was the first preceptor, and continued till December, 1848. His successor was William Torrance, a graduate of Amherst College, who remained only one term, and left in March, 1849. Alonzo Leland, a graduate of Brown University, succeeded him, and continued till October, 1850,

when he removed to Oregon. Mr. Alvord, the first Principal of the school, at the urgent request of the district, again assumed the charge, and remained till March, 1853. He was succeeded by Charles Barrett, who remained one year, and left in March, 1854. His successor was Philip D. Hammond, an under-graduate of Wesleyan University, Middletown, Ct.

In 1845 and 1846, new brick school houses were erected in three of the districts lying North of the Chicopee river. The principals in the high schools of the town receive from seven to eight hundred dollars, and assistant female teachers from $200 to $250 per year. The town is divided into eight school districts. The number of scholars in the town, May 1st, 1853, between the ages of 5 and 15 years, was 1,388. There are eleven school houses in the town, and twenty-two schools maintained during the year, in which are employed 30 teachers. The amount invested in school houses, school apparatus, &c., &c., is estimated at $35,000. The cause of education has progressed in this town from year to year, till it has become one of the most prominent objects of attention and regard, the annual appropriations for it being more than $8,000, which is a larger sum than is raised by the town for all other purposes.

The act incorporating the Congregational Society in Chicopee-street was passed June 10, and the Society organized July 30, 1751. The church was constituted in September, 1752, and was composed of about twenty members. The present number is about 85. Rev. John McKinstry was the first pastor of the church, having been ordained as such on the day of its organization. He was released from preaching by a mutual council in 1789, but continued as the acting pastor of the church until his death, which took place November 9th, 1813, he having sustained the relation of pastor sixty-one, and performed the active duties of the ministry thirty-seven years. The church and society remained without a pastor until April 28, 1824, when the Rev. Alexander Phœnix was ordained their pastor. He was dismissed by an Ecclesiastical Council October 7, 1835, and Rev. Ebenezer B. Wright was installed by the same council. He remained until April 24, 1839. Rev. Eli B. Clark, the present pas-

tor, succeeded him, having been ordained October 16, 1839. The present house of worship was erected in the year 1825.

The First Baptist Church was constituted at Chicopee Falls, November 28, 1828, consisting of seventeen members. The Society was organized April 14, 1832. For nearly five years, this church had no settled pastor, but enjoyed the labors of Rev. N. Branch, Rev. Alvan Bennett, Rev. Lewis Bolles, Jr., and Rev. Asahel Chapin. Rev. Moses Curtis, the first pastor, was installed July 14, 1833, and dismissed May 15, 1835. Rev. Joseph M. Graves was recognized as pastor of the church November 6, 1836, and dismissed January 28, 1838. Rev. Robert F. Ellis was ordained pastor of the church September 19, 1838, and dismissed March 15, 1845. Rev. Robert C. Mills succeeded him in June, 1845, and remained until May 7, 1848, when he removed to Salem, Mass. Rev. Rufus K. Bellamy, commenced his labors October 1, 1848. The church now numbers 150 members. Their house of worship was erected in the summer of 1832, dedicated in November of the same year, removed to its present location in 1850, and there enlarged and thoroughly repaired.

The First Methodist Episcopal Church and Society is located at Chicopee Falls, and no definite information respecting its origin and early history can be given, no correct records having been preserved. It is supposed the church was gathered about the year 1822. Their present house of worship was dedicated in June, 1842, and the present number of members is 128.

The Second Congregational Church, located at Chicopee Falls, was organized July 3d, 1830, and consisted of thirty-three members; its present number is 145. The Society was organized October 11, 1832. This church, for several years, was aided by the Home Missionary Society, and enjoyed the labors of Rev. George Nichols. Rev. Dorus Clark, formerly of Blandford, was installed as their first pastor, March 4, 1835, and was dismissed November 4, 1840, and Rev. Ebenezer P. Rogers was ordained and installed their pastor. He remained until April 10, 1843, when he was regularly dismissed, and removed to Northampton. Rev. Frederick A. Barton was installed pastor of the church, September 13, 1843, and dismissed November

2, 1846. Rev. S. S. N. Greely labored with them as stated supply for four years. Rev. William Wright, their present pastor, was installed February 25, 1852.

The Third Congregational Church was constituted October 16, 1834, consisting of ten males and eight females. The society was organized March 2d, 1835. Rev. Sumner G. Clapp of Enfield, Mass., was installed pastor of the church April 26, 1837, and labored with them with great efficiency and success nearly thirteen years. He was dismissed January 22d, 1850, and became the pastor of the Second Congregational Church in St. Johnsbury, Vt. Rev. George A. Oviatt, the present pastor of the church, was installed October 15, 1850. The church now numbers 180 members. Their house of worship was erected in 1836–7, and dedicated September 9, 1837. Nathan P. Ames, a benevolent member of the society, paid from his own funds, for the erection and completion of the house, more than $5,000, being at that time one-half of his whole estate.

The second or Central Baptist Church and Society.—This society was organized December 2d, 1834, and the church, consisting of seventeen members, was constituted August 5, 1835. Their house of worship, which is a brick edifice, was erected in 1838–9, and dedicated February 7, 1839. Rev. Pierpont Brocket was their first pastor, and was installed December 4, 1836, and remained with them until April 2d, 1838. Rev. Jonah G. Warren, their second pastor, was ordained February 7, 1839, and continued with them ten years, when, in February, 1849, he removed to Troy, N. Y. He was much beloved by his people, and highly valued by the community at large. He was succeeded in the pastorate of the church by Rev. Benajah Cook, of Jewett City, Ct., who commenced his labors July 15, 1849, but in consequence of ill health he was released from his charge September 29th, 1850, when he returned to Jewett City, where he died February 10, 1851. Rev. C. Billings Smith of Malden, Mass., commenced his labors as pastor of the church January 1, 1851. He remained with them till October 1, 1852, when he removed to New York city. Rev. Warren Lincoln, the present pastor, has labored with them since April 1, 1853. The church has at the present time 240 members.

Universalist Church and Society.—The Society was organized February 27, 1835, and the church, composed of thirty-nine members, was constituted October 20, 1840. This church and society have enjoyed the labors of the following preachers, viz:—Rev. Charles Spear, from March 1835 to March 1836; Rev. W. M. Fernald, from 1836 to 1838; Rev. A. A. Folsom, from 1838 to 1843; Rev. George W. Gage, from 1843 to 1844; Rev. Samuel Bennett, from 1844 to 1846; Rev. Zenas Thompson, from 1846 to 1848; Rev. W. R. G. Mellen, from October, 1848, to July, 1851; Rev. Uriah Clark, from September, 1851, to October, 1852. Rev. C. H. Webster commenced his labors October 1, 1853.

The Unitarian Society was legally organized March 16, 1841. Rev. F. A. Whitney officiated as their pastor for a short time. Rev. Charles A. Farley succeeded him, and under his ministry the church was gathered, consisting of sixteen members, which was regularly constituted November 21, 1841. Rev. John A. Buckingham was the first pastor, installed October 12, 1842. He resigned his charge at the expiration of one year. Their house of worship, which is a neat brick edifice, was erected in 1842, and dedicated October 12, of the same year. Rev. Crawford Nightingale, their second pastor, was installed May 14, 1845, resigned in April, 1851, removed to Bridgeport, Conn., and is now pastor of the Unitarian Church in Groton, Mass. His successor, Rev. Ephraim Nute, Jr., commenced his labors October 1, 1851. The church at present numbers about 60 members.

Methodist Episcopal Church and Society. — This church was organized in August, 1838. A legally organized society was formed in 1839, but proving to be ill adapted to the Methodist economy, it was soon abandoned and became extinct. The number of members of the church at the time of its organization was eighteen; the present number, 176. Rev. Edmund S. Potter was their first preacher: he labored with them two years. His successors were as follows, and in the order designated, viz: Rev. Mosely Dwight, two years; Ephraim Scott, one year; Benj. F. Lambord, one year; Daniel K. Bannister, two years; Loramus Crowell, two years; James Porter, two years; Rev. L. R. Thayer, two years; William Rice,

Jr., two years. Their house of worship was erected in 1839, and enlarged and much improved in 1845.

The Episcopal Society, or Grace Church, was organized April 6, 1846, with eighteen members. Rev. Henry W. Lee of Springfield had charge of it for a short time. Their first rector was Rev. Charles R. Fisher, who commenced his labors in May, 1846, and resigned the rectorship in August following. Rev. Andrew Croswell succeeded him, and continued until May, 1849. Rev. Caleb Dow officiated as rector, from August 16 to September 23, when Rev. E. F. Remington accepted the rectorship, and remained with the parish until April 21, 1851, when their house of worship was closed. November 6, 1853, the house was re-opened, and Rev. Edward Jessup of Westfield is at present the officiating rector. The number of communicants is now about 30. Their house of worship was completed in March, 1848, and consecrated May 24, 1848.

In the year 1838, a Roman Catholic Church and Society were gathered, and in 1840, their house of worship, which is a brick edifice, was erected; and was enlarged and improved in 1848. Rev. John Brady was the first pastor, and was released in 1841. Rev. John D. Brady, the second pastor, commenced his labors in 1846, and continued until his decease in October, 1848. He was succeeded in November following by Rev. James A. Strain. In September, 1850, he left town, and his successor, Rev. W. A. Blenkinsop, the present pastor, commenced his labors in November of the same year. The society is composed wholly, or nearly so, of the foreign population, and has greatly increased, from year to year. They have recently purchased a lot, on which they are about to erect a large and magnificent church.

The town of Springfield rapidly advanced in wealth and importance, until it became the center of a large inland and river commerce. Its natural and artificial advantages rendered it one of the most important commercial depots on Connecticut River. The Western Railroad was opened for travel from Worcester to Springfield in 1839, and to the city of Albany in 1842. The Hartford and Springfield Railroad was completed and opened for public travel in December, 1844, and the Connecticut River Railroad

from Springfield to Northampton, December 13, 1845; and from thence to Greenfield in 1846. A branch Railroad from Cabotville (now Chicopee) to Chicopee Falls, was opened in September, 1846. The following will serve to show the rapid increase of the town:—In 1791, the population was 1594; in 1810, 2767; in 1820, 3914; in 1830, 6784; in 1840, 10,985; in 1845, 14,703; in 1848, 19,189.

The increased business of the town brought within its limits a dense population, so that it became very inconvenient for the inhabitants to meet in one body, to transact their annual town business. At the November election in 1847, there were 2460 votes polled, almost reaching the number of the whole population in 1810. In January, 1844, the inhabitants of the village of Cabotville petitioned the Legislature to be set off from the town of Springfield, and incorporated into a new town. This measure met with strong opposition from other parts of the town. The matter was referred to a committee, but they were not called together by the parties interested, to view the premises, and, therefore, never reported to the Legislature. In January, 1848, a petition was sent to the Legislature, asking for an act granting the town of Springfield incorporation as a city. This was strongly opposed, on the ground that the municipal government of a city would be far more expensive, and its benefits could not be equally enjoyed by a population living on a territory so extended. This movement, on the part of the inhabitants in the center of the town, had the effect to revive the effort of the inhabitants of the North part, to obtain an act of incorporation as a new town, and a petition signed by over seven hundred taxable persons in Cabotville and vicinity, was sent to the Legislature, praying that the territory embraced within the limits of the districts designated Cabotville, Chicopee Street and Willimansett, might be incorporated as a new town, by the name of "Cabot." This was strongly opposed, on the ground that the territory would be too limited, and leave the old town in bad shape. It was then proposed to submit the question where the dividing line should be drawn, to the Legislature. A committee of the Legislature visited the town for the purpose of an examination, and held a public session at the Town Hall in Springfield. The different parties appeared before them,

with their consent, and after hearing their various arguments and pleas, they reported in favor of a division of the town, including the village of Chicopee Falls in the new town.

The inhabitants of Chicopee Falls village, by their counsel before the committee, and by their representative in the Legislature, Timothy W. Carter, opposed any division of the town, except such as would include in the new town the village of Indian Orchard. The representative in the Legislature from Cabotville, Silas Mosman, Jr., advocated the division of the town, and having draughted a topographical chart, was enabled to present to the Legislature a clear view of the town of Springfield, with the relative position of each of the villages in the town. The Legislature were readily convinced that the interests of all parts of the town would be promoted by a division, and by a large vote, April 25, 1848, set off from the town of Springfield the territory embraced in the villages of Cabotville, Chicopee Falls, Chicopee street and Willimansett, and passed an act incorporating the same as the new town of Chicopee, which received the signature of the Governor, April 29, 1848. An unsuccessful effort was subsequently made to have the territory lying east of it, to Ludlow and Wilbraham line, annexed to the new town of Chicopee.

The meeting for the organization of the municipal government of the new town was held May 17, 1848. The meeting was called to order by R. E. Bemis, prayer was offered by Rev. Mr. Nightingale, Timothy W. Carter was elected moderator, and Wm. L. Bemis, clerk. Mr. Carter, in taking the chair, made an appropriate address, in which he alluded to the differences of opinion that had prevailed, exhorted to future harmony, and expressed the hope and anticipation that the new town would be worthy of the old one, of which she had so long formed a part. At a subsequent meeting, the town voted to raise by tax $13,645, for town expenses for the year, $7,400 of which was for schools.

At the time of the division of the town, Springfield contained 19,189 inhabitants. Chicopee, at the date of its incorporation, had within its limits real and personal estate to the amount of $3,301,613. The population, (of which only three were colored) was 7,861; number of children

between four and sixteen years old, 1,671; number of taxable polls, 1,761. In 1850, the whole number of families in town was 1,337; individuals 8,319, of whom 3,513 were males and 4,806 females. The valuation of real and personal estate the same year was $3,413,707; in 1853, $3,553,933. The amount of money raised by tax in 1854 was $13,500. In this sum, provision was made to pay the balance of the debt of the town.

In 1850, gas works of a capacity for manufacturing 60,000 cubic feet of gas per day were constructed, under the superintendence of James T. Ames, at the center of the town, and the mills at that point, with the churches, stores, and many private dwellings, are now lighted with gas. The works cost $28,000. The construction of nearly all the shops, mills and dwellings at Chicopee center, has been the work of Charles McClallen, a citizen. In 1830, within the limits of school district No. 4, there were only twenty families where there is now a population of over 5,000 souls.

GRANVILLE.

The territory of Granville, at first called Bedford, was sold by Toto, an Indian chief, in 1686, to James Cornish, who, with William Fuller, sold it in 1713 to Atherton Mather. Mr. Mather sold it with other lands in 1718 to a set of proprietors who had their purchase confirmed to them by the General Court in January, 1739. The territory was incorporated as a district Jan. 25, 1754. The length of Granville, at first, was 15 miles, breadth 7 miles on the Western boundary, and 5 on the Eastern, the contents being 41,193 acres. In the allotments of land, 2,073 acres were appropriated to public uses. The first settler was Samuel Bancroft of West Springfield. He may be regarded as having been the patriarch of Granville. He was a facetious, kind hearted and industrious man, slightly below the medium hight, and some now living can recall his appearance, especially on the Sabbath, when, in his antique dress, triangular cocked hat, and bush wig, he inspired the reverence of all beholders. His wife was Sarah White, a descendant of one of the one hundred who landed on Plymouth Rock. In 1735, he built his first, rude log cabin, near a small rill in the North East school

district, not far from the site of the first school house. The cellar is still to be seen. A few years afterwards, he prepared a large house of thick, hewn plank, as a refuge for his neighbors in case of Indian invasion. This was some thirty rods South of the mansion where he and some of his descendants, to the third generation, subsequently lived and died. Some remnants of the plank, after the lapse of a century, are now in a state of preservation, but no vestige of the locality of this early fort can now be seen. Mr. Bancroft was of the first board of selectmen in Granville, and, in 1775, was chosen representative to the General Court, assembled in Watertown. In the first half of the present century, as many as 89 persons bearing his name were inhabitants of East Granville, whose characteristics were industry, intelligence and integrity.

Following Mr. Bancroft, the next settlers were Daniel Cooley, Jonathan Rose, Samuel Gillett, Thomas Spelman, John Root, Ephraim Mouson, Phineas Pratt, Peter Gibbons and Samuel Church. The longevity of the early settlers was remarkable. The ancestor of the Spelmans died in 1767, aged 93. She was from Wales, and left home with a hank of wool upon her finger, as if just from the spinning wheel. The ancestor of the Cooleys (from Ireland) died at 90; of the Gibbonses, at 92; of the Churches, at 95; and of the Roses, at 103. The manner in which several of them came to their end was remarkable. Samuel Gillett fell dead in the field—the first death in Granville. Samuel Bancroft went to bed in health, and died before morning in 1788. Jonathan Rose perished in his burning buildings, 1768. Ephraim Mouson, while manufacturing potash, being engaged to a late hour of the night, slipped into the boiling cauldron. He leaped out, but died in a few hours, Sept. 21, 1780. Daniel Cooley died by a wound, in 1781.

The first house in the Second Parish of Granville was built of stone, by Dea. David Rose, with the capacity of a fort, in case of attacks by the Indians, but no one ever perished by the tomahawk in Granville, though the people passed through much fearful apprehension. In one instance, a child was born in the night, without a candle being lighted in the house, from fear of lurking savages. To the list of early settlers already given, may be added

those of the following, who emigrated from Durham, Ct: Timothy Robinson, Noah Robinson, Dan Robinson, Phineas Robinson, Ebenezer Baldwin, Amos Baldwin, Aaron, Ebenezer and Daniel Curtiss, Samuel Coe, David Parsons, Daniel Parsons and Levi Parsons. The third parish in Granville (now Tolland) was not settled until 1750. The early inhabitants of Granville were characterized by intelligence and great physical strength. It has been humorously stated that in early times several teams were sent to Westfield for cider, and that while the courteous people were furnishing facilities for loading it, Timothy Robinson took the barrels and laid them in at the end of the cart, while Thomas Hamilton threw them in over the wheel.

In the "Old French War," an enlistment was called for at Granville, and it is stated that four men were tent-mates in the war, who, when they returned, settled in the same vicinity, and died respectively at the ages of 82, 90, 86, and 89. In the memorable struggle for independence, the patriotic fathers of Granville were imbued with a full measure of the enthusiasm and spirit of the times. As early as 1774, a town meeting was holden, and a committee appointed, "to inspect the debate subsisting between the mother country and the colonies." At a subsequent meeting, the committee reported resolutions as follow, which were unanimously adopted:

"1. *Resolved*. That King George III is our rightful sovereign and king, and that we will, at all times, bear all allegiance due unto him.

"2. That the inhabitants of this, his Majesty's Province, and the other colonies in America, are justly entitled to all the rights, liberties and privileges that the inhabitants of Great Britain are entitled to, which rights, liberties and privileges are in a particular manner confirmed to the inhabitants of this Province by charter, and that we would humbly request and confidently challenge these rights, liberties and privileges to us belonging, as free and natural born English subjects.

"3. That it is our opinion that the aforesaid acts of Parliament [Stamp act &c] are calculated to perplex and enslave this his Majesty's free and loyal province, and are destructive of our invaluable liberties and privileges; and have a manifest tendency to alienate the affections of his Majesty's faithful subjects, and are in the highest degree oppressive and unconstitutional.

"4. That in order to obtain redress from the difficulties and calamities in which we are so deeply involved by the aforesaid acts of Parliament, it is our opinion that some uniform and constitutional resolves be agreed upon, for a universal rule to be observed throughout all the colonies, the construction of which we refer to the wisdom of the General American Congress, soon to meet. And we would humbly offer to their consideration, that it is our opinion that a suspension of all commerce with Great Britain, under proper regulations, and a covenant engagement of non-importation and non-consumption of their manufactures, to be solemnly subscribed by the people, will be the most likely means to produce the desired effect. And that such non-importation and non-consumption agreement, is neither unwarrantable, hostile, nor treacherous, or contrary to our allegiance due to our king; and that it is the indispensable duty of every person who would reserve to himself and posterity the inestimable blessing of liberty, by all constitutional ways and means in his power, to endeavor to avert the much dreaded consequences of those arbitrary and oppressive acts.

"5. That we greatly applaud the patriotic zeal of the merchants and other inhabitants of Boston, and especially the vigilance and assiduity of their committee of correspondence; and although we approve of the sentiment and spirit of their covenant presented to us to subscribe, yet we are of opinion the same is rather premature and too precipitate, as it is a matter of the utmost importance to the British American colonies, and requires the most serious consideration, fearing it will breed discord among the inhabitants, and that a division of sentiment may be destructive of the good effect. We propose, therefore, and rather choose to defer the subscription thereto, but wait the determination of the American Congress. And do as christians promise and pledge our faith, that whatever constitutional determination and resolves shall be agreed upon and published by them, as a general rule of observance by all the provinces, we will subscribe to, and in all particulars abide by. A faithful adherence to this, we make no doubt, may be the happy means to reduce the ministry to a sense of their duty, and restore unto us our rights, and harmoniously unite us to our mother country, and be the lengthening out of the tranquillity of the British Empire.

"6. That we do abhor all unconstitutional riots and tumultuous assaults upon the person or estate of any one who is personally in the execution of his own lawful business, but will to the utmost of our power endeavor that peace and good order be maintained.

"7. That there be a committee of correspondence to correspond with other committees in this and the neighboring colo-

nies, and give due information of all infringements upon our rights and liberties.

"8. That a letter of construction be written by the committee of correspondence, in behalf of this district, to the inhabitants of the town of Boston, to assure them of our firm attachment to the common cause, and promise faithful assistance in all constitutional ways, to encourage to a firm and steadfast perseverance in all the ways of well doing.

"9. That the above resolves be entered on the district book of records."

The names of the committee reporting these resolutions were Col. Timothy Robinson, Dea. Luke Hitchcock, Lieut. Samuel Bancroft, Nathan Barton, John Hamilton, Dr. Josiah Harvey, and Hon. Oliver Phelps. The devotion of the town to the cause of the country was no less in practice than in profession. In March, 1775, £50 was raised to encourage fifty men to enlist as minute men. In May, 1776, a return was made of a military company in Granville, belonging to the 5th regiment of Massachusetts Militia, of which John Mosely of Westfield was Colonel. This company was commanded by Capt. William Cooley. Edmund Barlow was 1st Lieutenant, Samuel Bancroft, Jr., 2d do., Richard Dickinson, Joel Strong and Samuel Williams, sergeants; Joel Bancroft, clerk; Samuel Stiles, drummer; Timothy Spelman, fifer; and John Cooley, Thomas Gillett and James Coe, corporals. The company numbered 73 men, with 73 guns, 2 bayonets, 4 swords, 680 flints, and 5 1-2 pounds of powder. The strength and flower of the town were under enlistment, and many were in actual service. As many as fourteen perished in the army. Isaac Chapman, a pious and excellent young man, left his youthful and beautiful wife with one child, a babe of six months, and joining the army, fell at Ticonderoga in 1777. Deacon Luke Hitchcock, a volunteer at Crown Point, died at New Lebanon on his way homeward, at the house of Mr. Douglass who took him in for the night. Enos Howe died at New London. John Bartlett, who was in Capt. Cooley's company, was at White Plains, and in the action at that point took aim at one of the light horse who was rushing towards him, but his gun missing fire, the enemy, with a broad sword, split his head open, the two parts falling upon his shoulders. Two Granville men fell at Stone Arabia.

Money was liberally raised for the support of the army. In March, 1778, it was voted to raise £144 6s. 6d., to pay for articles purchased for the soldiers. In October 1778, £200 were raised to support those families whose heads were in the Continental Army. In 1781, it was voted to raise £756 3s. 4d., silver money, as a bounty to raise sixteen men to serve in the Continental Army three years.

Within the territory of Granville, thirty-three persons have received the honors of College, and many sons of the town have risen to distinction without a liberal education. Hon. Oliver Phelps was a servant boy—afterwards a dish pedler. While in this business, a wag offered to purchase 100 feet of dishes, and pay in brush fence. He measured him off the ware, and they separated. He left his account for collection, and the wag was compelled to pay the silver or gold instead of brush fence. In Granville, he was commissary, for supplying provisions for the American Army. He received a letter from Washington as follows: "The comfort and even the life of the American Army is owing to the seasonable supply of provisions from your hand, for which accept my grateful acknowledgments." He was elected a member of the Governor's Council in Massachusetts. In company with Nathaniel Gorham, he purchased the Genesee country, and opened it for settlement, and was afterwards a member of Congress, from a district in New York. He died in Canandaigua.

Rev. Lemuel Haynes, the colored preacher, was brought up by Deacon David Rose. He got his education in the chimney corner, by the light of pine knots, instead of candles. The Deacon required him to read a sermon, on Saturday evening, at family worship. One evening he slipped in one of his own sermons, and the deacon was greatly delighted and edified. He inquired very earnestly, "Lemuel, whose work is that which you have been reading? Is it Davies's sermon, or Watt's, or Whitefield's?" It was the deacon's impression that the sermon was Whitefield's. Haynes blushed and hesitated, but confessed, "It is Lemuel's sermon." At the age of 27, in spite of caste or color, he was a licensed preacher of the Gospel. No man could collect a fuller audience or interest them more than Lemuel Haynes. President Dwight listened to him in New Haven

with great interest. He preached with great success and acceptance in Granville, and many desired to settle him. A majority, on account of his color, were opposed. When Rev. A. J. Booge was called in, some of Mr. Haynes' friends tauntingly inquired, "*Do you call this white preaching?*" After a long life of great usefulness and extensive influence, he died at Granville, N. Y., Sept. 28, 1833, aged 80 years.

Rev. Gordon Hall was born in the third parish in Granville, (now Tolland,) April 8, 1784. He was valedictory orator at Williams College in 1808. He was a pioneer in American foreign missions, and has been unsurpassed in talents or real worth. He died in India, March 2d, 1826, aged 42, leaving one son, who is now minister in Northampton.

Hon. Isaac C. Bates, born January 23, 1779, was valedictory orator at Yale College in 1802, and was pronounced by President Dwight "the Addison of the age" in the beauty of his style of writing. He was thrice returned as representative in Congress, from his native district. In 1845, in the United States Senate, he delivered a convincing and impassioned speech against the admission of Texas. He sank down, and lived but a few days. He was brought to Northampton, where he had his home, and where he had spent his professional life, for burial. In his printed speeches and addresses, he has left some of the finest specimens of forensic discussion and beauty of composition. He died, aged 68 years.

Hon. Timothy Rose was born in Granville, June 1, 1762. He was a soldier in the Revolutionary war, and a deacon in the church. His great work was that of conducting the colony from Granville, Mass., to Granville in the center of Ohio. Like William Penn, he was the instrument of planting a colony, which for enterprise and moral excellence, is one of the first towns in the West. The town of Granville, Ohio, contains a college, two flourishing academies, and nearly one-fourth of the population are professors of religion. He was a judge, and died November 26, 1815, aged 50, leaving a character which will be remembered in all future time.

Hon. John Eaton Mills was born in Granville, third parish, (now Tolland,) October 14, 1796, and in 1814 he was

a few months in the Granville Classical School. In September, 1815, he went to Canada, and was a resident in Montreal. He possessed talent of a high order, and by untiring perseverance and attention to business, he was in the enjoyment of a handsome competency. Every benevolent enterprise received his generous and cordial support. He was Mayor of the city of Montreal, and discharged the duties of this high office to the perfect satisfaction of even his political opponents as well as friends. He died of typhus fever, November 11, 1847, aged 52 years, and his funeral was conducted with great pomp.

Hon. Anson W. Parsons was born in Granville, September 1, 1799, and now resides in Philadelphia. He is in the strictest sense a self-made man. At the age of 15, having finished his common school education, he was sent one term to Westfield Academy. The next six years he taught school, devoting what time he could to the Latin language. The last year of his professional studies was with Judge Gould of Litchfield, when, in 1826, he was admitted to the bar, in Lycoming county, Pennsylvania. He literally trimmed the midnight lamp, and soon stood among the first in his profession. He has been Senator in Pennsylvania, also Judge in the twelfth judicial district; and afterwards Judge of Oyer and Terminer for the city and county of Philadelphia, but has retired from office to his profession at the bar. He is regarded as a man of great excellence and moral worth, and a friend to the benevolent enterprises of the day.

The first church in Granville was probably organized in 1747, when Rev. Moses Tuttle, a graduate of Yale College in 1745, became the pastor. His wife was one of ten daughters of Rev. Timothy Edwards of East Windsor. She was as strange and wayward as her relatives were estimable and excellent. When Mr. Tuttle asked the consent of the father to marry his daughter, he replied, "I shall not forbid it, but you cannot live with her." "Why," inquired Mr. Tuttle, "is she not a Christian?" "I hope so," replied Mr. Edwards, "but grace may live where you cannot." When the wedding day arrived, Connecticut river was impassable. On his arrival at the house of the bride, a little after the day appointed, she refused to see him. At length she consented to an interview, with a par-

tition between. Said she, "why did you not come upon the day agreed upon?" "The high flood in the river rendered it absolutely impassable," he replied. "That's no excuse at all," responded the lady. The father's prediction was fully verified. He had a comfortless home. Mr. Tuttle was a good man, and was dismissed from his Granville charge in 1754. He died at Southold, L. I., in 1785, aged 65 years. Two of his daughters died in the poor-house.

Rev. Jedediah Smith, a graduate of Yale in 1750, was ordained pastor of this church in 1756. He was an impressive preacher, and in a revival of religion under his ministrations in 1757, as many as thirty persons were added to the church. His views subsequently became "Stoddardean," and excited the decided opposition of many members of his church. He had a stormy time for years, but was not dismissed until April 16, 1776. Mr. Smith was hostile to the Revolutionary cause, and sailed with his numerous family, one son excepted, for Louisiana. In going up the Mississippi, he was attacked with a fever, and in a delirium leaped overboard. He was rescued, but soon died, September 2, 1776, at the age of 50 years. He was buried on the banks of the river at a point which was subsequently swept away, "so that no man knoweth of the place of his sepulcher unto this day." His descendants are among the most respectable people of the South-west.

Rev. Timothy M. Cooley, (who still lives, and who communicates the facts of this history of Granville,) was a native of Granville, and preached his first sermon there April 30, 1795, and after a long and peaceful ministry, preached his farewell sermon in the same pulpit in 1854, the old pulpit at his request having been transferred from the old house in which he commenced his labors to the new one in which he closed them. Within two months after his ordination, February 3, 1796, a fund of $5,600 was raised for the permanent support of the ministry. On retiring from the pulpit, the parish harmoniously voted him one half of the proceeds of the fund during life. He received the degree of Doctor in Divinity from Hamilton College, and now, in his '83d year, uses the pen with a steady hand and a clear head. The membership of the church he has so recently left is 88.

The Second Church in Granville was organized November 17, 1781, and Rev. Aaron J. Booge was installed as its pastor, November, 1786. His six-years ministry was closed by dismission. His license to preach was taken from him by a Presbytery in New York. He left the parish much divided. Rev. Joel Baker of Conway, a graduate of Dartmouth College in 1792, was ordained over the church June 23, 1797. He proved to be an excellent pastor, though not a powerful preacher. His parishioners, as years grew upon him, gave him to understand that it was their wish that he should retire from the ministry. This unexpected movement inflicted a wound upon his feelings and his health, which hastened him to his end. He fell peacefully asleep, September, 1832, at the age of 66 years. The people afterwards deeply regretted the course they had pursued. Rev. Seth Chapin, a graduate of Brown University in 1808, was installed in Mr. Baker's place, January 17, 1833, and was dismissed January 1, 1835. He was followed by Rev. Henry Eddy, a graduate of Yale in 1832, who was ordained February 16, 1836, and dismissed September 25, 1839. He has since changed his profession and become a physician. Rev. Calvin Foote, a graduate of Middlebury College in 1814, was installed in 1841, and dismissed in 1847. Rev. Henry B. Smith, a native of Westfield, and a graduate of Amherst College in 1843, was ordained July 22, 1847, and dismissed November 4, 1851. The church numbers 74 members.

A Baptist Church was formed in Granville February 19, 1791. In 1808, the church numbered 88 members. They had preaching occasionally until 1798, when Elder Miner moved in, and supplied them nearly twenty years. He was a good man, and died in Granville, November 10, 1820. Rev. Silas Root was ordained June 5, 1817, and died September 13, 1846, aged 63 years. Rev. G. D. Felton is the present pastor. The formation of the Baptist Church, was in consequence of the adoption of the Stoddard principle in the Congregational Church. The admission of persons to the communion without evidences of piety, was offensive to the purest and best portions of the church. A number of them consequently withdrew, and held separate meetings on the Sabbath. They styled themselves "separates," and maintained their stand for about

thirty years. An act of excommunication was passed against five of the number, which greatly widened the breach. At length, a number of orthodox and spiritual members were formed into a Baptist Church, which has now subsisted nearly three quarters of a century.

From the purity of the air and water in Granville, it has always been a healthy town, and remarkably favorable to longevity. From an accurate bill kept in East Granville, for half a century, it appears that one in thirty of the population reached the extreme age of 90 years. Distressing sickness and mortality have not, however, been wholly excluded. In 1777, as many as 37 died of "camp distemper," in the East Parish, in the space of two months —about 5 per cent of the whole population. Small pox prevailed in 1776, 1784–5 and 1796. Spotted fever, with mortal effect, prevailed in 1812.

When the town was new, it produced splendid fields of wheat and the finest pasturage. The productions now are rye, oats, buckwheat, corn, and potatoes of a quality far superior to the growth of the plain. In the early history of the territory, the forest abounded with the noblest game. A deep valley from the North to the South divides the town. The mountains are respectively named "Sodom," which is on the Eastern boundary, "Bald Mountain," "Bad-luck" in the center of East Granville, (so named by a party of unsuccessful hunters,) "Sweatman's Mountain," the highest peak furnishing a view of nearly 40 steeples in the valley of the Connecticut, and "Liberty Hill," so called from the fact that a liberty pole was erected there during Revolutionary times.

The population of Granville in 1840 was 1,284; in 1850, 1,220; decrease in ten years, 64.

HOLLAND.

The proper town history of Holland is brief, while the early history of the territory which it covers is given in the history of Brimfield, of which town it formed a part, until its own incorporation as a town, on the 25th of February, 1796. It had an existence as a district, a few years previously, however, having been incorporated as such on the 5th of July, 1783. Previous to this, for a time, it formed the East parish of South Brimfield. The first Con-

gregational Church was organized on the 13th of September, 1765, and at present consists of 47 members. Rev. Ezra Reeve of Long Island, a graduate of Yale College in 1757, was ordained the first minister of the church, on the day on which that body was organized. He continued in Holland until April 28, 1818, when he died, in the 85th year of his age. Rev. Enoch Burt was the next pastor. He was a native of Longmeadow, and graduated at Nassau Hall, Princeton, in 1805. Early in life he was an ingenious and skillful machinest. After leaving college, he labored as a missionary at the West, until about 1820, when he returned, and was installed at Holland on the 19th of May, 1821. He was dismissed March 5, 1823, and is still living at Manchester, Ct. From this time until 1832, the church was without a pastor and without a stated supply. In that year, Rev. James Sandford, a graduate of Brown University in 1812, and in 1830 and 1831 the pastor of the church in Gill, removed to Holland, and labored in the church as stated supply until 1846. After he left, Rev. Benjamin Ober became the stated supply, and continued his labors until 1850. On the 3d of December, 1851, Rev. Alvah C. Page, a graduate of Amherst College in 1829, and a native of Hawley, was settled as the pastor of the church. He was dismissed in 1853, and is now located in Stafford, Ct. Mr. Page was ordained as pastor of the church in Norwich, in 1835. His connection with that church was brief. In 1837, he was settled in that part of Tyringham now covered by the town of Monterey, and left there in 1843. Intermediately between this date and that of his settlement in Holland, he labored in New Hampshire and at Pelham, Mass.

A Baptist Church was gathered at Holland in 1817. The society built a meeting-house in 1819, and continued to have preaching, the greater part of the time, until 1848, when the church and society became so small that they could not sustain a minister.

The territory of Holland was settled in 1720. Among the more prominent names of early settlers, were those of Blodgett, Lyon, Holloway, Belknap, Cram, Nelson and Bond. From the first, the people of Holland have been almost exclusively farmers. Cotton fabrics, to a small extent, were at one time manufactured there, but now the

leading industrial interest, aside from farming, is the manufacture of boots and shoes. About 3,000 pairs of boots and 10,000 pairs of shoes are made annually.

The town is divided into four school districts, and in 1854 appropriated $200 for school purposes. A small fund, the donation to the town for the benefit of schools, of a Mr. Holloway, yields an annual interest of $13 33. The total amount of money raised by tax in 1854, for all purposes, was $853 90. The territory of Holland covers sixteen square miles. The length of its roads is 32 miles, and the number of its ratable polls, 111. The population in 1840 was 436; in 1850, 467—increase in ten years, 31.

HOLYOKE.

The new town of Holyoke was originally embraced within the boundaries of old Springfield, and, at a later day, within the limits of West Springfield. On the 7th of July, 1786, the part of West Springfield now embraced in Holyoke was incorporated as the Third Parish of West Springfield, and was called "Ireland," and "Ireland Parish," from the fact that several Irish families were the first settlers of the territory, though there is no record of the date of their settlement. In 1787, the Baptists commenced building a meeting house, but, owing to the political troubles of the time, and to other causes, they did not finish it for occupation until 1796, when it became jointly the property of individual Baptists and Congregationalists. The first Congregational Church was organized on the 4th of December, 1799, consisting of nine male members. In 1825, it had 43 members, and in 1854, 60 members. In 1812 the church edifice was extensively repaired, and for many years the Baptists and Congregationalists used the church in common, the Baptists being in the majority, and occupying the church in the greatest proportion. The church of the latter denomination, however, was not organized until October 5th, 1803, when Rev. Thomas Rand, a graduate of Brown University in the same year, was constituted the pastor. During the period of Mr. Rand's ministry, extending to a quarter of a century, there were added to the church 264 members, viz: by baptism 243, by experience 14, and by letter 7. During the same period, there were dismissed from the church 62 members,

18 died, 15 were excluded and two dropped, making 97. This number taken from 264 leaves 167 as the number of members in the church on the 5th day of October, 1828, the close of the 25 years of Mr. Rand's ministry. Since that date, the church has been served by eight different pastors and several other ministers for short periods, as follow:—

Rev. Richard Taggart, for eight months, who baptized two persons; Rev. David Pease, who preached as a supply for several weeks, and baptized eleven persons; Rev. Henry Archibald, from August 1830 to August 1832, who baptized ten persons; Rev. Hosea Howard, who preached several weeks, and was ordained here to the work of missionary in Burmah, April 1st, 1834. As the fruit of a protracted meeting he baptized 22 persons. He spent sixteen years as teacher in Maulmain; Rev. Ira Hall, settled in May, 1835, and died June 2d, 1838, who baptized 46 persons; Rev. Horace Doolittle, settled August, 1838, and dismissed March, 1842,—having baptized 21 persons; Rev. Dwight Ives who labored for a time in a protracted meeting, and baptized three persons; Rev. J. L. Brown who served the church as pastor from August 23, 1842, to April 5, 1846; Rev. Joel Kenney who preached from August 1st, 1846, to May 9, 1847; Rev. Asahel Chapin who labored from December 4, 1847, to June 17, 1849, and baptized twenty-two; Rev. Mark Carpenter, the present pastor, who was installed January 1, 1850, and since his connection with the church has baptized five.

During the quarter of a century since Mr. Rand's ministry, there have been added to the church 201 members, viz: by baptism 142, by letter 53, by experience 3, and by restoration 3. During the same period, there were excluded from the church 20, died 71, dropped 16, 29 left, and 145 were dismissed, making 265, which exceeds the additions by 64. The church has consequently diminished to the number of 102. The average amount realized by Father Rand for his salary was $220 annually. He made up the deficiency in his income by teaching, and cultivating a small farm. His successors have enjoyed the use of the parsonage, and $400 a year. Of those dismissed from this church, 35, (in July, 1826,) went to form the Baptist Church in Northampton. In 1828, thirteen entered into

the formation of the Baptist Church at Chicopee Falls. In 1849, sixteen went to form the Second Baptist Church in Holyoke. In 1852, 11 joined the Baptist Church at Galena, Ill. In fact, the church has been a kind of "mother church" during its comparatively long history.

The Congregational Church had no settled pastor for many years. The first was Rev. Hervey Smith of Granby, a graduate of Williams College in 1819, who was installed as the first pastor in 1833. Mr. Smith's health broke down in a few years, and he was dismissed in 1840. On the 24th of February, 1841, Rev. Gideon Dana, a graduate of Brown University in 1830, was installed over the church, and was dismissed May 7, 1844. On the 7th of May, 1846, Rev. Simeon Miller, a native of Ludlow, and a graduate of Amherst College in 1840, was ordained pastor of the church, and still remains in that office.

The town of Holyoke, though insignificant in its beginnings, has, within a few years, assumed importance as the seat of some of the most gigantic industrial operations thus far entered into in New England. The falls of the Connecticut, at South Hadley, wash Holyoke on their Western side. Here, for many years, a cotton factory of comparatively small dimensions was furnished with power by the diversion of a portion of the waters of the Connecticut into a canal, and while inferior water powers were seized upon and improved all over New England, this fall, to the extent of sixty feet, of the entire waters of the largest of New England rivers, was neglected. This was not because the eligibility of the power was unappreciated, but because the work of improving it was so great. In 1847, several Boston gentlemen became interested in the matter, and at the succeeding session of the Legislature, obtained an act of incorporation, with the name of the HADLEY FALLS COMPANY, "for the purpose of constructing and maintaining a dam across Connecticut River, and one or more locks and canals in connection with the said dam; and of creating a water power to be used by said corporation for manufacturing articles from cotton, wool, iron, wood and other materials, and to be sold or leased to other persons and corporations, to be used for manufacturing or mechanical purposes, and also for the purposes of navigation." The men named in the act were Thomas H. Per-

kins, George W. Lyman and Edmund Dwight. The capital stock of this corporation was fixed at $4,000,000, to be divided into shares of $500 each, authority being given to hold real estate not exceeding in value $500,000, exclusive of improvements. The new company bought the entire property and franchise of the "Proprietors of the Locks and Canals on Connecticut River," and purchased the fishing rights above, and 1,100 acres of land, on the promontory described by the bend of the river opposite the lower terminus of South Hadley Canal. The first matter to be attended to, was the construction of a dam. This was completed in 1848, and was constructed upon so poor a plan, or in so poor a manner, that it was swept away within a few hours after the gates were shut. In the summer of 1849, the company proceeded to the erection of the dam which now stands—one of the proudest triumphs of art over the powers of nature. The structure of this dam is thus described:—

"Its length is one thousand and seventeen feet—about one fifth of a mile. At the ends are abutments of heavy masonry, the amount in both being nearly thirteen thousand perches. Between these abutments it is composed of heavy timbers, the smallest being twelve inches square, which are built up in such a way as to present on the upper side a surface of plank inclined at an angle of 21 deg. 45 min. to the water of the river. The timbers which cross the river transversely are supported by other timbers at right angles with them, which are arranged in a hundred and seventy sections, six feet apart. The ends of these timbers, parallel with the course of the river, are spiked to the solid rock, at the bottom of the channel, with one-and-a-quarter inch iron bolts, of which there are nearly three thousand. Four millions of feet of timber are contained in the structure, all of which, being under water, is protected from decay. Gravel was filled in, and well pounded down at the foot of the dam, which is still further protected by the addition of a mass of concrete. As the timber work went up, the whole foundation, ninety feet in extent, and all the open spaces, were packed solidly with stone to the height of ten perpendicular feet. The planking of the upper portion of the dam was doubled to a thickness of eighteen inches of solid timber, all tree-nailed, spiked, and strongly bound together. The rolling top, or combing, was then covered with sheets of boiler plate, placed side by side, and extending the whole length of the dam. The graveling in the bed of the river begins seventy feet above the dam,

and is continued over thirty feet or more of its sloping surface, which is ninety-two feet in length from the foot to the crest of the dam. During the construction of the dam, the water was allowed to flow through gates in it sixteen by eighteen feet, of which there were forty-six in all, when the work was finished. At twenty-two minutes before one o'clock in the afternoon of October 22, 1849, the engineer gave the signal, and half of the gates were closed; another signal immediately followed, and the alternate gates were also closed: —the river ceased its flow until its waters, gradually collecting, rose upon the face of the dam, and finally fell in a broad sheet over its crest."

This magnificent structure has withstood the severest tests, and now, after having supported the almost incalculable weight of the greatest freshet ever known in the Connecticut, shows in dry weather, by the thin sheet of water that falls along every inch of the dam, that it has settled in no place to an extent appreciable by the unassisted eye. The water power acquired by this dam is unparalleled in America, if in the world. The fall is so great as to allow of the water being used twice by mills on two different levels, and the canals have been constructed for the fulfillment of this design. The water is conveyed into the grand canal at the Western end of the dam by thirteen gateways. The sides of the canal are built of solid masonry, 140 feet apart at the bottom, 144 feet at the top, and designed to contain 22 feet in depth of water. At a distance of 1,013 feet from the commencement of the main canal, the canal which supplies the upper level of factories branches off, and is designed to be continued about a mile and a quarter. "This canal, for the supply of the mills of the upper level, is of the same dimensions as the canal leading from the dam at the point where it diverges from it; but the width is gradually lessened, at the rate of one foot of width for every hundred feet of length, as it continues Southwardly, since the quantity of water to be conveyed will be diminished by the consumption by the mills. It is generally designed for fifteen feet depth of water. At the extreme Southern end it will be eighty feet wide. The water from the upper canal, passing through the mills of the upper level, and moving their machinery, falls into a race-way of the same dimensions as the canal, and running parallel with it at a distance of four hundred feet from it, but on a level twenty

feet below that of the upper canal. By this race-way the water, which has once been used in the mills on the upper level, is brought back again to a point near the margin of the river; whence it is designed to be conveyed by the lower canal, nearly two miles in length, along the bank of the river, at the distance of about four hundred feet from it; affording sites for another series of mills. The water from the lower canal, passing through the mills on the lower level, falls back directly into the river."

The Hadley Falls Company built two mills on the upper level of water power, with blocks of boarding houses sufficient for the accommodation of employes. The dimensions of these mills are 268 feet in length by 68 feet in width, each being five stories high. No. 1 has 18,432 spindles for No. 14 yarn, and No. 2 has 30,700 spindles for No. 80 yarn, the two mills employing an aggregate of 1,000 operatives. The Hadley Falls Company built an immensely large machine shop, the whole structure being 448 feet in length, and giving employment to upwards of 300 hands. The foundry in the rear of this building is 160 feet by 60, and the blacksmith shop 200 feet by 48. Every variety of machinery needed on the spot is procurable at this establishment. On the first of January, 1854, the Hadley Falls Company was divided, on a basis of convenience and financial advantage, the two mills becoming the property of a new corporation, called the LYMAN MILLS, which also holds the boarding houses. The remainder belongs to the old company, which retains its old name,—that is, the Hadley Falls Company still own the dam, canals, machine shop, gas-works, land, &c. The capital stock of each company is $1,500,000.

The HAMPDEN MILLS is the name of a corporation, for which the Hadley Falls Company built a cotton mill on contract in 1853. The building is 198 feet in length and 70 feet in width, with adjoining buildings, having an aggregate length of 338 feet. The mill will run 10,000 spindles, and employ 300 operatives.

The PARSONS PAPER COMPANY have just erected and prepared a mill for the manufacture of first class writing papers. The main building is 116 feet in length by 50 feet in width, with three stories besides the basement and attic, and two wings, each 70 feet long, respectively 45 and

26 feet in width. It is one of the most thoroughly built mills in the United States, and is furnished with the best and most costly machinery. The capital stock of the company is $60,000, and this is to be increased. The head of this company, and the man from whom its name is derived, is J. C. Parsons of West Springfield.

The HADLEY FALLS CARD AND WIRE WORKS, carried on by Woods and Brother, manufacture cotton and wool cards. As stock, they use up annually 6,500 sides of leather, and 35,000 pounds of card wire, valued, in the aggregate, at $26,500. They employ nine hands, and produce 35,000 square feet of cards annually.

N. Clark and Company manufacture card, piano-forte and broom wire, consuming annually, in the manufacture, 80,000 pounds of coarse wire, valued at $10,000. They employ five hands, and have been in operation two and a half years. The amount of annual production is 40,000 lbs. card-wire, 6,000 lbs. piano-forte wire, and 34,000 lbs. broom wire, valued at $14,310.

Edmund Whitaker manufactures Weaving Reeds, producing annually $1,200 worth.

The arrangements for the supply of pure, soft water, from the Connecticut river, are made upon a large scale. A large reservoir is built upon the highest point of land in the village, of the capacity of 2,000,000 gallons, into which the water is forced by pumps, driven by water. The water of the reservoir is 72 feet above the top of the dam, and has sufficient head to force itself over the roof of the highest mills upon the upper level. In short, through the agency of the Hadley Falls Company, the ground work has been laid for the great city, which, sooner or later, must occupy Holyoke. Nothing in the future can be more certain, than that Holyoke will become, under a more prosperous and permanent phase of the manufacturing interest in this country, which must ultimately arrive, the largest inland city of New England, counting its thousands of population by fifties if not by hundreds. The prophecy may not be strictly "history" now, but it will be, in good time.

On the 14th of March, 1850, the town of Holyoke was incorporated, embracing the entire Northern part of West Springfield, and the first town meeting was held on the 22d

of the same month. On the following first of May, the population numbered 3,713.

The Second Congregational Church was organized on the 24th of May, 1849. On the following 20th of September, Rev. Asa C. Pierce, a native of Hinsdale, and a graduate of Amherst in 1843, was ordained as pastor of the new church. Mr. Pierce resigned, and was dismissed June 9th, 1851, and is now pastor of the church in Northford, Ct. Rev. Richard Knight, an Englishman, was installed April 20, 1853, and still remains the pastor. The society has built a beautiful house of worship, and enjoys encouraging prospects.

The Second Baptist Church was organized June 24, 1849, with 42 members. The first pastor, Rev. Asahel Chapin, formerly pastor of the First Baptist Church, and a native of the town, was a constituent member of the church. He resigned on the first Sabbath in May, 1852, to accept an appointment from the Home Missionary Society, to labor at Galena, Ill. Rev. James French succeeded him, commencing his labors on the last Sabbath in January, 1853. Mr. French is the son of Rev. Jonathan French, D. D., of Northampton, N. H. The number received into the church after its constitution, previous to the settlement of the present pastor, was 39; since his settlement, 49. The Society is now making arrangements to erect a church edifice on the corner of Crescent and Race streets, to cost $12,000, exclusive of land and the house furniture.

LONGMEADOW.

Longmeadow is one of the cluster of towns originally embraced within the territory of Springfield. The first settlement was commenced about 1644,—eight years after the settlement of Springfield,—by Benjamin Cooley, George Colton (known in the old records as "Quartermaster Colton,") and John Keep. The Cooleys, Coltons and Keeps of this section of the country—a numerous progeny—are all descended from these men. The first settlement was on the bank of the river, on the "long meadow" proper, known at that time by the Indian name of Masacksick. In 1703, the settlers, moved by the fact that they were in danger of overflows, petitioned for the privilege of moving

back from the river, and building on the hill, half a mile Eastward. Their prayer was granted, and the town voted to give them "the land from Pecowsic Brook to Enfield bounds, and from the hill Eastward of Long Meadow, half a mile further Eastward into the woods." For a period of seventy years, or thereabout, the people of Longmeadow held their civil and church relations in Springfield. The locality slowly increased in population until February 17th, 1713, when, there being about 40 families, they were incorporated as the "Third Parish of Springfield." The town experienced serious troubles during King Philip's War, the particulars of which have already been recounted. [Vol. 1, page 107.]

In April of the next year after the incorporation of the parish, the people voted "to proceed in building a meeting house; and that the said house should be built 38 feet square, if the timber already gotten would allow it; or if the timber should be too scant, to make it something less." The house was not ready for occupation before the early part of 1716. In March, 1715, they voted to give a call to Mr. Stephen Williams, a son of Rev. John Williams of Deerfield. Subsequently they agreed to give him £200 settlement, and £55 salary for five years, and then to increase it by the addition of five pounds a year, until it should be raised to £70. Mr. Williams accepted the call and the conditions, and was ordained Oct. 17, 1716. The ordaining council brought together a company of venerated contemporaries whose names will forever shine upon the early records of the region, viz:— Rev. John Williams of Deerfield, Rev. William Williams of Hatfield, Rev. Solomon Stoddard of Northampton, Rev. Edward Taylor of Westfield, and Rev. Daniel Brewer and Rev. John Woodbridge of Springfield, the latter being the first pastor of the church established on the West side of the river. Rev. Mr. Williams of Hatfield preached the sermon on this occasion. Mr. Stephen Williams was born at Deerfield May 14, 1693, was graduated at Harvard College in 1713, taught school in Hadley for a year, and went to Longmeadow Nov. 4, 1714, to preach as a candidate. After his settlement, he served as a chaplain in three campaigns in the old French and Indian wars. Dartmouth College bestowed upon him the degree of Doctor in

Divinity, in 1773. After a long life of great usefulness, he died on the 10th of June, 1782, in the 90th year of his age, and the 66th year of his ministry. Rev. Mr. Breck of Springfield preached his funeral sermon. [For interesting incidents of Mr. Williams' early life, see vol. 1, p. 150.]

In 1766, the parish voted to build a church 56 feet in length, and 42 feet in width. The posts to support the galleries were to be 25 feet high. The steeple was to be 14 feet square and 54 feet in hight. The house was not finished until three years afterwards.

Longmeadow furnished its troops and its commanders for the French wars. Among the monuments in the ancient graveyard, there are two which respectively bear the following inscriptions;

"In memory of Capt. Isaac Colton, who died Jan'y 23rd 1757, in his 57th year. Capt. I. Colton had a military genius, commanded a company at Louisburg, in 1745, was respected and useful at home; was a man of prayer.—Isa. 31: 3. 'For behold the *Lord* doth take away the Captain'"

"How art thou fallen in the midst of the battle; *O very pleasant hast thou been.*"

"In memory of Lieutenant Nathaniel Burt, who was slain in the memorable battle of Lake George, Sept. 8th, 1755, when his Colonel and other brave officers fell, yet a signal victory was obtained over the enemy. Mr. Nathaniel Burt was a deacon of this church, an exemplary Christian, a man of public spirit and a good soldier, well beloved at home and in ye army. A concern for pure religion caused his going into ye military service. He died in his 45th year. 2 Chron: 35 and 25. 'And Jeremiah lamented over Josiah.'"

The death of Lieut. Burt seems to have been a marked event in the town. He was the prominent man of the time, in Longmeadow, next to the minister, Dr. Williams, who was at Lake George in the capacity of chaplain, while his deacon was in more dangerous service. Dr. Williams wrote the letter which informed the people of the death of Lieut. Burt, and it arrived on Sunday afternoon, just as the people were assembling for worship. The event, with all its incidents, was celebrated by the local poet, Jonathan Stebbins, a cordwainer and scribe, and extensively known in his day as "Clark Stebbins. The poem was printed on

a "broad-side" at the time, and probably had a large circulation.*

*The following extracts are from the original, in Mr. Stebbins' hand writing:—

"When I my weary limbs for rest reposed,
And downy slumbers scarce my eyes had closed,
Imagination wild drest up a scene
Of frightful images, and war between.
Doleful Ideas of Wounds and Blood and Death,
And Thundering Cannons' Roar and fiery breath,
With Doleful Shrieks and Groans of friends and foes,
And Pillars of Sulphurious flame arose;
Unintermitted sound of guns with spears
Half deafened my now all-attentive Ears.
Anxious to know what might be the event,
To a small distant Eminence I Went,
When I beheld the Plain was overspread
Both with the Living, Wounded and the Dead.
Commanders of each rank fell to the ground,
And Loyal soldiers scattered all around.
O! then, Said I, my friend I fear is fell!
He'll venture far, I know his courage well.
Fearless of death, he'll face the Gallic foe,
Nor turn his back upon the sword or bow;
Nor all the tawny tribe with Hellish Yell
Shall daunt his Mind or Make His Courage fail.
My mind oppressed thus: Straight I awoke,
And the Wild Scene and painted vision broke.
Yet the nocturnal dream so filled my mind
With anxious fear of what was still behind,
That every flying breath of Northern air
Seemed to Encrease, but not allay my fear.
At length a Courier the sad tidings brought
Of a most Bloody battle Lately fought,
Between New England Troops and Gallic foe,
Which spread the Plain with a Promiscuous woe.
But yet no certain Tydings we Could hear,
Which held us in suspense Twixt hope and fear,
Until a Reverend Letter Past the Plain
With the sad, mournful news *Brave Burt was slain.*
Struck with Surprize, the whole assembly stood,
Drowned in silence and a Briny flood.
His Consort Dear Just heard the awful sound,
And sighed, and groaned, and sunk unto the ground.
Methought I heard her silent thus complain:
'Alas! my joy is gone, my dear is slain!
Must I no more His Smiling face Behold,

Since the death of Dr. Williams, a period of time has elapsed but a little longer than that during which he fulfilled the office of pastor, and his pulpit has been occupied by six different pastors. The first in the succession was Rev. Richard Salter Storrs, a graduate of Yale in 1783. He was ordained at Longmeadow Dec. 17, 1785. Mr. Storrs discharged the duties of his office with much profit to his people, and reputation to himself, for a period of about thirty-four years, or until October 3, 1819, when he suddenly died. Rev. Dr. Osgood of Springfield preached his funeral sermon. His ministry, though brief when compared with that of Dr. Williams, was long, compared with that of his successors; and the two combined cover about a century of the history of the church. Rev. Baxter Dickinson, a native of Amherst, and a graduate of Yale in 1817, succeeded Mr. Storrs, March 5th, 1823, and

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Nor loving tender arms gently unfold?
Nor one kind word sweet look, nor soft embrace,
Between us now no more forever pass?'

* * * * * * * * *

"No common life was taken when he fell,
No pen of mine his real worth can tell.
When stood surrounded with a Martial Band
His mien Bespoke him fit for high command;
Stately in body, of a manly form,
Fit to strike terror, or the passions warm,
Facetious, Plesent, Innocent and Grave,
His Lightest airs showed something in him brave,
Airy but Prudent, merry but not Light,
Quick in discerning and in judging Right,
Where he engaged, was faithful to his trust,
In Reasoning Cool, Strong, Temperate and just,
No friend to Slander, a sworn foe to Spight,
Nor quarrelsome, but strong enough to fight

* * * * * * * * * *

"Wherever he was intimately known,
His Gifts and Graces eminently shown;
View him in his Domestick Life, and Care—
Perhaps he shown as Bright as any Where.

* * * * * * * * * *

"The muse is not so blind but she can see
He was not from all imperfection free,
But must Beg Leave most humbly to Declare
That such united virtues are but rare."

was dismissed October 20, 1829. Dr. Dickinson is now one of the Secretaries of the American and Foreign Christian Union. Rev. Jonathan B. Condit of Hanover, N. J., succeeded him, was dismissed Oct. 4, 1835, and was followed by Rev. Hubbard Beebe of Richmond, a graduate of Williams College in 1833, who was ordained Oct. 18, 1837, and dismissed March 21, 1843. Rev. Samuel Wolcott, for a few years previously engaged as a missionary, by the American Board of Commissioners for Foreign Missions, was ordained as pastor of the Church in Longmeadow in 1843, from which he was dismissed Dec. 27, 1847. Rev. John W. Harding, the son of Rev. Sewall Harding, of Waltham, and a graduate of Yale in 1845, is the present pastor of the church, whose membership is 183.

A Congregational Church was organized in East Longmeadow on the 22d of April, 1829. The first pastor was Rev. Calvin Foote, who was installed April 15, 1831, and dismissed July 8, 1835. He was followed by Rev. Martin Tupper of Stafford, Ct., a graduate of Nassau Hall in 1826. Rev. William E. Dixon of Enfield, Ct., a graduate of Williams College in 1833, was installed over this church on the 14th of October, 1852. The church has 105 members, and a Sabbath School numbering 72.

The manufacture of buttons was commenced in Longmeadow in the Spring of 1848, upon a small capital, by Dimond Chandler. In 1849, Nelson C. Newell and his brother, Samuel R. Newell, became connected with Mr. Chandler as partners, and the business was continued under the firm of D. Chandler & Co. The business gradually increased until 1854, when it amounted to $50,000 per annum, and gave employment, when in full operation, to 40 hands. The concern manufactures 400 gross of buttons per diem, cutting for their covers 100 yards of cloth, costing from 26¾ cents to $3 a yard. The annual cost of stock is $25,000.

In 1838, the manufacture of gold spectacles and gold and silver thimbles was commenced by Dimond Chandler, who gradually increased his business until its yearly amount was from $15,000 to $20,000. He continued the business until 1847, when he sold out to Jacob Colton and Gilson D. Hollister. There are now four establishments where gold and silver spectacles are manufactured. Sum-

ner W. Gates employs nine or ten hands, and produces about $15,000 worth annually. Messrs. Ferry & Colton have recently commenced the business, with hands sufficient to produce about $8,000 worth annually. Samuel Burbank has also recently commenced the business, and produces about the same amount per annum. Jacob Colton is now the only one who is manufacturing gold and silver thimbles, in connection with spectacles, and is engaged in a very successful business.

In 1851, the school house in the center of the place, known as the "first district school house," was burnt. In the autumn of 1853, a new one was built, at a cost, (with the lot) of $3,000. At the same time, a new chapel was built for the first church, at a cost of $3,000, which is said to be the best chapel in the county. Longmeadow has become the residence, within the last twelve years, of a considerable number of men of wealth and leisure, and is largely represented abroad, in the world of letters, by names of which she may well be proud. The Coltons all originated in Longmeadow.

The amount appropriated for schools in Longmeadow, for 1854, was $1,502; amount of town tax $2,784. The population of the town in 1840 was 1,266; in 1850, 1323; increase in ten years, 57.

LUDLOW.

Ludlow was originally a part of Springfield, and its settlement was commenced about 1750. The names of the settlers were Aaron Colton, James Sheldon, Shem Chapin, Benjamin Sikes, Capt. Joseph Miller, and Ebenezer Barber. These men belonged mostly in Springfield, and when they settled, only removed to the outskirts of Springfield. Capt. Miller entered upon the territory in 1751, and settled upon the banks of the Chicopee River, where his descendants still reside. Ebenezer Barber settled in 1756, on the place at present occupied by David L. Atchison. Joshua Fuller settled in 1767, on what has been known as the Dorman place, adjoining the farm of Simeon Jones.

When the inhabitants had increased to 200, or 300, they were, at their urgent request, incorporated as a district, Feb. 28, 1774. The locality was known as "Stony Hill" originally, and took the name of Ludlow, upon its incorpo-

ration as a district. So rude was the country at that time, that the oldest inhabitants of the town remember when nearly all its present roads were built.

The Chicopee River forms the Southern boundary of the town, and, in its course of three or four miles, presents several excellent water privileges. The largest of these is at the falls of Wallamanumps. The water here descends 42 feet in a distance of 100 rods, and the falls, with their wild and precipitous banks, form some of the finest scenery on the river. These places were favorite resorts of the Indians, and the relics of their rude agriculture and savage warfare may be found, almost at any time, in the immediate vicinity. Just below the falls of Wallamanumps, the river, in its tortuous course, forms a peninsula of a few acres of woodland, elevated about seventy-five feet above the water, the extremity of which has always been known by the name of "Indian Leap." The story (entirely legendary) is that a party of Indians, being surprised in this secluded spot, by their enemies, and finding no way of escape, leaped over the precipice, and perished in the foaming stream and among the rocks below. Here, too, upon this peninsula, is supposed to have been the encampment of the 600 Indians who burnt Springfield, the night succeeding that event, and where those who went after them "found twenty-four fires and some plunder." [See Outline History—vol. 1, p. 97.] The abrupt extremity of this strip of land is composed of red sandstone, large quantities of which have been quarried by the Indian Orchard corporations.

The first district meeting in Ludlow was held in March, 1774, at the dwelling house of Abner Hitchcock, near where Simeon Pease now lives. The first business of the organization was to secure the services of a minister of the Gospel. Measures were also taken to find the middle of the district, for the purpose of locating a meeting house,—an edifice which was not erected until 1783. It stood a few rods East of the present Congregational house of worship, and was erected at a cost of $1,500, exclusive of many of the materials, and much of the labor, furnished gratuitously by the inhabitants. This meeting house was occupied as a place of worship until 1841,—a period of nearly sixty years, when it was removed a few rods Northward, where it now stands, being used mostly for town business. The

present commodious house was erected in 1840, at an expense of $4,000, was dedicated Jan. 20, 1841, is the property of the Congregational Society, and was built by voluntary contributions.

Though an infant corporation, Ludlow was as actively engaged in the Revolutionary cause as its neighbors. The expenses of the district, the first year, were £32,—£20 of which was expended in the purchase of ammunition. The Committee of Correspondence and Safety was composed of Aaron King, Oliver Chapin, Joshua Fuller, Joseph Miller and Joseph Hitchcock. Capt. Joseph Miller, one of this committee, was chosen to represent the town in the provincial Assembly at Concord, and served the town for several years as its representative in the provincial Congresses and the General Court. Some of those who served in the army are incidentally named in the vote, "to pay Serg. John Johnson, Serg. Ezekiel Fuller, Samuel Scranton and Samuel Warriner, Jr., £12, silver money, for services in the army; also £6 to Joseph Hitchcock, for the same purpose." Many others are known to have served, though the population at that time was only about 200. The following are samples of votes passed at this period:

"Voted to raise the sum of $11,500 to purchase grain to pay the three and six-months soldiers, in addition to their State wages; also to raise £6,343 10s. to purchase beef for the State.—Voted to raise a sum of money sufficient to buy beef, shoes, stockings, shirts and blankets for the soldiers."

"Voted to instruct the building committee to procure a sufficient quantity of rum to raise the meeting house."

The meaning of the following vote, passed in 1789, is not obvious, and it will form a pleasant riddle, of local interest:

"Voted that the following persons, be allowed to spend their money to the best advantage, viz.: Jonathan Bartlett, Jonathan Bartlett, Jun., Timothy Root, Joseph Brooks, Joseph Brooks, Jr., and Thaddeus Brooks. Also that the following persons might spend their money by themselves, viz.: Nathan Munger, Joshua Clark, Ebenezer Clark, and others in that neighborhood."

The first Congregational Church in Ludlow was organized in 1789. Public worship had, in the meantime, been maintained since the incorporation of the district. Previous

to the building of the meeting house, religious meetings were held at James Kendall's dwelling, situated several rods South of where Roger Chandler now lives, and occasionally at Samuel Scranton's, in the East part of the town.

The original number of church members was small, probably less than fifteen, which, in a few years was reduced one-half; and for twenty-five years there were but few additions. The first pastor was Rev. Antipas Steward, who was ordained Nov. 27, 1793; the town agreeing to pay him $200 and 30 cords of wood annually. He was a native of Marlboro', a graduate of Harvard in 1760, was dismissed in 1803, and died in Belchertown March 15, 1814, at the age of 80. Many anecdotes are still related of him, illustrative of his peculiarities, both in and out of the pulpit. Mr. Steward had no regular successor until Dec. 8, 1819, when Rev. Ebenezer B. Wright was ordained. Among those of different denominations who supplied, meantime, were Rev. Alexander McLean and Bishop Hedding. Mr. Wright was a native of Westhampton, and a graduate of Williams College in 1814. In consequence of his impaired health, a colleague, Rev. David R. Austin, was ordained May 1, 1833. In October, 1835, Mr. Wright was dismissed, and during the same autumn, Mr. Austin was dismissed, to become principal of Monson Academy. He now resides in Norwalk, Ct. Rev. Alonzo Sanderson was ordained in his place, Jan. 2, 1839. He was a native of Whately, and a graduate of Amherst in 1834. He was dismissed in March, 1843, and was succeeded by Rev. J. W. Tuck, who was ordained Sept. 6, 1843, on which occasion Rev. Dr. Tyler of East Windsor Theological Seminary preached the sermon. Mr. Tuck is a native of Kensington, N. H., a graduate of Amherst in 1840, studied theology at Andover and East Windsor, and still remains in office. The church now numbers 150 members. Its deacons have been Jonathan Bartlett, Lemuel Keyes, Jonathan Clough, David Lyon, Job Pease, Stephen Jones, Benjamin Sikes, Oliver Dutton, Joseph Miller, Ashbel Burr, Alva Sikes, Elisha T. Parsons, Oshea Walker.

At the time of the formation of the church, the first church in Springfield presented it with a communion service of pewter, on which was marked "*Springfield 1st ch.*

1742." The Ludlow church used it until 1846, when a bequest of $75 from Abner Cady enabled them to substitute new furniture in its place. The old service is still kept as an invaluable relic of the past.

At the incorporation of the town, a strip of land running through it, from East to West, was reserved for the support of the ministry. About 1804, this land was sold for $2,265. This sum was subsequently increased to $2,500, the interest of which is annually appropriated to the preaching of the gospel. The First Congregational Parish came into exclusive and undisputed possession of these funds in 1837, after a protracted lawsuit with the town, which sought for possession of the funds, to devote to secular purposes.

The Second Congregational Church in Ludlow is located at Jencksville, a manufacturing village. It was organized June 24, 1847, by persons mostly from the first church, numbering 28. Rev. Wm. Hall, Jr. of New York was ordained as the first pastor, Jan. 20, 1848, but, in consequence of the failure of the manufacturing company on which the village was dependent, and the suspension of all business, he resigned the same year. The church has been very much reduced by removals, and no other pastor has been settled. Regular worship has been maintained, however, during the greater part of the time.

The meeting house at Jencksville was built by the manufacturing company, as a union house, and dedicated Dec. 25, 1845. During the first year, it was occupied exclusively by the Methodist Society. Afterwards, being unwilling to share the house with the Congregationalists, or preferring to have a house which they could call their own, they built the second Methodist meeting house which they have since occupied.

Rev. D. D. Fisk, of Wilbraham, was one of the first Methodist ministers who preached in Ludlow. The blessing that attended his labors led to the organization of the Methodist Episcopal Church there, in the spring of 1827. Rev. Isaac Jenison succeeded him, and being a carpenter as well as preacher, assisted the church in the erection of the present meeting house. Since Mr. Jenison, the following preachers have been appointed to the station, or employed by the church, mentioned in the order of their suc-

cession: Rev. Messrs. A. Wait, Samuel Davis, Salmon Hull, C. D. Rogers, Amasa Taylor, Philo Hawks, C. Virgin, James Nichols, —— Campbell, J. W. Dadman, (in 1842,) Wm. Clapp, (in 1843,) —— Fleming, (in 1844,) Asa Barnes, (in 1845,) Ephraim Scott, (in 1846,) L. B. Clark, (in 1847,) John Cadwell, (in 1848 and 1849.) In 1850, Rev. Wm. R. Stone was appointed by the New England Conference to this church, but his presiding elder changed his appointment, and his place was filled two years by Mr. Stoddard. Rev. James Mowry followed Mr. Stoddard two years. In 1854, Rev. Kinsman Atkinson was appointed to this station, where he now labors. The church numbers sixty-five members. The Sabbath School numbers 58.

The physicians of Ludlow have been Drs. Miller, Percival, Trask, Wood, Ellis, Elijah Caswell, R. G. W. English and W. B. Alden, the latter of whom is the principal resident physician at the present time.

The inhabitants are mostly devoted to agriculture. In the winter, many of them are engaged in cutting wood, and transporting it to market. About 3,000 cords are thus disposed of, while as many grow annually. There are four saw mills in town, three grist mills, and two sash and blind factories. It is estimated that the sewing done by females, in the manufacture of stockinet into drawers and undershirts, amounted to $2,500 during 1854. This business is carried on principally under the superintendence of Mrs. Dr. Alden.

The cotton manufacture was carried on largely in former days at Jencksville. The village derived its name from Benjamin Jencks, the agent of the manufacturing corporation, which received its charter as early as 1814. From this date until 1821, the company did a limited business in the manufacture of cotton warps, which were sent into families to be made into cloth, with woolen "filling." The individuals named in the act of incorporation were Benjamin Jencks, Washington Jencks, and Joseph Bucklin, and they seem to have carried on business at first more as partners than as a corporation. On the 31st of December, 1821, the proprietors met and organized, according to the act of incorporation, as the Springfield Manufacturing Company. This company carried on a large business in

the manufacture of cotton goods until July 14, 1848, when it failed for a large amount. The mills have stood nearly idle ever since, though the mortgagees have recently revived business in them to some extent. Jacob S. Eaton is the owner of a mill in the South-Western part of the town, in which wool is carded, and satinet manufactured.

Ludlow has been noted for the longevity of its inhabitants. In 1848, there were 22 persons in the town over 80 years of age, and six over 90. Two persons have died within three years, of the ages respectively of 97 and 98.

Two hundred weekly newspapers are taken in the town, 75 of which are strictly religious.

The following Congregational clergymen have originated in Ludlow: Rev. Orin Sikes, settled successively in Mercer, Me., and Bedford, where he died in 1852; Rev. Chauncey D. Rice, settled successively at Granby, and East Douglas, Ct.; Rev. Simeon Miller, a graduate of Amherst in 1840, settled at Holyoke; Rev. D. B. Jones, now settled at Ritchie, Va.

Hon. Gilbert Pillsbury, at present a representative of Hampden County in the State Senate, is a resident of Ludlow. He is a graduate of Dartmouth College, and was for several years distinguished as a teacher.

The town contains ten school districts; school money raised in 1854, $800; no groggery, and no lawyer; justices of the peace, E. T. Parsons, George Booth, Charles Alden, Eli M. Smith, John P. Hubbard; tax for all purposes in 1854, $3,707 08; town debt, $840; square miles of territory, 24. Population in 1840, 1,365; in 1850, 1,140; decrease in ten years, (owing to cessation of manufacturing operations,) 225.

MONSON.

Monson was originally a portion of Brimfield, and the earliest history of its territory will be found fully given under the sketch of that town. The first settlement in the Eastern part of the present territory of Hampden County was made in Monson, by Richard Fellows. His place of residence was on the farm now owned by Major Morgan. The General Court granted him 200 acres of land, on condition that he would keep a house of entertainment for travelers between Springfield and Brookfield. The road

then lay South of the Chicopee river. Mr. Fellows lived on the place but a short time, when he returned to Springfield, probably through fear of the Indians, as some farming tools, which it is supposed he buried, were found many years afterwards in ploughing a field which belonged to the farm. Though he did not fulfill the conditions of his grant, yet he held and sold the land which subsequently came into the possession of Governor Hutchinson's family. About one-ninth of the proprietors of Brimfield settled on the present territory of Monson. The first settlers were Samuel King, Benjamin Munn, John Keep, John Atchinson, Robert Olds, Mark Ferry, Daniel Killam, Obadiah Cooley and Samuel Kilborn. These all came from the river towns, and they were followed by several other proprietors soon afterwards. The permanent settlement commenced as early as 1715, and the population gradually increased until 1760, when, on the 25th of April, it was incorporated as a district of Brimfield. Governor Pownal bestowed upon Monson its name. At this time, Monson contained 49 families. In the month of August, following the incorporation, a district meeting was held, at which the necessary officers were chosen, and a day of fasting and prayer appointed. A civil and religious community commencing its existence in such a manner, could not fail to be prospered and blessed. Among the first acts of the new corporation was one to make provision for the public and stated worship of God. In 1761, they began to make arrangements for building a meeting house. The land on which the church was built, in the center of the district, was purchased of Col. Jonathan Dwight of Springfield and Simeon Dwight of Warren, (then Western.) The church was finished, so that the ordaining services of the first pastor were held in it, June 23d, 1762. At that time, the whole number of inhabitants did not exceed 350. Previous to this, they had employed candidates, and held public worship in private houses. Among their candidates was Simeon Strong, afterwards one of the judges of the Supreme Court of the State. To aid them in building their meeting house, the General Court granted them liberty to assess a tax of two pence an acre on all the land in the district, for two years. This house stood until 1803, when it was demolished, and a new one erected, which is

still occupied by the Congregational Society. No other organized religious society existed in town until 1798. In that year "persons comprising the First Baptist Society were set off."

The Congregational Church in Monson was organized June 23, 1762. It consisted of twelve male and about the same number of female members. The names of the male members were Thomas Stebbins, Josiah Keep, Samuel King, Benjamin Munn, Josiah Bliss, James Grow, Joseph Craft, Joseph Colton, John Davidson, Nathaniel Rogers, Nathaniel Munn, David Warren. They were all members of other churches—the largest number being from Brimfield, where they had previously attended meeting, and carried their dead for burial. On the day of the organization of the church, the Council ordained the first pastor, Rev. Abishai Sabin. Mr. Sabin was a native of Pomfret, Ct., and graduated at Yale College in 1759. He was dismissed on account of ill health, July, 1771. He died in Pomfret, 1782. He was succeeded on the 23d of June, 1773, by Rev. Jesse Ives, a native of Meriden, Ct., and a graduate of Yale College in 1758. He remained in office 32 years and a half, or until December 31, 1805, when he died, at the age of 71. Rev. Alfred Ely, D. D., a native of West Springfield, and a graduate of New Jersey College in 1804, was ordained over the church in Monson, Dec. 17, 1806. Dr. Ely is still the senior pastor of the church. August 2d, 1843, Rev. Samuel C. Bartlett of Salisbury, N. H., a graduate of Dartmouth College in 1836, was settled as colleague pastor with Dr. Ely. April 7, 1846, he was dismissed, having accepted an appointment to a professorship in Western Reserve College. Mr. Bartlett is now settled at Manchester, N. H. Rev. Charles B. Kittredge of Mount Vernon, N. H., a graduate of Dartmouth College in 1828, succeeded Mr. Bartlett as colleague pastor, Oct. 21, 1846, and was dismissed in June, 1853. During his ministry, which continued about seven years, the additions to the church were 59. In the interval between the ordination of Mr. Bartlett and the installation of Mr. Kittredge, 18 were admitted to the church by Dr. Ely, who, since his ordination, has officiated as sole pastor of the church for about 37 years. His connection with the church for half a century needs but a year or two of

completion. When he was ordained, the church consisted of 111 members, and under his active pastorate, 815 persons were received into the church.

A Methodist Episcopal Church was organized in Monson in 1825, numbering eight or ten members, and meeting for the first few years of its existence in school or private houses, without stated ministrations of the Gospel. In 1831, a small meeting house was erected, about a mile from the village, but the church was still unable to sustain a stationed preacher. In 1850, the society erected a larger and better house of worship, since which time the church has largely increased. The present membership is about 80. Since it became a regular station, the following pastors have ministered to the church: Rev. Wm. B. Olds, Rev. J. W. Dadman, Rev. C. Noble, and Rev. J. Paulson, the present pastor.

In 1768, a Baptist Church was constituted in the North-Eastern part of Wilbraham, now called the North Village. Two years subsequently, Rev. Seth Clark was ordained their pastor. In 1779, they built a large and commodious house, but for some cause not now apparent, the church experienced an early decline. At the first anniversary of the Sturbridge Baptist Association, in 1802, the church reported 228 members, and the same number appears on the minutes until 1807, when the body is reported to have "lost its visibility." While this church existed, about 25 of its members, residing in the South-East part of Wilbraham and the South-West part of Monson, united together, as the Second Baptist Church in Wilbraham, and received fellowship July 2d, 1794. In 1815, its name was changed to that of the Wilbraham and Monson Baptist Church. In 1800, the church had united with the Danbury (now Hartford) Association, and in 1805, with the Sturbridge Association, where it now remains. The society of this church was formed on the 13th of September, 1811. At this time and up to 1817, they had no house for public worship. In the latter year, a meeting house was built in the Western part of the town of Monson, which the church and society still occupy. On the 26th of April, 1845, the name of the church was changed to "The Monson and Wilbraham Baptist Church." At the time the church was constituted, Rev. Samuel Webster was the pastor. He was succeeded in

1799 by Rev. Stephen Shepherd, who labored with them about half of the time for a period of ten years. In 1808, Rev. Alvin Bennett, then a licentiate, commenced preaching a part of the time, and on the 31st of January, 1810, was ordained their pastor. He continued in office 26 years, or until January 31st, 1836. During his ministry the church was in a very flourishing state, and a large number were added to its communion. In April, 1837, Rev. Amos Snell became the pastor, who continued only until 1840. From this time to the spring of 1845, the church enjoyed only occasional preaching, when Rev. U. Underwood became the pastor. He was succeeded in 1847 by Rev. J. M. Hunt, who continued in office until 1849. In April, 1853, Rev. J. C. Foster, then a licentiate, commenced his labors, and was ordained as pastor of the church on the 17th of September following. The church now numbers 83 members, and is engaged in the erection of a new and beautiful house of worship. The church and congregation are made up from both Wilbraham and Monson, as the name of the church would indicate.

In the Revolutionary War, Monson took a very active part. In the record of their doings, it appears that "their deep poverty abounded to the riches of their liberality." They made grants of money and provisions for the army which must have cost great self-denial. The town offered bounties to those who would enlist in the army, of ten, twenty, and even thirty pounds, previous to the great depreciation of continental money. Grants of provisions for Boston and its vicinity, and clothing for the soldiers, were also made. The town sent clothing to Philadelphia by a special messenger, and paid the messenger for his time and expenses. Almost all the able-bodied men went into the army, some for brief periods and others for the whole war. A representative of the town always appeared in the conventions and congresses of the period. Their minister went as chaplain in the army, for six months and a year at a time. The Declaration of Independence is spread out on the old records, and the vote for "Independency" was unanimous.

Monson was originally one of the favorite hunting grounds of the Indians. A great many arrow-heads have been picked up on the hills, and a stone pestle with which

they mashed their corn has been found. Some years since, the remains of an Indian, as was supposed, were dug up in the valley South of the Chicopee River. He was of large size, buried in a sitting position, with a gun and bottle of liquor, supposed to have been rum. The gun was much injured by rust.

At the time of the incorporation of the town, not more than three schools were sustained for a part of the year. In March, 1765, only £10 were granted for schools, and in 1771, £25 for the same object. In the latter year, the town was divided into nine school districts, and yet, in 1777, only £35 was granted for schooling. There are now 15 school districts, and the amount raised for schools in 1853 was $1,600, in addition to $2,300 appropriated for building and repairing school houses. Monson Academy was incorporated in 1804. [See vol. 1, p. 494.]

Monson contains about 54 square miles of land, and has for its Southern boundary the town of Stafford in Connecticut. A narrow valley runs the whole length of the town, from Stafford to Palmer on the North, diversified by rich meadow, ridges of sand, and small boulders. The New London, Willimantic and Palmer Railroad passes through this valley. East and West of this are hills, running North and South, which possess a productive soil, suitable for grazing and tillage. That on the West hills rests on gneiss, popularly known as granite, more or less removed from the surface, and of fine quality. Large quantities of this rock are quarried for masonry and monuments, and sent abroad from the quarry of Wm. N. Flynt, who carries on the only quarry of note in the town. Through the center of this valley, its head near the line of Stafford, runs Chicopee brook Northward, and empties into Chicopee river. On this stream are seven factory buildings in and near the center of the town. About a mile North of the center are two mills, only one of which is in operation, and this a beautiful stone mill for the manufacture of cotton, owned and worked by the Monson and Brimfield Manufacturing Company. This Company was incorporated in 1810, employs about 40 hands, and produces fabrics amounting to $30,000, annually.

The Monson Woolen Manufacturing Company was incorporated in 1812, and has one mill in operation,

the product of which, in 1853, was $65,000 worth of satinets. In the summer of 1853, the company erected another large and beautiful mill which has not yet gone into operation. They employ at present about 30 hands. South of this, stretching nearly a mile on the same stream, are three mills of considerable size, owned by the HAMPDEN COTTON MANUFACTURING COMPANY. This company was incorporated in 1814, and employs about 100 hands. The product in 1853, in woolen fabrics, was $200,000. On the same stream are also grist, saw and shingle mills.

Among the manufactories in the town is one for making ladies' bonnets, owned and carried on by Merrick & Fay. They employ 150 hands, and work up $500 worth of stock per day. Rogers & Co., merchants, manufacture men's overalls, shirts and drawers, to the amount of $300 worth, per week. D. D. Moody employs from seven to nine hands in manufacturing gold and silver-bowed spectacles, producing from $10,000 to $16,000 worth annually. N. P. Barton carries on the manufacture of tin ware, to a considerable extent. S. Toby has an extensive tannery.

Since the year 1806, the inhabitants have increased from 1,500 to about 2,500. At that time, and for several years afterwards, the whole population of Monson were employed in farming, and it is still the leading industrial interest of the town. The amount of money raised last year by the town for all purposes was $6,100. The number of taxable polls is 570. The amount of the town debt, April 1st, 1853, was $1,512.

The center village of Monson is beautifully situated. The valley and the stream, the hills on the right and left, and the rising grounds in the center when covered with the green foliage of summer, and contrasted with the neat white buildings of the inhabitants in their irregular position, exhibit to the eye a scene of beautiful and varied perspective which no one who loves Nature, when mingled with the works of men, can be weary in surveying.

Monson has recently become the seat of one of the most interesting of the public charities of the Commonwealth. The Legislature of 1852 passed an act authorizing the Governor to appoint three Commissioners, whose duty it should be to select three sites for buildings, for the accommodation of State paupers, each to be of a capacity

to accommodate 500 inmates. One of these was to be located "West of the town of Brookfield." The Commissioners appointed by the Governor were David Perkins of Fall River, Edward L. Keyes of Dedham, and James L. Maguire of Lowell. The site selected by these gentlemen for the Western establishment was in the Northern part of Monson, commanding a view, and within one mile, of Palmer Depot. The site is a pleasant one, though a warmer, dryer soil, and a different exposure, would have been preferable in a sanitary point of view. Upon this spot, in 1853, the Commissioners caused to be erected a wooden structure of the specified capacity, and on the 13th of December, the same year, Dr. Samuel D. Brooks of South Hadley was appointed the Superintendent of the new institution. The building, however, was not fully completed, and was not opened for the reception of inmates until May 1st, 1854. They came in slowly at first, but on the 1st of July, the institution had 410 inmates, and on 1st of August, 435. In the winter months the number swelled to nearly or quite 800, though 500 is probably a good healthy standard.

The paupers that have been received into the Monson establishment are, from their youth, a very interesting class. About 300 of the number are less than fifteen years of age. Full one hundred of this number are less than one year old, and 200 are less than ten years old. The larger proportion of these are boys, and attend a school kept in the building by Henry W. Stickney, which numbers 170 pupils. This school is of the most interesting character. In demeanor, in general quickness of apprehension, and in musical talent, they seem no whit behind boys of a corresponding age in the public schools. The government established in this school—mild, firm and paternal in character—is but a branch of that which, under the administration of Dr. Brooks, prevails throughout the whole establishment. The work which the officers of the establishment have before them is, and is regarded, as much a missionary work, as a business of feeding and clothing, on an economical scale, a collection of unfortunate mortals. Every day the inmates are called together for prayers, and the Sabbath is observed with public worship and instruction. A resident chaplain has been appointed.

A walk through the institution affords rare instruction to the student of humanity, and its unfortunates. In the walk, we pass through a room containing fifty little orphan children, comfortably and neatly dressed, who, with their little pranks, appeal to us for a smile. Then we pass through what is called the "mothers' room," where there are thirty-five infants, some of them with sweet, sad little faces. We are pointed to three little innocents, lying in one crib, and are told that they are all foundlings or orphans. We pass through the rooms appropriated for hospitals—the fever hospital, the lying-in hospital, the convalescent hospital—each with its unfortunate occupants, yet all kindly cared for. This department is under the charge of Dr. William A. Griffin, the Physician and Assistant Superintendent of the institution. From the hospitals, we pass into the rooms devoted to the old men and old women —into the lodging rooms, &c., with gratification in the order and neatness that reign throughout.

The cooking room, and the accommodations for feeding the multitude, are, of course, on a large scale. This department is under the immediate charge of Royal Cutler, a man well qualified for the post. Three barrels of the best wheat flour are consumed daily. Beef is eaten at the rate of 200 pounds at the meal, and seventy gallons of milk are used every day. The regular round of dishes varies somewhat with the season, those articles being chosen which are supposed to be best adapted to the preservation of sound health. Beef soup, with potatoes and bread, is served for dinner twice a week; corned beef, bread, and rice and molasses twice; fish, with rice and bread, twice, and beans, pork and bread, once. The supper for adults is always made of chocolate and bread, with gingerbread twice a week, while bread and milk, or crackers and milk, are served to the children. The children have the same for breakfast, with an occasional addition of rice and molasses, while coffee is substituted for chocolate for the use of adults. The bread for adults is composed of two parts of good wheat flour to one of corn meal, while that for children is made of wheat flour alone. The best quality of food is found to be the cheapest, in every point of view. Good health is preserved by it to a remarkable degree. Since this institution went into operation, only seven deaths

have occurred, and these were of old people mostly; while the sickness among the children has, without doubt, been less than among the same number taken indiscriminately from the population around. The sanitary and dietetic system followed demonstrates its own excellence.

It is known, and it may as well be recorded, that the alms house system now established by the State was regarded upon its establishment, as an experiment of doubtful practicability and expediency. In consequence of this, or in pursuance of a most short-sighted economy, the establishment at Monson has been built of wood. It is an immense pile of lumber, liable to rapid decay, and, of course, exposed to the accident of fire. It is too evident that those who had the management of the matter did not comprehend the principle which lies at the basis of the establishment, or grasp the policy which that principle demanded. The State is bound to take care of its own unfortunates, and to take care of them in that way which shall conduce the most to the good of both parties. The paupers, as they have hitherto been managed, are kept and made paupers. Pauper children have grown up paupers, without the influence of a kindly family system of government, without regular religious instruction, and without a general elevating influence being exerted upon them. In this establishment, a system is pursued which will fit the unfortunate children of the State to become supporters of and not burdens to the State. The system is one of reducing pauperism, by cutting off its natural generation. It is, in this respect, and for this reason, that the State Pauper Establishment should be cherished as one of the most beneficent of the institutions of the Commonwealth.

The building, we have said, is of wood, and cost, with its furniture, $80,000. It consists of a middle part, four stories high and forty-five feet square, devoted to the use of the Superintendent and his family, and to the other officers of the institution. The apartments are spacious and convenient. To the right and left of this part spread two wings, 75 feet long and 37 wide, to the point where a right angle is formed in the rear by wings of the same width, that run back from the front wings to the distance of 129 feet each. This would leave an open court in the rear 120 feet across from wing to wing. This space is occupied in

the rear by a wing extending 70 feet at right angles with the Eastern line. The court is thus nearly inclosed, affording a fine play-ground for the children, and bringing the rooms and movements of the paupers within the survey of the superintendent's office, which occupies the back part of the central building. Good water works have been provided, and pure water is obtained in any quantity. Attached to the establishment is a farm of 185 acres, and around the building a board fence has been erected, inclosing about five acres of land. Of this farm, fifty acres are woodland. The arrangements for warming this immense building have been made so poorly that it takes about 200 tuns of coal, and from 300 to 400 cords of wood, annually, to keep it warm and do the cooking. A heavy steam boiler for the whole establishment would have been more efficient and economical.

The class of paupers at Monson is made up mostly of the hopeful and the hopeless. They are children, or perfect wrecks of humanity. Of the entire number of men only ten are able to do any work, and the best of these are insane, who have received such treatment as to make them quite useful.

The prudential affairs and general interests of the institution are under the supervision of a board of three inspectors, viz:—Josiah Hooker of Springfield, Alvin Smith of Enfield, and Alonzo V. Blanchard of Palmer, who hold monthly meetings at the institution, and meet with the inspectors of the other institutions semi-annually. The State has reason to congratulate itself on securing the management that has made the Monson institution so successful in the brief past, and so promising for the future.

MONTGOMERY.

This is a small and thinly populated town, originally included mostly within the boundaries of Westfield, being a part of the portion known as the "New Addition." The exact date of its settlement is not known. It was incorporated as a town Nov. 28, 1780. On the 30th of January, 1797, a Congregational Church, numbering but five male members, was formed. Rev. Seth Noble, son of Thomas Noble of Westfield, was the first pastor, and was installed Nov. 4, 1801, and dismissed September 16, 1806. Mr.

Noble was not a liberally educated man, but he was a divine of a good degree of talent, and some not unpleasant peculiarities. His fondness for the tune Bangor was the cause of that name being bestowed upon that city in Maine. He was preaching at that point when the town was incorporated, and went to Boston in behalf of the people to present their petition for incorporation. The petitioners wished the name to be "Sunfield," but he struck out that word, and inserted Bangor, and Bangor it remains. He died in Ohio in 1807.

For a long period after Mr. Noble's dismission, the church in Montgomery seems to have been without a pastor, as he had no regularly constituted successor until November 13, 1822, when Rev. John H. Fowler was installed. He was a graduate of Yale College in 1790, and practiced law for several years previous to entering the clerical profession. He died March 13, 1829. Rev. Solomon W. Edson, a native of Wilbraham, was ordained in October, 1832, and dismissed June 22, 1836. He has relinquished preaching on account of ill health, and now resides on a farm in Westfield. Rev. Caleb Knight of Lisbon, Ct., a graduate of Williams College in 1800, was installed over the church in Montgomery on the day of Mr. Edson's dismission, and was dismissed May 22, 1839, since which time the church has been without a regular preacher. The church is small, having only 24 members. The church and society raise $100 per annum for preaching, and the Home Missionary Society give them another hundred, with which they are enabled to hire preaching half of the time. The Methodists have a neat house of worship on the opposite side of the street from the Congregational Church, and have preaching half of the time. The buildings are occupied alternately, the two churches and societies meeting as one congregation, and thus furnishing an example of fraternal Christianity worthy of all commendation and imitation.

Montgomery lies wholly upon the mountain, and its land is broken, rough and rocky. The people are entirely devoted to agricultural pursuits. The population in 1840 was 656; in 1850, 401—showing a decrease in ten years of 255. There are five school districts in the town, and the money raised in 1854 for the support of schools was

$300. The whole amount raised by tax was $800. This does not include the tax for roads, which is "worked out." The town produces good cattle, beef, butter and cheese, and sends off annually a large product of these articles, as well as of wood, bark and lumber. Mt Tekoa, in the South East corner of the town, on the border of Westfield, is a high elevation, to which the young people of the latter place often resort, for the purpose of surveying the broad, rich and varied landscape, extending beyond the Connecticut.

PALMER.

The line marked by the passage of the Chicopee river through the town of Palmer, early bestowed upon that tract the name of "The Elbows." On this tract, as early as 1727, settlements were made by a considerable colony of emigrants from the North of Ireland, on grants from the proprietors of Lambstown, now Hardwick, and it is stated that John King made a settlement some ten years earlier. The settlers were the descendants of a colony of Protestants which migrated from Argyleshire, in Scotland, and settled in the North of Ireland about 1612. They emigrated to this country in 1718, and were the first Presbyterians in the country, and received no small degree of persecution from the Congregationalists, on their arrival. The validity of their title was not admitted by the General Court, and in 1732, the settlers petitioned as follows:

"To His Excellency, Jonathan Belcher Esq., Captain General and Governor in Chief in and over his Majesties Province of the Massachusetts Bay in New England, The Honorable His Majesties Council, and House of Representatives in General Court assembled, May 31, 1732.

"The petition of the subscribers dwelling and residing on a tract and parcel of land lying and situate between Springfield and Brookfield, Brimfield and the land called the Equivalent land and Cold Spring, Humbly Sheweth—

"That they are sensible the said land belongs to the said Province, yet the reason why your petitioners entered on the said land was as follows: Some from the encouragement of Joshua Lamb, Esq and Company, that the said land belonged to them, and that they would give to such of your petitioners as entered thereon under them a good right and title to such a part thereof as they respectively contracted for. Yet, notwithstanding, your petitioners are now sensible that the said

Lamb & Co. have no right to the said land, and that the same will prove greatly to your petitioners' damage—that as to such as hold under them without relieved by your Excellency and Honors—and that others of your petitioners entered on from necessity, not having wherewith of their own to provide. Yet nevertheless your petitioners are duly sensible that they deserve your discountenance. But confiding in the reasons offered, they humbly request your compassionate consideration —that they may be put under such regulation as may have a tendency to promote the flourishing of religion, &c.

"Therefore your petitioners most humbly pray, that your Excellency and Honors would take the premises into your wise consideration, and either grant them the said tract of land or put them under such restrictions and regulations as in your consummate wisdom shall be thought most reasonable, and your petitioners as in duty bound will ever pray.

'James Dorchester, Joseph Wright, Bernard McNitt, Daniel Fuller, Andrew Mackie, James Shearer, James Stevens, Daniel Killam, David Spear, Thomas Little, Samuel Doolittle, James Brakenridge, Robert Harper, William Shaw, John Harvey, John Bemon, Duncan Quintin, Isaac Magoon, Isaac Magoon, Jr., Micah Tousley, Elijah Vose, Elisha Hall, Alexander Tackel, Robert Farrell, Joseph Fleming, Aaron Nelson, John Henderson, David Nevins, Joseph Brooks, Robert Nevins, Humphrey Gardner, Nicholas Blancher, William Crawford, Samuel Nevins, John Gerish, Samuel Shaw, Andrew Rutherford, Daniel Parsons, James M'Clenathan, James Lamberton, Thomas M'Clenathan, Robert Thompson, Joseph Wright, Jr., Samuel Brooks": 12 other names not to be read.

In answer to this petition, the General Court voted that Col. Alden and James Bradford, with such others as the Governor and Council should appoint, be a committee to repair to the land in question, "view the situation and circumstances thereof," and report. The Committee attended to their duty, and reported at the next session, as follows:

"We find the land petitioned for to be a tract of land commonly called the Elbow tract, lying near Springfield and the Equivalent lands, containing 17,014 acres, (viz: contents of five miles square, and 1,014 acres over,) exclusive of particular grants taken up and laid out within the same, bounded and included within the lines and boundaries of the adjacent land, as hereafter laid down, viz:—Easterly, in part, upon the West line of Brookfield township; from the North West corner the line runs South 2 deg. West to the river called Quaboag, *alias* Chicopee river, thence bounding on Brimfield township, as the said river runs, Easterly in part and South-

erly, and in part Westerly so far down said river as to where the South end line of a tract of Equivalent land called Cold Spring township crosses, or skirts the said river; thence bounding Northerly on the said line as it keeps East by the needle of the surveying instrument, to the South East corner of said tract or township, which is the mouth of Swift River; thence bounding Westerly in part on the said tract, or township, of Equivalent land, as the river runs, to where the South line of another tract of Equivalent land, containing 10,000 acres, belonging to John Read, Esq., strikes up, or runs from said river—thence bounding Northerly upon said line as it runs East, and by North, to the South East corner of said tract, being a heap of stones by the root of a great red oak tree, fallen close by one on the West side of a run of water, about 18 rods Southerly of the river called the Ware River: thence bounding Westerly on the East line of said tract, as it runs North by the needle, until an East line there will strike the North East corner tree of Brookfield."

The committee also reported that they found the land composed of "high hills and valleys, the hills very poor and mean, the valleys pretty good." The tract lay in a broken form, taken up by individual grants in the best localities, and the settlers were found very much distressed and perplexed in their affairs, their settlements and claims interfering with each other, and everything being in a confused condition. They found that there had entered, settled, and were about settling, about 80 persons, many of whom had built houses, and made other improvements. Forty-eight of these were induced to settle by Joshua Lamb & Co., who claimed the tract by purchase of the Indians, while the rest of the number held regular deeds of conveyance from the Company. The Committee recommended, considering the condition of things, that certain families whom they named should have their lots confirmed to them. Then follow specific grants to eighty-five different persons, with the condition of the payment into the colonial treasury of £500 in two years, and the sum of £67 11s. 9d. immediately, the same being the charges and expenses of the committee. They were also required to build a house for public worship, and settle a minister within two years. Thus were Palmer and its first great difficulties settled. Those who will follow the boundaries, as given by the committee, in the passage of their report

quoted, will perceive that other adjoining towns now embrace portions of the "Elbow tract."

A church was formed in Palmer as early, probably, as 1730, the form of Government being Scotch Presbyterian. The first preacher in the settlement was Rev. Mr. Kilpatrick, who preached five Sabbaths. Rev. Mr. Weld followed him, and preached three months. Rev. Benjamin Dickinson preached six months, and was followed by Rev. John Harvey, who, after preaching four years, and assisting in the formation of a church, was settled as the pastor. The following is a copy from the proprietors' records, giving a history of the ordination of the first minister:

"On the 5th day of June, Anno Dom. 1734, the Rev Mr. John Harvey was ordained the first minister of the church of the Elbow settlement. The ordination was performed by the delegates of the Reverend Presbytery of Londonderry, upon a scaffold, standing or the plain, on the East side of the meadow called Cedar Swamp Meadow, within Mr. Harvey's lot. The Rev Mr. Thomson of Londonderry preached the sermon, and the Rev. Mr. Moorhead gave the charge."

Mr. Harvey was dismissed in 1748, as the result of a difficulty between him and his church, based on a scandal which connected his name unworthily with one of the female members of his flock, and was followed in November, 1753, by Rev. Robert Burns, whose connection with the church was dissolved two or three years afterwards, in consequence of an unhappy controversy that sprang up between him and his charge. It would seem that the Palmer church and congregation were peculiarly fiery and captious, if not fretful and quarrelsome in those early times. On the 23d of August, 1754, a vote was passed in district meeting which showed that between the retirement of Mr. Harvey and the ordination of Mr. Burns, preaching had been *enjoyed*, over which there had been another quarrel, for reasons which the following record will disclose:

"At a meeting of ye Inhabitants of this District, Legally Convened and assembled at ye Public Meeting House in said place, ye Meeting being opened, Andrew Rutherford was chosen Moderator. On the third article in ye warrant for said Meeting, voted that Mr. Kniblows be allowed foure pounds, Sixteen Shillings, which is eight Shillings, Lawful money,

for each Sermon he Preached on Sabbath Days, in this District, *Except three Sermons which we can prove he preached other men's works.* Andrew Rutherford, Moderator. A true Entry pr. Sam'll Shaw, Junr., town clerk."

The foundation of the dam for the first saw mill was laid at the North East corner of Potaquotuck pond, September 8, 1730, and the "Potaquotuck saw mill" was raised on the succeeding 14th of October. In the language of the proprietors' records:—"And on the 5th day of March next after, the saw mill first went. On the 13th day of December, 1732, the said mill was Burnt Down, and it stood after it was raised two years and 2 months, wanting one day, and after it first went, it stood but one year, nine months and eight days. The second saw mill at Potaquotuck Pond, Rebuilt on ye same spot. It was first Raised on the 8th day of October, 1733, and first went on the 6th day of November, 1734, and on ye 29th day of April, 1736, it was undermined by ye water, and Brooke down, after it had stood two years, six months, and 21 Days, and after it first went, one year, 5 months, and 23 days. The third Saw Mill at Potaquotuck Brook, rebuilt on a new Spot. It was raised on Monday the twentieth day of September, 1736, and first went on ye Fifth Day of May, A. D. 1737. The first Grist Mill was raised October 26th, 1737, and first went, Jan'y ye 2d, 1737–8."

The proprietors made arrangements for building their church as early as August, 1733, and a place was selected and money voted for that object. The people, however, were as much divided on the subject of meeting houses as pastors, and differed so widely in their plans for its location that the site was changed several times. Then, to make a final settlement of the matter, the proprietors, at a meeting held Feb. 10, 1735, voted "that every person, proprietor or grantee, shall enter with the clerk, or bring in his vote therein, naming a spot to set the meeting house on, and that the two spots which shall be the highest in nomination, shall be put to a lot, for a final determination." This vote was carried out, when "it appeared that a spott on ye knowl near Crawford's house, and a spott on ye East side of Cedar Swamp Brook, on ye North side of ye road neer where Wm. Kelson's hay-stack stood, were the two spots highest in nomination." The papers for "the lott" were

then prepared, and Rev. John Harvey sent for, to draw the lot; who, after solemn prayer, performed that service, and thus settled another important matter. The locality thus decided upon was that on which the church at Palmer Center now stands.

About 1748, the name of Kingstown seems to have been adopted as the designation of the Elbow tract, and it is thus entered on the records, but on the 30th of January, 1752, the tract was incorporated as a district, with the name of Palmer.

The people of the new district felt the spirit of the years preceding the Revolution, in common with the other settlements, and in district meeting assembled voted "that this district will by all prudent means endeavor to discountenance the use of foreign superfluities, and to encourage the manufactures of the whole continent in general, and of this province in particular."

On the 13th day of June, a warrant was issued, warning the inhabitants to assemble at "the public meeting house," on the 17th. The second article of the warrant reads as follows: "To advise and instruct the representative of this town, whether, should the honorable Congress, for the safety of the colonies declare them independent of Great Britain, they, the said inhabitants, will engage with their lives and fortunes to support them in the measures, agreeable to and in compliance with the resolve of the General Court." The action taken on the 17th was stamped with the courage and patriotism of the times. Even the orthography in which the action is perpetuated is independent to a remarkable degree, and the King's English is more thoroughly abused in the record, than his most oppressive acts. Palmer furnished its proportion of men and means for the war, and performed its part towards securing that independence for which it made so prompt and early a declaration.

Resuming again the thread of ecclesiastical history, we find that June 17, 1761, Rev. Moses Baldwin was installed over the church in Palmer, as the successor of Rev. Robert Burns. He, like his predecessors, went through the most serious trials, but he lived long with his people, and was not dismissed until June 19, 1811. He died Nov. 2, 1813, at the age of 81. Rev. Simeon Colton, a native of Long-

meadow, and a graduate of Yale College in 1806, was ordained over the church on the day of Mr. Baldwin's dismission. It was about this time that the church changed its form of Government, and became Congregational. Mr. Colton was dismissed in 1821, and was followed in the pulpit by Rev. Henry H. F. Sweet, who was ordained Nov. 9, 1825. Mr. Sweet died in 1827, at the early age of 31. Rev. Joseph K. Ware, a native of Conway, and a graduate of Amherst College in 1824, was ordained in his place Dec. 12, 1827. He was dismissed March 16, 1831. Rev. Samuel Backus, a graduate of Union College in 1811, succeeded Mr. Ware, and was dismissed May 4, 1841. Rev. Moses K. Cross, a graduate of Amherst in 1838, was ordained as the pastor of the Palmer church in February, 1842. He was dismissed April 1, 1849. He was followed by the present pastor, Rev. Sylvester Hine, who was installed Nov. 19, 1851. The church now numbers 101 members.

The Second Congregational Church in Palmer is located at "Palmer Depot," an important village that has sprung up around a station of the Western Railroad. It was organized April 1, 1847. Rev. Thomas Wilson of Paisley, Scotland, a graduate of Dartmouth College in 1814, was ordained as the first pastor, Feb. 29, 1848. He was dismissed April 14, 1852. The church numbers a membership of 87.

The First Baptist Church in Palmer was originally organized in the South part of Belchertown, under the name of the "Belchertown and Palmer Baptist Church," on the 16th of November, 1825. The meeting house in which the church worshipped was occupied in common by this people and a Methodist society. The church and society erected their present church edifice at the village of Three Rivers, during 1832, and occupied it in January, 1833. The name of the church was then changed to the "Baptist Church in Three Rivers." The number of original members was 24—11 males and 13 females. The number reported to the last association was 111. The succession of pastors has been as follows: Rev. Messrs. Alvin Bennett, Henry Archibald, Tubal Wakefield, David Pease, John R. Bigelow, Prosper Powell, N. B. Jones, Chester Tilden, Joseph Hodges, Jr., Sanford Leach, Addison Parker

and Levi H. Wakeman, who is the present incumbent of the pastoral office.

The Second Baptist Church in Palmer is located at the Depot Village. The public recognition of the same, and the installation of Rev. Samuel A. Collins, its first pastor, took place on the 29th of September, 1852. Under the charge of Mr. Collins, the prosperity of the church was such that a commodious and beautiful house of worship was erected by the society during the summer and autumn of 1853, and dedicated Feb. 29, 1854. The church cost $5,000. Owing to insufficiency of salary, Mr. Collins retired from his charge in the succeeding April, since which time the church has been without a settled pastor.

The Methodist Episcopal Church at Three Rivers was organized in 1833, under Rev. A. Taylor, consisting of ten members. Mr. Taylor was succeeded by Rev. H. Perry. In 1837, a house of worship was erected, and Rev. H. Moulton appointed to the pastoral charge. He was followed in 1838 and 1839 by Rev. Wm. Gordon, who, in 1840, was succeeded by Rev. T. W. Gile. Up to 1841 the society divided the labors of the pastor with a society in Belchertown, but in that year it became a station to which Rev. J. Nichols was appointed preacher. He remained two years, and was succeeded by Rev. D. L. Winslow, who was followed by Rev. J. Cadwell. In 1844, the church numbered 130 members. Mr. Cadwell was succeeded in turn by Rev. Messrs. Amos Binney, Daniel Chapin, C. L. McCurdy, J. L. Mowry, Nathaniel J. Merrill, and — Morgan, the present pastor. On the 23d of January, 1847, a church was formed at Thorndike village, by members of this church, enjoying at first the pastoral services of Rev. N. E. Cobleigh. The membership numbered 32, which, in 1848, had been doubled. Mr. Cobleigh was followed by Rev. W. M. Hubbard, and he by Rev. Mr. Atkins. As the resolution of a series of difficulties passed through by the Thorndike organization, the two societies came together during the present year, and now form one large church with about 300 members. The double congregation sustain public worship at the town hall, located between the two villages.

The manufacturing interest of Palmer is quite important, its fine water-power being well employed. A. V. Blanchard & Co. manufacture scythes, wheel-rims, and

plough-handles, employing from thirty to forty hands. Their scythe manufacture has been in operation 30 years, and their wood-bending business about two years. They turn out annually, in scythes, a product of $18,000; plough-handles, $8,000; wheel-rims, $10,000. The number of scythes made annually is 2,000 dozen. In addition to this, Messrs. Blanchard & Co. construct annually about $2,000 worth of machinery for turning, bending and polishing plough-handles.—The BOSTON DUCK CO. manufacture cotton duck, and employ 450 hands in the business. They consume annually 2,400,000 pounds of cotton, at a cost of $340,000. The amount of production is 2,250,000 yards, of the value of $575,000. The concern has been in operation six years.—In 1837, the THORNDIKE MANUFACTURING CO. erected a stone cotton mill, and put it in operation the same year. In 1846 and 1847 they erected a second mill, and in both these establishments are now occupied about 500 hands. No. 1 mill manufactures shirtings 34 inches wide, of No. 40 yarns, and No. 2 mill is engaged in the production of bed-ticks, denims and stripes. The amount of cotton consumed annually is about 3,120 bales, valued at $175,000. The amount of annual production is 4,500,000 yards, valued at $390,000.—The PALMER MANUFACTURING COMPANY commenced operations in 1832. They employ 170 hands in the manufacture of printing cloths, who turn out 5,500 yards per day, valued at $275. The amount of cotton consumed annually is 281,000 lbs., valued at $36,000. Their mill is of the capacity of 10,000 spindles.

There are 13 school districts in the town, and there was appropriated for the support of public schools, in 1854, the sum of $3,766 32. Of this, $525 was appropriated for the support of a high school, to be kept two terms at Thorndike village, one at the Depot, and the other at Three Rivers. Of the grand sum, $3,525 was raised by tax, while the income of the school fund was $191 82, and of the Merrick Fund, $49 50. The whole number of scholars in town is 818. The valuation of property in 1854 was 1,267,907, and the amount of taxes raised, $8,953 21. The population of Palmer in 1840 was 2,150; in 1850, 3,896; increase in ten years, 1,746.

RUSSELL.

Russell has a brief history, and is among the new and small mountain towns of Western Hampden. It was originally a part of Westfield, and belonged to that portion of it called "New Addition." This addition to the town of Westfield was granted by the Legislature, in answer to a petition of the people of that town, who wished for the land on account of its stone. The first settlers upon the tract were two brothers of the name of Barber, and a Mr. Gray. "They lived upon the road leading from Westfield to Blandford, by Sackett's and up the mountain, then called Glasgow mountain." The town was incorporated, February 25, 1792. It lies wholly upon the mountain range that runs through Western Massachusetts, and near its geographical center there is a pond, some two miles in circumference, well stocked with fish, from which a brook flows that, uniting with another from Blandford, forms a water-power for the operation of several saw-mills. The town affords excellent pasturage for cattle, and sends to market large quantities of wood, hemlock-boards, &c.

During the Revolutionary War, the road leading from Springfield to Albany entered Russell near the South-East corner, over "Glasgow mountain." On this mountain, which Dr. Hitchcock calls "Little Tekoa," a black serpentine rock is found, which has been quarried to some extent. It contains so much iron that when pulverized it is sensitive to the influence of the magnet. There is diffused through the rock, however, a brittle, straw-colored mineral that prevents it from receiving a good polish.

A Congregational Church was organized in Russell on the 1st of November, 1800, by Rev. Joseph Badger of Blandford, consisting of 15 members. It never had a settled pastor. From 1820 to 1826, the Home Missionary Society of the county expended $50 a year for preaching, and the occasional services of a minister were enjoyed for the first thirty years after the organization of the church. The church is now extinct, as is also a Methodist Church, formed later. These two bodies united in building a meeting house near the pond above alluded to, but the building is now seldom used.

The only record of the first Baptist Church in Russell consist of the articles of faith and covenant adopted by that

body. It is entitled, "The religious covenant and articles of faith and practice of the Second Baptist Church in Westfield, Mass., begun June 6, 1786, now under the care of Elder Ebenezer Stowe, ordained over said church November 28, 1787." Owing to causes which are not recorded, the church was dissolved about 25 years after its organization. On the 18th of July, 1816, another Baptist Church was formed, consisting of 36 members, many of whom had belonged to the previous organization. The first minister was Rev. Asa Todd, who was ordained in 1816. He was followed in 1825 by Rev. Amasa Clark, dismissed in 1833; Mr. Clark by Rev. Mr. Child in 1833; Mr. Child by Rev. J. M. Whipple in 1842, dismissed in 1844; Mr. Whipple by Rev. J. M. Phillips in 1844, dismissed in 1846; Mr. Phillips by Rev. George Gunn in 1846, dismissed in 1848; Mr. Gunn by Rev. M. H. Rising in 1849; he by Rev. Lester Williams in 1851; who was dismissed in 1853. Rev. J. C. Carpenter, the present pastor, became connected with the charge the same year. A house of worship was built by the first organization noticed, in 1791. The present church occupied it until 1823, when it was burnt by an incendiary. Another house was built in 1826, on the same site. In 1853, a house was built in another location, finished neatly and furnished with a bell and organ, at a total cost of $2,300. Three hundred and twenty persons have been connected with the present church since its formation, and 100 belong to it at the present time.

Reuben A. Chapman, Esq., of Springfield, a gentleman of sterling reputation as a lawyer and a citizen, originated in Russell. His sister, Mrs. Clarissa C. Armstrong, whose husband is now minister of Public Instruction in the Sandwich Islands, was also a native of Russell, and there, in the feeble church whose candle has now gone out, received the religious instruction which has made her a useful foreign missionary.

The population of the town, in 1840, was exactly 1000. In 1850, it was 532, showing a greater decline of population in ten years than any other town in the county. The facilities of travel, and the opening of new avenues of business tell very powerfully upon the sterile mountain towns. One hundred and five of the present population are between the ages of five and fifteen years. There are seven school districts in the town, and there was raised for

the support of schools, in 1854, the sum of $300. The valuation of property in 1850 was $167,528, being an increase of $70,000 in ten years, notwithstanding the remarkable decline in population.

SOUTHWICK.

Samuel Fowler became the first settler within the territory of Southwick in 1734. That territory was then within the boundaries of Westfield, and remained thus until Nov. 7, 1770, when it was incorporated as a district, with the present name, probably with regard to its relation in position to the mother town. The records of its early days are very scanty and unsatisfactory. Mr. Fowler located himself in the North part of the town, then called "Poverty," with reference to the lightness of the soil in that locality. After the town had somewhat advanced in settlement, but at what date it does not appear, it was the scene of a singular project, the marks of which are still apparent. At the Southeast corner of the town, breaking the Northern line of the State of Connecticut, and bounding on the East a strip of Massachusetts territory that descends into that State, there is a pond containing an area of about six hundred acres. The project was conceived of draining this pond, for the sake of the rich land which it was supposed could be formed from its bed. This work was actually undertaken by a company in England, for whom Joseph Forward acted as agent. It was supposed that this body of water could be drained more cheaply than the land around it could be cleared. The canal was actually commenced, leading in a Northerly direction towards Westfield, and its mark is familiar to this day with the residents of the region. The project was never completed, doubtless because it was found entirely impracticable. A Congregational Church was organized on the 17th of August, 1773. On the succeeding 27th of October, Rev. Abel Forward was ordained as its pastor. "He was a faithful minister, and a good man." He lived with his charge until the 15th of January, 1786, when he died at the age of 38 years.

The early records of the district have been lost. The book of records, still extant, in part, came accidentally into the possession of a young woman who did not know its

value, and its first leaves were devoted to the uses of a scrap book before its discovery and recovery. A portion of the records of revolutionary times is, however, left, and shows that the people were possessed with the true spirit of the times. On the 14th of March, 1775, there was a vote to supply the district with one barrel of powder and 150 pounds of lead. At the same date, it was voted "to give Amos Loomis nine shillings for seeping the meting hose, and feching water for crisning." April 20, 1775, it was voted to raise twenty-five minute men, and to pay them according to the recommendation of the provincial Congress. It was also voted that they should "rig their guns upon the town's cost that an't able to rig their own guns, and the cost to be taken out of their wages." There is no record of the marching of the minute men, but a vote on the 24th of April to raise £7 10s. "to send to the men who are gone to Boston as minnet men," is sufficient upon that point. James Smith was appointed to go to the company, which, it appears, was under the command of Capt. Fowler, "to carry the money, Smith to lose his time and the town to bear his charges." On the 29th of May, it was voted to choose a delegate to go to the Colonial Congress, and also that the town treasurer should have the money that was collected by James Campbell to pay into the provincial treasury, the collector and town treasurer being saved harmless on the town's guaranty. This sum amounted to £39 18s. Noah Loomis, Silas Fowler, William Moore, John Kent, Deacon Norton, Solomon Stevens and Ephraim Griffin were the Revolutionary Committee of Correspondence.

For the year 1775, the district, or town, as it constantly calls itself in the records, though it was not incorporated as such until 1779, voted to raise £15 for schooling, and *not* to dismiss the "Baptes" from their minister rate.

By examining the map of Massachusetts, it will be seen that a small tract of land in Southwick descends into Connecticut, and breaks the direct line of boundary between the States. It appears that originally this tract was larger, extending laterally to the width of the town, and was divided by the pond already described. This tract was claimed by Connecticut, and the reason why it does not belong to that State is not apparent; but since 1800, the

portion on the West side of the pond has been left to the jurisdiction of Massachusetts. A Mr. Moore, living on the tract in question, received a warning to a militia training in Connecticut, but refused to appear, denying that he was within the jurisdiction of that State. The case was carried into the Connecticut Legislature, which decided it on the side of the delinquent. It appears also that the people living on the East side of the pond chose to stay in Connecticut, from the difficulty of getting across the pond to do their business in Southwick, while those on the other side wished to remain in Massachusetts, because the pond was between them and their voting place in Connecticut. Accordingly, the tract on the West side, about two miles square, was left to Massachusetts, while that portion of the town of Southwick on the East side was allowed to remain in the sister state.

To illustrate the changes that have taken place in this tract, we give the following statement: Some thirty years ago, or more, a will was brought from Southwick to Springfield, to be proved, of a man who was born on this tract of land, and had lived to old age and died upon the same spot; but during this time he had lived in two States, three counties, and four towns. He was born in the town of Westfield, county of Hampshire, and State of Massachusetts. Then the tract was thrown within the town of Simsbury, county of Hartford, and State of Connecticut. It was subsequently embraced withing the lines of Granby in the same state and county. The next change threw it into Southwick, which subsequently was embraced in the county of Hampden. Thus was a man who never left the place of his birth, a citizen of two states, a voter in four towns, and a resident within three counties.

Rev. Isaac Clinton, the successor of the first pastor, Mr. Forward, graduated at Yale College in 1786, and was ordained at Southwick, January 30, 1788. Mr. Clinton was noted as the author of a treatise on baptism, and for the faculty of making money from a small salary. In 1803, the dysentery prevailed in Southwick, and the most of his family died in a single week. He was dismissed from his charge Dec. 2d, 1807, and died at Lowville, N. Y., in 1841, at the advanced age of 82 years. Rev. Dudley D. Rossiter, a native of Stonington, Ct., and a graduate of

Middlebury College in 1813, was ordained as Mr. Clinton's successor in January, 1816. He preached but one Sabbath after his ordination, on account of a sudden failure of his health. He was dismissed March 25th of the following year, and subsequently became a merchant in Boston. Rev. Calvin Foote, a native of Colchester, Ct., and a graduate of Middlebury College in 1814, was ordained in his place Feb. 2d, 1820, and dismissed May 26, 1830. During his ministry, the old meeting house which stood half a mile South of the village was destroyed by fire, and a new one, which has recently undergone extensive repairs, was erected in the village in 1824. Rev. Elbridge G. Howe of Paxton, a graduate of Brown University in 1821, after serving several years as a missionary at the West, was installed over the Southwick church Feb. 26, 1831, and dismissed May, 23, 1832. Rev. Thomas Fletcher of New Ipswich, N. H., was installed at Southwick, Feb. 7, 1838, and dismissed October 21, 1845. His health was poor when he was dismissed, and continued to fail until he died at Southwick, Dec. 4, 1846, at the age of 58 years Rev. Henry Cooley of West Springfield was ordained Dec. 2, 1846, and was dismissed at his own request, January 31st, 1853. The church has 98 members, and a fund of $1,000.

In April, 1806, the members of the Baptist Church in Suffield, living in Southwick, met for the purpose of consulting upon the project of being set off into a distinct church. The decision was favorable to the project. For the purpose of constituting the new church, a council convened at Southwick, on the 28th of June, in the same year, at the house of Augustus Pease. There were pastors and delegates present from the churches in Suffield, Granville and West Springfield. The record reads: "First made choice of Elder Jesse Wightman moderator, brother Daniel Bestor, clerk. After prayer to God for direction, by Elder Hastings, then proceeded to business by calling on the brethren and sisters for their reasons why they wished such an event to take place among them, and happily found their views and motives to appear gospelwise." The church was then constituted, and Elder Hastings gave them the hand of fellowship, "as a church in gospel order, and in sister relation with the Baptist churches composing

the Danbury Association." The names of the members thus constituted were Timothy Noble, Sally Noble, Betsey and Ruth Noble, Jonathan and Hannah Hays, Abner and Elizabeth Johnson, Josiah, David, Mehitabel and Deborah Kent, Eunice and Rachel Rising, Erastus Bill, Rachel Bellamy, Eunice Stiles, Elizabeth Kent, Mehitabel Loomis, Chloe Booth and Dolly Campbell.

The records of this church have been kept in a very singular manner. They seem to consist of nothing but business. The settlement of a minister, or the dismissal of one, is not recorded, but the vote to invite him, is, and the only way of ascertaining whether an invitation is accepted is in finding out whether his name is subsequently mentioned as the pastor. We shall therefore give the votes, and such information as they convey. On the 17th of December, 1807, it was voted to invite Elder Niles to "improve his ministerial gifts" in Southwick. Mr. Niles' name is not subsequently mentioned, but in 1811, we have the mention of "our Elder Bennett Pepper." Then occurs a jump in the records to the 29th of November, 1824, when it was voted to invite Elder Augustus Boles to preach as a candidate for settlement. On the 7th of December—the next month—"Elder Silas Root" was the moderator of the church meeting. On the 30th of Jan., 1825, Elder John D. Hart was dismissed from the church in Lansingburgh, N. Y., and recommended as a faithful minister to the church in Southwick. Nov. 4, 1826, Elder Hart was dismissed by a vote of the church. On the 4th of September, 1826, Elder Jeremiah Bridges, was invited to the pastoral charge, and subsequent votes show that he was settled. Mr. Bridges seems to have been the pastor for the greater part of the time until 1839, when it was voted to hire Elder Charles Willet. May 2, 1840, Mr. Willet was formally chosen to the pastoral office. On the 31st of May, 1845, it appears that he had resigned his charge. On that day, it was voted that he be dismissed, and that Rev. Charles Farrar be received as a member of the church, and elected as the pastor. April 30, 1846, Mr. Farrar's resignation was accepted. Aug. 30th, 1846, Rev. Ralph H. Maine is mentioned in a board of delegates to the association, and Aug. 22, 1847, Rev. R. Russell is mentioned in the same connection. May 12, 1849, Rev.

Alfred Gates is mentioned as the moderator of a church meeting. On the 22d of March, Rev. Z. S. Wilds tendered his resignation as pastor. The church has now no settled minister. The records of this church show the existence, through its whole history, of the most remarkable series of disciplinary measures touching individual members that can be imagined. In fact, the mass of the volume is devoted to a record of the means instituted to reclaim the wandering, and rid the church of the unworthy.

The Methodist church in Southwick was organized in 1816, by Rev. David Miller, consisting at first of six members. It was at that time, and for several years afterwards, connected with the New York Conference. The preachers that have labored in the church have been multitudinous, as follows: In 1817, Billy Hibbard, Smith Dayton; 1818, Coles Carpenter and T. Clark; 1819, Coles Carpenter and Julius Field; 1820, Billy Hibbard and Robert Seney; 1821, Andrew McCain, Samuel Eighing and Cyrus Culver; 1822, Samuel Eighing, Henry Hatfield and Cyrus Culver; 1823, Gershom Pierce and Nathan Rice; 1824, Gershom Pierce and C. F. Pelton. During this year, the new house of the Congregationalists was built. The change in the location displeased those of the members who lived near the old structure, and they withdrew and built a house further South. They were unable to maintain preaching, however, and the house came into the occupation of the Methodists. In 1825, the preachers were Smith Dayton and Asa Bushnell; 1826, David Miller and Peter C. Oakley; 1827, Elbert Osborn, C. F. Pelton and Cyrus Culver; 1828, Elbert Osborn, Luther Mead and Cyrus Culver; 1829, Smith Dayton and Asa Bushnell; 1830, the same. In 1829, the church was set off to the New England Conference. In 1831, the preachers were David Leslie, Henry Mayo and Otis Wilder; 1833, Thomas W. Tucker and J. D. Bridge; 1834, Ephraim Scott and J. D. Bridge; 1835, Ephraim Scott and Samuel Palmer; 1836 and '37, Amasa Taylor; 1838 and '39, Wm. Taylor; 1840, Asa Niles; 1841, John Cadwell; 1842, David L. Winslow. During this year, the church was made a regular station. In 1843, the preacher was Wm. Fleming; in 1844, Homer Clark; 1845, E. W. Jackson; 1846, T. G. Brown; 1847, J. B. Bigelow and J. De

Voe. Since this time, preaching has been occasional. Rev. E. Scott has preached more or less. The records of the Methodist Church show a present membership of 62, but that number is probably too large.

The town of Southwick is in possession of a school fund of $15,618 01, being the amount realized from sales of real estate bequeathed to the town for school purposes, by Richard Dickinson. This fund very nearly supports the schools of the town. Half of the income from this fund goes to support a grammar school, or academy, free to all the inhabitants of the town. The remainder is appropriated to the district schools.

The people of Southwick are mostly devoted to agricultural pursuits. Some fifty years ago, a powder mill was established in the town, which has been continued under various proprietors to the present time. It is now carried on by Theron Rockwell who occupies four hands in the manufacture, working up annually $18,000 worth of stock, and producing 250,000 pounds of powder, of the value of $25,000. The variety of powder manufactured is mostly that used for blasting purposes. There are a few small cigar factories, the largest of which is carried on by Wm. R. Brown, who employs ten or twelve hands in the business.

In 1854, the town raised by tax for general expenses $1,000, and $800 for highways and bridges; also $100 to be appropriated where necessary, to supply any deficiency in the school fund. The population of Southwick in 1840 was 1,211; in 1850, 1,165; decrease in ten years, 46.

SPRINGFIELD.

The early history of Springfield is the early history of Western Massachusetts, and has been recorded with such a degree of detail in the Outline History as to demand little else here than a brief recapitulation, the addition of the ecclesiastical history of the town, and a notice of its present manufactures. [Vol. 1, p. 22 to 44.] Springfield was the first town settled in the Connecticut Valley within the Massachusetts patent, having been settled in the Spring of 1636. The planters were from Roxbury, and their first minister was Rev. George Moxon, who commenced his labors in the town in 1637, during which year, probably,

the first church was organized. Mr. Moxon had received Episcopal ordination in England. He was dismissed at his own request in 1652, and was followed in 1661 by Rev. Pelatiah Glover, a native of Dorchester. Mr. Glover labored in the place until his death which occurred March 29, 1692, when he had arrived at the age of 55 years. Rev. Daniel Brewer, an Englishman by birth, and a graduate of Harvard University in 1687, succeeded Mr. Glover, and was ordained May 16, 1694. He died on the 5th of November, 1733, in the 66th year of his age, and the 40th of his ministry. Rev. Robert Breck, of Marlboro, son of Rev. Robert Breck, an eminent minister of the same place, and a graduate of Harvard University in 1730, was ordained in Mr. Brewer's place on the 26th of January, 1736, and continued in the office until April 23, 1784, when he died, in the 71st year of his age and the 49th of his ministry. [For a full account of Mr. Breck's settlement, see Vol. 1, p. 199.] Rev. Bezaleel Howard of Bridgewater, a graduate of Harvard in 1781, was ordained the pastor of the church, April 27, 1785. He retired from the active duties of the ministry in 1803, in consequence of ill health, but lived to the advanced age of 83, dying in December, 1836. Rev. Samuel Osgood, D. D., a graduate of Dartmouth in 1805, was ordained the pastor of the church, January 25, 1809, and continued in office for a period of 45 years, when, in 1854, he retired from active pulpit duties. November 15th, the same year, Rev. Henry M. Parsons of East Haddam, Ct., was ordained as his colleague, and now occupies that relation. The history of this church is the most remarkable, in one particular, of any church in the State. The church has been in existence 217 years, and was the 14th formed in the colony of Massachusetts Bay; it has had a regular pastor with very brief intervals, during the whole period, and yet, the whole list of its pastors (leaving out Mr. Parsons,) numbers but six, the average of pastoral labor to each minister having been about 36 years. Many a church, one-tenth as old, has had as many pastors. Such longevity in so difficult and important a place, is rare. Dr. Osgood still lives, and his services are in active demand, and undiminished supply, among the neighboring congregations. The old church now numbers 412 members.

The Second (orthodox) Congregational Church, located on what is known as Springfield Hill, was organized Jan. 8, 1833. Rev. Abraham C. Baldwin was the first pastor, and was ordained on the following 4th of December. He was dismissed January 8, 1839, and was succeeded by Rev. Ezekiel Russell of South Wilbraham, who was ordained on the following 15th of May. His dismission took place in 1849. Rev. Samuel W. Strong of Somers, Ct., a graduate of Yale in 1843, was ordained March 27, 1850, and was dismissed in consequence of ill health in 1852, since which no pastor has been settled. The church refitted and entirely remodeled their meeting-house during 1854, and February 22, 1855, it was re-dedicated, with appropriate services.

The South Congregational Church was organized March 23, 1843, and Rev. Noah Porter, Jr., of Farmington, Ct., became its first pastor. He was dismissed January 5, 1847, that he might accept a call to the professorship of moral philosophy and metaphysics in Yale College. Rev. Samuel G. Buckingham was his successor. Mr. Buckingham was a graduate of Yale in 1833, and was first settled at Millbury. He was installed over the South Church, January 16, 1847, and still remains in the pastoral charge. The church numbers 267 members.

The North Congregational Church was organized October 28, 1846, consisting of 23 members. Rev. Raymond H. Seeley, a graduate of the University of New York in 1839, was installed as its first pastor, on the 1st of March, 1849. The meeting-house of the church was dedicated on the evening of the same day. The present number of members is upwards of 150.

The formation of the Unitarian Church and Society in Springfield grew out of the disaffection of a part of the First Congregational Church with the instructions and doctrines of Rev. Dr. Osgood. The off-shooting of this branch from the orthodox stem was a noteworthy event, and was attended by circumstances of sufficient interest to call for a somewhat extended notice. On the 15th of June, 1815, a petition of the disaffected was presented to the Legislature, setting forth a statement to the effect that the general tenor of Dr. Osgood's ministrations had changed since he preached as a candidate, and for several months

afterwards, and that, in consequence, they were dissatisfied with his teachings; and praying for an "act of incorporation, as the second society of the first parish in Springfield." They also prayed that a part of the funds of the first parish might be assigned to them, in equitable proportion. This petition was signed by 54 individuals. The Legislature directed an order of notice to the parish, to appear and show cause, at the Winter session, why the prayer of the petitioners should not be granted. On the 24th of December following, there was a meeting of the First Parish, to take into consideration the petition of the aggrieved, "and adopt such measures thereon as the parish should think best." The meeting was a stormy and unpleasant one. Many grievous words and hard speeches were uttered, and the majority were disposed, somewhat overbearingly, to make use of their power. There were many, however, who were more tolerant, and were sincerely desirous of reconciling the difference that existed. Rev. Bezaleel Howard, the former minister, was very desirous to prevent a division, and submitted a conciliatory address, in writing, as he was not able to utter it, but the majority voted that they would not hear it read. It would seem that the aggrieved were willing to remain in the parish, provided Dr. Osgood should be dismissed, and a minister secured in whom all should be agreed; and at this meeting, they presented an address which was formally entered on the parish records. In this address, they state that the reason why they had petitioned to be formed into a second religious society is that they "cannot profit by the Rev. Mr. Osgood's ministry." They deemed it useless to state the cause of their loss of confidence in their minister, professed a wish to remain in the parish, and expressed confidence that, were the parish vacant, it might be united in the selection of another minister. If, however, the majority deemed the labors of Dr. Osgood more acceptable and profitable than those of any other man could be, they would make no request for his dismissal. They closed by throwing the responsibility of dividing the parish upon the majority, and expressing the hope that the parish would unite, in case of separation, on some just and equitable mode of dividing the parish funds. The meeting appointed a com-

mittee, made up equally from each party, but they could not agree to any report, and never reported.

This result was foreseen, and the seceders began to take measures for the future. Jonathan Dwight made the following proposition, viz., that he would build "a meeting house of such dimensions and elegance as they should direct, wholly at his own expense, and present the same to them as a free gift, provided they would establish an ample fund for the permanent support of a minister." So generous a proposition was of course accepted, and the subscriptions to the fund were very generously made. Two of these were $2,500 each, one was $2,000, another $800. Out of 41 subscriptions, there were only five less than $100, and but a few so small as that. In 1819, an additional petition from 64 individuals, was presented, praying for the act of incorporation, and on the 15th of February, of that year, the petition was granted, and they were incorporated as the "Second Congregational Society in the First Parish in Springfield." Rev. Bezaleel Howard was a member of the new society, and assisted in its organization.

This was the origin of the present Unitarian Church and Society in Springfield, as well as the origin of their present house of worship. It was a time of very great excitement and party feeling, and gave rise to serious family and social divisions. The church edifice was ready for occupation in September, 1819, and on the 12th day of October, 1820, Rev. William B. O. Peabody, D. D., was ordained over the church and society as their pastor. Mr. Peabody continued in office until he died, an event which took place on the 28th of May, 1847, in the 48th year of his age, and the 27th of his ministry. On the 9th of February, 1845, Rev. George F. Simmons was installed in his place. Mr. Simmons remained in this connection until 1851, when he was dismissed, and on the 30th day of December, 1852, Rev. Francis Tiffany, a native of Baltimore, was ordained as pastor of the church, and still remains in that relation.

The first Methodist preachers, of whom we have any record, in Springfield, were Rev. M. Rayner, Rev. H. Smith, and Rev. Hope Hull, who preached here in 1796 and 1797, holding meetings occasionally in private houses, and gathering a small church of fifteen or twenty members.

This little body was diminished subsequently, by removals and death, until, at last, the circuit preachers discontinued their visits. In July, 1815, a Methodist Church was organized at the Upper Water Shops, consisting of eleven members. This was connected with what was then called the Tolland Circuit of the New England Conference, and was visited by a circuit preacher once in four weeks, the meetings being held in private houses or school houses. Springfield became a regular station of the New England Conference in 1819, and has so continued since. In that year, Rev. Daniel Dorchester was appointed preacher at the Upper Water Shops, and meetings were held alternately in that village and at the Armory Chapel, on Springfield Hill. In 1820, the "Asbury Chapel" was erected at the Water Shops, the church then consisting of 77 members. Rev. Messrs. M. Fifield, T. C. Pierce and J. W. Hardy were successively appointed preachers at this house.

In 1823, the Union Street Church was erected, and to the new house the old organization was transferred, though meetings were still occasionally held at the Water Shops. Mr. Hardy was succeeded in the pastoral charge by Rev. Messrs Timothy Merritt, D. Dorchester, D. Webb and O. Scott. In 1830, under the labors of Mr. Scott, a great revival took place, in which more than 100 persons were added to the church. Rev. T. C. Pierce again took the pastoral charge, from 1830 to 1832, when Rev. H. H. White was appointed to the station, assisted by Rev. S. Benton, and Rev. M. Dwight. At this time preaching was maintained both at the Union Street Church and Asbury Chapel, and another revival took place in which about 150 persons professed the Christian hope. In 1835, the society was divided, and a separate organization was maintained at the Water Shops until 1844. The preachers at Asbury Chapel during these years were successively, Rev. Messrs. E. Blake, H. H. White, J. D. Bridge, W. H. Richards, E. Potter, J. Fleming and E. A. Manning. Rev. B. Otheman had charge of the Union Street Station, at the time of the division, and he was succeeded in the pastoral charge from 1837 to 1844, by Rev. Messrs. A. D. Merrill, W. Livesey, C. K. True, J. Rice, M. Staples and D. Wise. At this time, the church on Pynchon street was erected, and the organization of Asbury Chapel broken up. From 1844

to the present time, the preachers at the Union Street Station have been the following:—Rev. Messrs. R. S. Rust, G. Landon, W. R. Clark, J. W. Mowry, F. Griswold, M. Dwight and C. P. Bragdon. There are now, in this church, 124 members in regular connection, and 26 probationers. The Pynchon Street Church was gathered and organized in October, 1844, and consisted of about 40 members. Their first meetings were held in Worthington Grove. The church edifice was dedicated in March, 1845, and Rev. J. Haskell was the first pastor. He was succeeded by Rev. G. Landon, during whose pastoral charge an extensive revival took place, and the church was much strengthened. Since 1847, the preachers at this station have been as follows:—From 1847 to 1849, Rev. Mark Trafton; from 1849, to 1851, Rev. I. A. Savage; from 1851 to 1853, Rev. J. D. Bridge, who was succeeded by Rev. F. H. Newhall, the present pastor. Considerable additions have been made to the church, and it numbers at present 240 members, in regular connection, and 60 probationers. The church edifice has recently been enlarged and improved.

In the year 1817, Rev. Titus Strong, Rector of St. James' Church in Greenfield, officiated several times in Springfield for the benefit of a body of resident Episcopalians. During that year, through the agency of Col. Roswell Lee, Superintendent of the United States Armory, a chapel was prepared in one of the buildings belonging to the Government, and set apart for divine worship by Rev. Mr. Strong. Services were occasionally held in that place, for a number of years, by various clergymen. In September, 1838, the church asked for a missionary from the Massachusetts Board of Missions, and Rev. Henry W. Lee was appointed, his labors commencing on the 28th day of October following. The Town Hall was used as the place of worship. The organization of Christ Church was effected on the 30th of November, 1838, and in March, 1839, it was voted to proceed immediately to the erection of a house of worship. On the 1st day of April, 1840, the consecration of the church took place, and on the following day, Rev. Henry W. Lee was instituted as the rector. Mr. Lee continued in the rectorship of the parish until the 18th of November, 1847, when he resigned. On the 18th of May, 1848, Rev. Henry W. Adams was installed in the place

of Mr. Lee, by Bishop Eastburn. He resigned the rectorship October 22d, 1849, and on the 22d of January, 1850, Rev. A. N. Littlejohn was instituted as the rector. Mr. Littlejohn's connection with the church was brief, ending July 16, 1851. On the 14th of January, 1852, Rev. William Spencer Child was instituted as the rector in his place, and still remains in that relation. The church edifice was enlarged, remodeled, and greatly beautified in 1851, at an expense of about $6,000.

The first Baptist Church in Springfield was constituted in 1811, consisting, at the date of its formation, of nineteen members. The church struggled for many years in feebleness and poverty, holding its meetings in school or private houses, until 1821, being supplied occasionally during this time with preaching by Elders Rand, Hubbard, Niles, Sawyer and Atwell. In the above year, a church edifice was erected, near the Upper Water Shops, of the dimensions of 26 by 36 feet. In 1832, Rev. Allen Hough was chosen the first pastor, the church then numbering 50 members. Here the church worshipped for about ten years, under the pastoral care of Messrs. Hough, Nicholas Branch and Benjamin Putnam. The society grew, and it was found necessary to erect a larger house, which was done on the corner of Maple and Mulberry Streets. In 1846, the town having greatly increased in population, it was decided to build a new house on a more central location. The new house on Main Street was completed, and dedicated in September, 1847, and since that time the church has been much prospered. The church now numbers nearly 400 members. The following are the names of the pastors in succession :— Rev. Allen Hough, Rev. Joseph Hough, Rev. Nicholas Branch, settled in 1827 ; Rev. Benjamin Putnam, settled in 1830 ; Rev. Dwight Ives, 1836 ; Rev. Hiram A. Graves, 1838 ; Rev. J. W. Eaton, 1840 ; Rev. Humphrey Richards, 1843 ; Rev. Minor G. Clark, 1846 ; Rev. E. E. Cummings, 1850 ; Rev. George B. Ide, D. D., 1853.

St. Benedict's Church, (Roman Catholic,) is located on Union Street, and was dedicated in April, 1847. The first pastor was Rev. G. T. Riorden. The number of persons attending service at that time was about 800, including those coming from the small towns in the vicinity. J. J. Doherty (neither Reverend nor reverent) succeeded Mr.

Riorden, and remained some three years. The present pastor, Rev. M. Blenkinsop, was appointed in the summer of 1851, and the number now belonging to the parish is upwards of 3,000. Mr. Blenkinsop also officiates at St. Matthew's, Chicopee; St. Mary's, Northampton; St. William's, Ware; and at Holyoke, Greenfield, Amherst, Westfield, Chester Factories, Thorndike, Three Rivers, Palmer Depot, Monson, Indian Orchard, &c. A lot has been purchased on Worthington Street, between Chestnut and Spring, for the site of a new church. The lot cost $3,500, and a building is to be erected upon it at a cost of $25,000.

A Universalist Society has been in existence in Springfield for some thirty years, but no house of worship was built until 1844. Rev. D. J. Mandell became the pastor of the church and officiated for a year or two. He was followed successively by Rev. A. A. Folsom, Rev. R. P. Ambler, (now a spiritualist) Rev. J. W. Ford, and Rev. J. Twiss, who is the present pastor, and under whose auspices the society has increased in numbers, and achieved a prosperity which it has not known for many years.

No one cause, if we except, perhaps, railroads, has contributed so much to the material prosperity of Springfield, as the U. S. Armory, established within its limits. In the time of the Revolution, the town was a recruiting post, afterwards a depot for military stores, and then a place for repairing arms. The first shops were on Main Street, and among them was a laboratory for cartridges, and other fire works. The oldest record in the armory relates to the work done in this laboratory. It is a record of the work done during the month of April, 1778, and shows that about forty men were engaged in the business. The product of their work during the first week was 7,584 cartridges. The footing of the second week is torn off. The third week footed up 11,077 cartridges, and the fourth week, 15,700. Not far from the date of this document, the works were removed to the Hill, where, enlarged and perfected, they are legitimately the subject of the world's admiration, and the nation's pride. The act establishing the armory was passed by Congress in April, 1794. The establishment since that time, has been under the following superintendence:—

1st Superintendent, David Ames, from 1794 until October 31st, 1802.

2d Superintendent, Joseph Morgan, from November 1st, 1802, until October 31st, 1805.

3d Superintendent, Benjamin Prescott, from November 1st, 1805, until August 31, 1813.

4th Superintendent, Henry Lechler, from September 1st, 1813, until January 15th, 1815.

5th Superintendent, Benjamin Prescott, from January 16th, 1815, until May 31, 1815.

6th Superintendent, Lt. Col. Roswell Lee, from June 1st, 1815, until August 25th, 1833.

7th Superintendent, Lt. Col. George Talcott, *acting*, until October 31st, 1833.

8th Superintendent, John Robb, from November 1st, 1833, until April 15th, 1841.

9th Superintendent, Lt. Col. J. W. Ripley, from April 16th, 1841, until August 16th, 1854.

10th Superintendent, E. S. Allin, *acting*, from August 17th, 1854, until October 18th, 1854.

11th Superintendent, Gen. James S. Whitney, who commenced his term of office October 19th, 1854.

Col. Talcott was in temporary charge of the armory during Col. Lee's last sickness, his death occurring on the date which we have given as that of the expiration of his term of office. Col. Lee belonged to the army, and was ordered to repair to Springfield on the 8th of May, 1815. This was during the last war with England. He arrived and took command on the 1st of June. On the 15th of June, a part of the army was disbanded, and Col. Lee was appointed Superintendent, as above stated.

We have before us what is styled a contract book, used in 1799, in which the hands employed engaged to work for certain terms of time for certain wages. We copy *verbatim*, the agreement, signed by all the hands:

"We the subscribers do hereby severly promis and ingage to work for the Goverment of the United States of America, in the public factory at Springfield, or as the public service may require, one year from the dates of our respective inlistment. and dates annext to our respective names, hereof, unless sooner discharged under the superintendancey of David Ames, and such officers as may be appointed in said factory by the authority of said government, and faithfully, dilligently and constantly serve the aforesaid United States as armorers to the utmost of our abilities, for the interest of the aforesaid United

States, and will, during the term aforesaid, conduct ourselves soberly honestly and industriously, and will yeld full and ready obedience to all orders we may receive from time to time for the goverment of the artificers and apprentices employed by the United States, and will make good all damage of whatever kind the public may sustain by our not fully complying with the terms of this inlistment, and we severly ingage to do the quantity of labor within the terms and at the wages as annext to our respective names, which wages are to be paid as shall be furnished by the United States for that purpose"

The first man who signed this agreement made his mark. The second signature was by proxy. The wages ranged from $7 50 per month to $25, while $13 and $15 were the ruling prices of labor among the workmen. The contrast between the condition of the armory then and now is certainly a gratifying one. The history of the armory has been one of development. Ingenuity has perfected machinery, order has produced efficiency, and taste has evolved beauty in every department.

The arsenal, the offices, and the principal manufacturing and storing buildings of the armory are located on Springfield Hill, and overlook the Connecticut Valley at a charming elevation. What is denominated the Middle Arsenal occupies the highest point of land in Springfield, that point being above the average level of Connecticut River, at Springfield, 159 40-100 feet. The level of Connecticut River at this point is 40 feet above tide water, making the site of the arsenal 199 40-100 feet above tide water. The armory is situated in latitude North 42 deg. 6 min. 10 sec., and in longitude 72 deg. 35 min. 12 sec. Its time West of Greenwich is 4h. 50m. and 20s.; West of Boston, 6m. 4s. (less a fraction.) The heavier operations of the armory are effected in another part of the town, known as the "Upper," "Middle," and "Lower Water Shops"—works strung along upon the water power furnished by Mill River. The land on the Hill, owned by the U. S. Government, amounts to 72 acres and 2 rods; at the Upper and Middle Water Shops, 19 acres and 66 rods; at the Lower Water Shops, 10 acres 102 rods; total land owned by the Government in Springfield, 102 acres and 10 rods. The principal building is the new arsenal. This is 200 feet long by 70 wide, and three stories high, each story being

sufficiently capacious to contain 100,000 muskets. The store house, the offices and work shops are extensive buildings, and with the dwelling houses of the officers, also owned by the Government, inclose a large square, laid out with well kept gravel walks, and beautiful trees. On the Hill, and at the Water Shops, the Government own 16 dwelling houses. The number of men employed in the armory is about 400, at an average of about $40 per month, money earned at piece-work almost exclusively. The great improvements made in the machinery within the past twelve years are the result of the ingenuity of Mr. Cyrus Buckland, one of the finest mechanics in America, which is equivalent to saying that he is one of the best in the world.

The manufacture of the musket involves 400 separate operations, and a majority of the men employed perform but one of these. Such is the system pursued that every musket made, in its minutest parts, is the fellow of every other musket, so that its parts would interchange with those of its fellows with entire facility. A complete percussion musket weighs ten pounds, lacking a small fraction. The following is a statement of the manufacture of muskets during every year since the establishment of the armory:

Fiscal Years.	Muskets.	Fiscal Years.	Muskets.	Fiscal Years.	Muskets.
1795	245	1815	7,279	1835	13.000
1796	838	1816	7,199	1836	13 500
1797	1,028	1817	13,015	1837 to 31st Dec.	14.500
1798	1,044	1818	12,000	1838 " "	15,000
1799	4,595	1819	12,000	1839 " "	10,000
1800	4,862	1820	13,200	1840 to 30th Sept.	5,967
1801	3.205	1821	13,000	1841 " "	10.700
1802	4,358	1822	13,200	1842 " "	9 720
1803	4,775	1823	14.000	1843 to 30th June,	4.601
1804	3,566	1824	14,000	1844 " "	7,690
1805	3.535	1825	15,000	1845 " "	12.077
1806	2,018	1826	15,500	1846 " "	14 295
1807	5,692	1827	14 500	1847 " "	14,293
1808	5,870	1828	15.500	1848 " "	15.018
1809	7,070	1829	16.500	1849 " "	15,215
1810	9,700	1830	16,500	1850 " "	18,155
1811	12 020	1831	16 200	1851 " "	21,000
1812	10,140	1832	13.600	1852 " "	19.800
1813	6,920	1833	12 400	1853 " "	14.000
1814	9,585	1834	14,000	1854 " "	11 000
				Grand Total,	629,660

In addition to these muskets, there have been manufactured, since the Armory was established, 250 rifles, 1,000

pistols, 1,202 carbines, 8,660 musketoons, 4,806 cadets' arms, 18 model muskets, and 16 model pistols and rifles. In 1850 and 1851, 113,406 muskets were altered, in their locks, from flint to percussion, involving an amount of labor equal to the manufacture of 7,630 muskets. From 1809 to 1822, inclusive of those years, and exclusive of 1811 and 1812, nearly 50,000 muskets were repaired, involving labor equal to the manufacture of 11,540 muskets. The musketoons have all been made since 1847. There is much of interest connected with the armory that could easily be told did not the lack of space for it forbid.

A splendid iron fence, 8 feet 8 inches high, has been erected on the Southern and Western sides of the Government grounds on the Hill, which adds much to the elegant appearance of the whole establishment, and tends to make it still more a matter of local pride, and still more in consonance with the character of a national institution. The improvement of the grounds, like much of that which has been effected in the operation of the works themselves, has been accomplished by Col. Ripley, the late military superintendent.

The other manufactures of Springfield are varied and numerous.

The American Machine Works were organized in 1847, by a few gentlemen, all practical mechanics of a high order, with a capital of $19,000. The works, ever since their commencement, have been under the management of P. B. Tyler, as president and superintendent, and have been eminently successful. The company has now a capital of $80,000, and a surplus of over $40,000. The leading articles manufactured are stationary steam engines and boilers, Tyler's direct action steam cotton presses, steam saw mills, both circular and vertical, cordage machinery, mint and coining machinery, &c. Employment is given to 150 hands. The stock used annually is as follows:—650 tuns of coal, 100 tuns Waterford moulding sand, 950 tuns pig iron, 300 tuns bar iron, 6 tuns cast steel, 150 tuns boiler plates, 9 tuns rivets, 4 tuns copper, and 3 tuns block tin. The amount of production is upwards of $225,000 annually.

Eliphalet Trask manufactures iron castings, working up annually 11,000 tuns of iron valued at $45,000. He em-

ploys 25 men, who produce 800 tuns castings, worth $60,000. This foundry has been in operation 18 years.

T. W. Wason carries on a foundry for casting car and locomotive wheels. In this manufacture he consumes 592 tuns of coal, and 1,600 tuns of iron annually, of the aggregate value of $84,262. The foundry has been in operation three years, and employs 28 hands.

The AGAWAM FOUNDRY is a new concern, started by Messrs. Harris & Birnie, on the 1st of February, 1854. The foundry is established for general work, with special reference to railroad bridge and machinery castings. The rate at which stock has been consumed would amount in one year to about 1,400 tuns of pig iron, and 250 tuns of coal, valued in the aggregate at $60,000. The concern employs 25 hands, who produce castings of the value of about $100,000 annually.

Stone & Harris manufacture bridge-bolts, and machinery, consuming annually 400 tuns of bar and cast iron, and employing 30 hands. The concern has been in operation for eight years. The value of annual production is $55,000.

Amos Call manufactures dividers, compasses, callipers, punches, pocket squares, bevils and guages, using up annually 10 tuns of iron and two tuns of steel, of the aggregate value of $4,000. He employs 23 hands, has been engaged in the business ten years, and produces an annual amount of articles valued at $10,000.

Wright & Co. are manufacturers of car-axles, connection rods, and wrought iron shafting. They have been in operation five years, and consume annually in their business 460,000 lbs. of scrap-iron, 225,000 lbs. billet iron, 896,000 lbs. Cumberland coal, 72,000 lbs. fire sand, and 6,000 fire bricks, valued in the aggregate at $18,000. Nine hands are employed, and produce annually $27,500 worth, or 476,500 lbs. of manufactured articles.

T. W. Wason and Company are the largest manufacturers in the town. The articles manufactured are passenger, baggage, freight and hand cars. In this manufacture, Mr. Wason has been engaged for eight years. The present company was formed about a year since. The number of hands employed is 156, and these work up annually an amount of stock valued at $196,435. This stock is mostly as follows: 3,000 car wheels, 350 tuns of

bar iron, 285 tuns cast iron, 196 car axles, 1,200 gross screws, 55,650 feet of trimmings, 200 casks of nails, 929,000 feet of lumber, 24,400 rubber springs, 5,000 yards of crimson plush, 10,000 lbs. curled hair, 1,250 lbs. glue, 1,700 panes of German glass, 8,800 lbs. of mixed paint, 400 gallons of varnish, 150 packs of gold leaf, 17,500 lbs. Babbit boxes, 2,000 lbs. cotton waste, 512 tuns of coal, and 1,200 gallons of oil. The amount of annual production is 50 passenger cars, 7 baggage cars, 300 freight and 25 hand cars, the aggregate value of which is $295,000.

James Warner is engaged in the manufacture of Warner's patent rifles and pistols. The number of hands employed ranges from 25 to 50. Arms are manufactured at the rate of from 2,000 to 3,000 annually, valued at between $40,000 and $50,000.

Mills and Carpenter manufacture stationary and portable steam engines, employing 25 hands, and producing annually engines to the value of $50,000. The concern has been in operation three years.

Cheney Bigelow manufactures sieves and wire cloth, using up annually about 16 tuns of wire, 600 pounds of hair, and 2,500 dozen hoops, handles, &c. The value of the stock consumed is about $5,000, the number of hands employed, 18. The concern has been in operation 12 years, and the annual product is 40,000 feet of wire cloth, 2,500 dozen sieves of different kinds, with varying amounts of different descriptions of wire work, valued at $10,000.

Harris and Colton employ 60 men in the manufacture of doors, sash and blinds, and use up annually in this manufacture 1,300,000 feet of lumber, valued at $45,000. The concern has been in operation five years, and produces annually 30,000 doors, 10,000 window sash, and 8,000 blinds, valued in the aggregate at $75,000. A large amount of lumber for building purposes is also planed at the same establishment, and comes within the labor of the above number of hands.

Bailey, Salisbury and Company manufacture doors, sash and blinds, using up annually in the manufacture 846,520 feet of lumber, valued at $25,395. The number of hands employed varies from 30 to 35. The number of doors turned out in 1853 was 15,460, besides sash and blinds, valued in the aggregate at $60,000.

J. G. Chase and Company occupy from 20 to 25 hands in dressing lumber. The concern with its predecessors has been in operation eight years.

The India Rubber Web Manufacturing Company make shoulder-brace webbing, elastic and inelastic, cotton and silk "elastics," and cotton and silk cords and braids of various kinds. There are employed in the concern six men and boys and twenty girls. They have been in operation about ten years.

Kibbe, Crane and Company employ forty hands in the manufacture of confectionery in all its branches. They use up annually in this manufacture 250 tuns of sugar, 30,000 lbs. of gum arabic, 6,000 lbs. almonds and pea-nuts, 40,000 wood and paper boxes, 8,000 bushels of charcoal, and 75 tuns of hard coal. The concern has been in operation, with occasional changes in the constituents of the firm, fifteen years, and produces annually 300 tuns of candy.

D. H. Ripley and Company are manufacturers of checked cassimeres and doe-skins. They consume annually 52,000 lbs. of wool, valued at $25,000. The number of hands employed ranges from 35 to 40, who turn out weekly 1,500 yards of fabric, valued at 75 cents per yard, and amounting, by that average, to the annual product of $58,500.

John R. Hixon manufactures boots and shoes, occupying from 40 to 50 hands in the business, and using annually from $15,000 to $20,000 worth of stock. The amount of production is from $20,000 to $25,000. The concern has been in operation one year.

R. G. Shumway and Company manufacture jewelry. Their concern has been in operation four years, employing 50 hands, consuming annually $40,000 in stock, and producing $100,000 worth of manufactured articles.

The Springfield Locomotive Works, carried on by Blanchard and Kimball, manufacture locomotives and stationary engines, and machinists' tools, using annually 664 tuns of iron, valued at $78,000. The establishment employs 140 hands, has been in operation two years, and turns out two locomotives per month. The value of the annual manufacture, in all its branches, amounts to $228,000.

David Smith has been engaged in the manufacture of

carriages for twenty-seven years. He now employs twenty-five hands, who turn out $16,000 worth of carriages, of various descriptions, annually.

The HAMPDEN PAINT AND CHEMICAL COMPANY manufacture chrome green, chrome yellow, lead-colored, freestone and buff paints, and Glauber and Epsom salts and magnesia. One hundred tuns of the various kinds of paints are calculated as the annual product, valued in the aggregate at $20,000.

The men of eminence originating in Springfield have been few. Many note-worthy men have been residents of the town, but their birth-place chanced to be elsewhere. Hon. George Bliss was a lawyer of much eminence, whose memory still remains with many, now living in his native town and State. He was born in Springfield on the 13th of December, 1764, and graduated at Yale College in 1784. He studied law with his father, Moses Bliss, Esq., and was admitted to practice as an attorney in 1787. During the Shays Rebellion, he was a law student, but entered with zeal and vigor into the cause of the government, by enlisting as a private in a company of volunteers. He became a member of the Massachusetts House of Representatives in 1800, of the Senate in 1805, and was repeatedly elected to those stations subsequently. He was for many years a member of the board of visitors of the Andover Theological Institution, and a trustee of Williams College. His religious standing is indicated in the fact that he held the office of a deacon in the old Congregational Church. The degree of LL. D. was conferred upon him in 1823, by Harvard University, about which time he retired from active professional duties. Mr. Bliss was also a member of the memorable Hartford Convention, which forms so prominent a feature of the political history of New England. He was deeply studied in the law, and a thorough worker—untiring in industry and indefatigable in research. A notice of him, in a number of the American Jurist in 1830, says: "In his whole bearing as a jurist, and in all his various relations at the bar, he was eminently distinguished by fidelity, integrity, honesty of purpose, and high, moral purity. His manners wore the semblance of austerity; yet such was not his temperament. The appearance arose entirely from his being habitually a man of thought-

fulness. His conversation was full of instruction, enlivened with interesting anecdotes and occasional sallies of wit."

Mr. Bliss has left behind him two historical pamphlets of great local value, one being a history of Springfield; the other a history of the Hampshire Bar. He died at Springfield on the 8th of March, 1830, at the age of 65.

Col. John Worthington, one of the most prominent and note-worthy men who ever lived in the town, was a native of the place. He was born Nov. 24, 1719, was educated at Yale College, where he graduated in 1740 and remained as tutor for three years, read law about a year with Gen. Lyman of Suffield, Ct., and commenced practice in 1744 in his native town. He was a man of great influence in the town, and of wide practice in his profession. He was King's Attorney, or public prosecutor for Old Hampshire county, and was held in as high esteem by the colonial authorities as by his fellow townsmen. The following copy of a letter, now in possession of Josiah Hooker, Esq., of Springfield, in the hand writing of Gov. Hutchinson, will show how highly he was esteemed by the latter. It will be remembered that the letter was written while Bernard was Governor—in fact during the year in which he was recalled, and the administration left in the hands of Hutchinson:

"BOSTON, 28th Febr. 1769.

"*Dear Sir:* In conversation with the Governor, a few days ago, about the Attorney General's place which will be vacant in a short time, it was agreed that I should write to you, and propose to you to accept of it, provided a salary not less than £200 sterling a year should be annexed to it. I could not give any great encouragement to the Governor, because it is necessary an Attorney General should live at or near Boston, and I know your attachment to that foggy, unhealthy air from Connecticut River, which if you do not remove, will shorten your days, but as it was possible, I thought it best to make the proposal. If you can bring yourself to be willing, the Governor will immediately represent to Lord Hillsborough the advantage the Publick will receive from it, and will try to obtain 300 instead of 200 a year. I will add my little interest, though I doubt not his recommendation would be sufficient. If the attempt for a salary should fail, it cannot be expected you should take the place, though I fancy there is more in it than is generally known, *or Sewall would not be so fond of it.* It will not be discovered by me, and I should think, not by the

Governor, that such a proposal had been made to you. I shall be glad to secure an answer as soon as you have deliberated.

"I am Yours Sincerely,

THO. HUTCHINSON.

"To the Honorable JOHN WORTHINGTON, Esq., Springfield."

This plan was never consummated, but the consideration which Col. Worthington received from the government was doubtless the cause of a leaning to toryism which subsequently made him unpopular with the patriotic masses. He evidently endeavored to act the neutral, but his sympathies had been made too apparent by his action in the Legislature. It is a forcible commentary on the spirit of the times that this man, so long honored and revered, suffered the humiliation of being forced inside a ring of whigs in the open air, in his own town, and there made to kneel, and ask forgiveness for his toryism. From the time of the interruption of the courts in 1774, Col. Worthington retired from practice, but lived to the good old age of 81 years, dying in 1800. His law library is now in the possession and office of Josiah Hooker, Esq., who inherited it through his father, Judge Hooker, a student and nephew of Worthington. It was one of the best law libraries of its times.

There have been others of more or less note, whose native place was Springfield, and among these may be mentioned the names of Col. Thomas Dwight, who was a member of Congress from his native district, and Dr. William Harris, who, after his removal from Springfield, became the President of Columbia College, New York.

Among the more prominent objects of interest in Springfield—and that object, certainly, which is charged with the tenderest and strongest associations—is the Cemetery,—without doubt the most beautiful burial place of its area in the country. Although located close to—nay, even in the city, it is so secluded that its existence would not be suspected by the stranger. It embraces 35 acres of land. On a portion of it the forest trees still grow, and even now Nature vies with Art in producing one of the most charming combinations of hill and valley, stream and fountain, trees and flowers, slopes and terraces and winding footpaths and open carriage-ways, imaginable. The Cemetery is

owned by a set of proprietors who sell the lots to private purchasers. These proprietors were organized on the 9th of May, 1841, with the name of "The proprietors of the Springfield Cemetery." The first officers chosen were Rev. W. B. O. Peabody, President; Elijah Blake, Treasurer; Lewis Warriner, Secretary; Chester Harding, Philip Wilcox, George Dwight, Joseph Weatherhead, George Eaton, Samuel Raynolds, and Walter H. Bowdoin, Trustees. The land appropriated to the purposes of the cemetery was consecrated by appropriate services on Sunday, Sept. 5, 1841. The exercises were of a very interesting character. Prayers were offered by Rev. Mr. Staple and Rev. Mr. Lee, hymns composed for the occasion by Rev. Mr. Peabody were sung, a most touching and beautiful address was delivered by Mr. Peabody, and the benediction was pronounced by Rev. Dr. Osgood. Mr. Peabody was greatly interested in the enterprise, and could not have worked with more earnestness in its behalf had he *known* that he was preparing for himself and the tenderest and dearest of his family an early resting place. On the 8th of September, the ladies of Springfield held a fair for the benefit of the Cemetery, and realized receipts amounting to more than $1,300, the net proceeds being upwards of $1,100. In subsequent years, fairs were held for the benefit of the same object, but none of them were so successful as this. By an arrangement with the First Parish, the ancient burial ground of the town was conveyed to the proprietors of the cemetery, on condition that they would cause the whole ground to be dug over, to the depth of six feet, and every vestige of the bodies buried there removed to the cemetery, with the grave stones belonging to them. This work was accomplished during the summer of 1848, under the supervision of Elijah Blake. It was estimated that all that remained of 2,000 persons was thus removed. The burials commenced on the old ground in 1641. The yard was thus 207 years old. The spot where some of the best known men of the town were interred had become obliterated. There was no stone to tell where Capt. Holyoke, or Lieut. Thomas Cooper, or the venerated Glover, slept. The ground is now occupied by buildings, and by the track of the Hartford and Springfield Railroad.

The cost of the land now owned by the proprietors of

the Springfield Cemetery has been $6,056 96. It has been very largely taken up by purchasers, who have adorned their lots with a finely varied and never inferior taste. The present officers are George Bliss, President; Lewis Gorham, Clerk and Treasurer; George Dwight, Wm. Hatfield, Benjamin Day, Elijah Blake, James Brewer 2d, T. J. Shepherd and James B. Rumrill, Trustees; George Dwight and S. S. Day, Auditors.

The valuation of taxable property in Springfield for 1854 was as follows:—real estate, $5,146,490; personal, $2,615,760; total, $7,762,250. Appropriations for the year: for city expenditures $40,912 50, county tax $7,785 57, state tax $3,327, total $52,025 07. The whole number of polls is 3,654, which rate at $1 65; and the rate of taxation is sixty cents on the $100. The amount appropriated for schools was $15,240. The population of Springfield in 1850 was 11,330, since which it has considerably increased. In 1840 the population was 11,013, but since that time Chicopee with her 8,000 inhabitants has been set off, being about the amount of increase in the ten years.

TOLLAND.

Tolland is one of the small, new towns of Western Hampden, and was formed from Granville. The first settlement was made in 1750. Among the first settlers were James Barlow, Samuel Hubbard, Moses Gough, Titus Fowler, David Fowler, and Robert, Thomas, James and John Hamilton. Tolland consists of what was, at first, the third or West parish of Granville, and was called West Granville until June 14th, 1810, when it was incorporated as a town. The town is mountainous, and the hill on which the meeting-house stands is supposed to be the highest in the latitude, lying between the Connecticut and Housatonic rivers. The Catskill mountains are visible from this elevation. Tolland, like the other mountain towns, is a good grazing region, and many of the farmers send to market large quantities of butter and cheese. The products of the forests are hemlock boards, bark, shingles, and some timber, but the woodlands are so far from market that wood is not sent off at all. There are some manufactures from wood turned out, a good deal of maple sugar made, and there is one tannery in the town of considerable importance.

There are a few Methodist and Baptist families in the town, but there is no church, except the Congregational, which was organized in 1797, and over which, January 23, 1798, Rev. Roger Harrison was ordained as pastor. He was dismissed February 18, 1822, but continued his residence in the town until his death, which occurred August 31, 1853, when he had arrived at the age of 84 years. Mr. Harrison was postmaster, town clerk, a representative of the town in the Legislature two or three years, and filled various town offices of importance. It was in this part of Granville that Rev. Gordon Hall, the missionary, was born, he making his profession of religion during Mr. Harrison's ministrations, and commencing with him his preparation for college. The church depended on stated supplies after Mr. Harrison's dismissal, until July 12, 1843, when Rev. Alonzo Sanderson, a native of Whately, and a graduate of Amherst College in 1834, was installed over it. He was dismissed from it May 5, 1852. Rev. Franklin D. Austin, a native of Becket, and a graduate of Union College, was ordained in his place June 28, 1853. The present number of members of the church is 99.

The population of Tolland in 1840 was 587; in 1850, 573; loss in ten years, 14. The number of children between five and fifteen years of age is 95. The number of school districts is 8, and the amount of money raised annually for the support of schools is $250.

WALES.

The territory of Wales formerly belonged to Brimfield. On the 18th of September, 1762, the Southern part of the old town of Brimfield was incorporated as the district of South Brimfield. The tract thus incorporated was 4 miles wide, North and South, and 6 1-2 miles long, East and West, and included the territory now embraced within the towns of Wales and Holland. The Western part of this tract, after the incorporation of Holland, constituted the town of South Brimfield. On the 20th of February, 1828, the name of the town was changed to Wales. This change was sought, partly for the advantage of having a shorter name, and partly to acknowledge the gratitude entertained by the citizens of that place towards one of their number —James Lawrence Wales—who had long been a promi-

nent and very useful resident of the place, and in whose last will and testament, then known to have been made, there was inserted a clause, bequeathing to the town some $2,000. This legacy, after his death, came into the possession of the town.

There were settlers in that part of Brimfield now covered by Wales as early as 1730, and probably not much earlier than that. Among the first settlers were families of Moultons, Mungers, Needhams, Johnsons, Jordans and Hoveys. The three first named, and probably all these families, were from Salem. Tradition has it that the first dwelling erected within the limits of the town was by John Moulton. This house stood a few rods distant from the Northwest end of the pond, (a natural body of water in the town covering 150 acres,) and was constructed for the double purpose of a dwelling house and a fort, by which latter name it was known. This precaution was of course taken for defense against the Indians, of whose depredations in the town, however, there is no account.

Among the older families which have been numerous in the town are the Gardners, who emigrated from Palmer about 1740; the Shaws, from Grafton about 1750; the Rogerses, from Windham, Ct., and the Greens from Tolland in the same State, about 1750; the Fisks from Hampton, Ct., about 1760; and the Waleses from Union, Ct., about 1765.

A Baptist Church, the first, or among the first of that order, founded in this section of the State, was established in Wales in 1736, containing, at the start, about 30 members. This was the first religious organization in the place, and it has continued to be the principal one from that to the present time. Ebenezer Moulton, one of the first settlers, was chiefly instrumental in starting this enterprise, and was one of its first members. He was not at that time a professed public teacher, but he was subsequently set apart for this vocation. On the 4th of November, 1741, he was ordained pastor of the church, which office he continued to fill until 1763, when he removed to Nova Scotia. He afterwards returned, and died within the field of his old ministry. Rev. James Mellen succeeded Mr. Moulton, and officiated as pastor of the church for about five years. The next pastor of the church was Rev. Elijah Codington.

He was ordained November 11, 1773, and retained the pastoral office 53 years. The successors of Mr. Codington have been Rev. Messrs. Joshua Eveleth, John M. Hunt, Tubal Wakefield, George Mixter, Warren Cooper, Volney Church, S. R. Allard, H. H. Hazleton and Asa A. Robinson, the latter being the present pastor.

A Methodist Church was established in 1830. Rev. Horace Moulton was the first preacher, and it was through the efficiency of his efforts and labors, mainly, that the Church was organized. The successors of Mr. Moulton have been Methodist Circuit preachers, mainly, viz: Rev. Messrs Enoch Bradley, Amasa Taylor, Otis Wilder, Joseph Lewis, Charles Virgin, William Gordon, Thomas W. Gile, Henry S. Shedd, Rufus P. Buffington, Spencer Tileston, William A. Clapp, James Wilson, John Rickets and Daniel Atkins.

The people of Wales are mostly engaged in agricultural pursuits. There are, however, two satinet mills, with two sets of machinery each, employing in all about 55 hands, and producing an aggregate of 230,000 yards of finished goods annually. About 40,000 pairs of boots and shoes, principally the latter, are made in the town annually.

Wales, for several years past, has raised by taxation, for the support of public schools, the sum of $400 annually. In addition to this sum, a small amount is annually furnished for the same object by voluntary contributions. The population of the town in 1840 was 718; in 1850, 705; decrease in ten years, 13.

WESTFIELD.

The preliminaries of the settlement of Westfield and the settlement itself have found a somewhat detailed, and, perhaps, sufficient statement in the Outline History. [Vol. 1, p. 64–67.] It is required therefore, only to record such matters of interest as remain. To recapitulate briefly: Westfield was permanently settled in 1666, and incorporated in 1669. Among the early settlers were George and Isaac Phelps, Thomas Dewey, Thomas Noble, John Ponder, John Gunn and John Mosely of Windsor, Ct., John Root of Farmington, John Ingersoll of Northampton, and David Ashley of Springfield. Mr. John Holyoke of Springfield was also among the early settlers. He preached

about six months in 1667. From 1668 to 1671, Mr. Moses Fisk, subsequently settled at Quincy, officiated as pastor. No church was formed, however, until August 27, 1679. Rev. Edward Taylor was the first pastor. He commenced his labors in 1671, but his settlement and the organization of the church were delayed for several years, in consequence of the disturbances connected with King Philip's war, a full account of which is given in the Outline History. [Vol. 1, p. 113–119.] Mr. Taylor was ordained on the day of the organization of the church, and preached, as was then the custom, his own ordination sermon. He was something of a physician, and ministered as well to the diseases of the body as of the soul. Some of Mr. Taylor's descendants still hold land once owned by him. He died June 24, 1728, at the age of 87 years.

The boundaries of Westfield at one time included Southwick, which continued a part of it until November 7, 1770, when it was incorporated as a district. Russell was taken from that part of Westfield called the New Addition. This part was obtained from the General Court in answer to a petition for "larger accommodations," the people needing it for a stone quarry. Most of the materials for foundations and cellar walls were brought from this place.

The town records are instructive of the nature of the business of the times, the peculiarities of the people, and the manner of conducting affairs. March 4, 1695, the town granted to Thomas Noble the liberty of the pines one half a mile square, to make "roysum" for three years. Similar grants were made at the same meeting to Nathaniel Lee, John Shepard and Samuel Allen. In 1716, William Loomis had liberty to collect turpentine from 400 trees on "brook hill," by paying two shillings a hundred. Jonathan Phelps, John Fowler and Samuel Hanchet had liberty "to tend 400 boxes near Northampton bounds." Samuel Loomis had liberty to set 400 boxes for turpentine near "hundred acres." In 1719, it was voted that the new meeting house should not be where the old one was; and that it should be built "barn fation," with a "bell coney" in the middle of it. In 1721, it was voted that the pews next the pulpit should be highest in dignity. The next year it was voted that persons should be seated in the meeting house according to their age and estate, and

that so much as any man's estate is increased by his negroes, "*that shall be left out.*" If a man lived on a hired farm, "or hath obtained his property by marrying a widow, it shall be reckoned only one-third," that is, he shall have only one-third as much dignity as if he owned his farm, or had acquired his money by his own industry. In 1701, it was voted that all *boys*, from 6 to 20 years of age, should pay the schoolmaster, whether they should attend school or not. In 1720 it was voted to leave "the concern of hiering a wrighting schoolmaster with the selectmen." Widow Catharine Noble was the first female school teacher in the town. In 1725, it was voted to give her "25 shillings a month to teach school, so long as the town sees cause to improve her in that capacity, or she sees cause to keep it."

The records of the town during the time of the Revolution have been lost, so that the votes passed at that time are not to be known. The people, with few exceptions, were earnestly devoted to the cause of independence. Among the names of the many faithful men furnished to the country by Westfield in the time of the Revolution, that of Gen. William Shepard stands pre-eminent. He possessed only such a common school education as was obtainable 100 years ago. In 1754, he was a private soldier in the army, engaged against the French and Indians. In 1758, at the age of 21, he became Lieutenant of a company in his native town, and the next year was made Captain. In 1775, he received the commission of a Lieut. Colonel, and in the Revolution saw much active service. He assisted in bringing the troops off from Long Island, was at Saratoga when Burgoyne capitulated, fought at the battle of Monmouth, and was, during the Revolution, in 21 other engagements; and established a high character for bravery, sound judgment and humanity. The distinguished part acted by him in quelling the Shays Rebellion has been related in full, in the history of that unfortunate and mischievous affair. [Vol. I, p. 261–265.] For six years he represented his native district in Congress, and died in 1817, at the good old age of 80 years.

To resume the thread of the ecclesiastical history of Westfield: Rev. Nehemiah Bull, a native of Long Island, and a graduate of Yale in 1723, was ordained as colleague

pastor with Mr. Taylor Oct. 26, 1726. He died April 12, 1740, at the age of 39 years. Rev. John Ballantine, a native of Boston, and a graduate of Harvard in 1735, succeeded Mr. Bull, June 17, 1741. Mr. Ballantine's mother was a descendant of Governor Winthrop. He died February 12, 1776, at the age of 60 years. He was succeeded in the pulpit Nov. 21, 1781, by Rev. Noah Atwater, who labored there until his death, which occurred January 26, 1802, when he had arrived at the age of 50 years. Mr. Atwater was a man of peculiar traits of character. He was very systematic in all that he did, never preached the same sermon twice, always kept a stock of sermons on hand that he had never preached, and always prepared his sermons for the Sabbath early in the preceding week. He always rose before the sun, even in summer. He was a man of considerable science, kept a rain-guage and thermometer, and received a premium for an essay on the canker-worm, in 1793. Rev. Isaac Knapp, a native of Norfolk, Ct., and a graduate of Williams College in 1800, was ordained pastor of the church on the 16th of November, 1803, and preached until 1835, when his health became impaired. He died July 6, 1847, at the age of 73 years. Rev. Emerson Davis, a native of Ware, and a graduate of Williams College in 1821, after having served one year as tutor in that institution, and fourteen years as the principal of the Westfield Academy, was ordained as Mr. Knapp's colleague June 1st, 1836. Mr. Davis received the degree of D. D. from Harvard in 1847, and is still the pastor of the church, which contains the large number of 425 members. It is a noteworthy fact that each of the ministers of this church has spent his entire ministerial life in its service. The church has never dismissed a minister, or called a council to settle a difficulty.

A Baptist Church was organized in 1784, which, in a few years, became extinct. A new church was organized in May, 1806. Its pastors were Rev. A. Hawks, Rev. C. Green and Rev. D. Wright. In 1833, a portion of this church seceded, and organized anew. The church of 1806 has since become extinct. That of 1833 has had for its pastors Rev. Messrs. Smith, Wright, Bestor, Van Leon, Colburn and Perkins. The present pastor, Rev. John Alden, graduated at Amherst in 1831, and has been in West-

field since 1849. The number of members is about 165. A Baptist Church was also organized in the Northern part of the town, near the confines of Montgomery, in 1819. The church possesses a meeting house, but the congregation is small, and preaching is enjoyed only a part of the time.

The first society of the Methodist Episcopal Church in Westfield was gathered in 1794. It belonged to the Granville circuit, and was successively in charge of Rev. G. Roberts, as presiding elder, Rev. Joshua Taylor (still living in Portland, Me., and the oldest Methodist preacher in the United States,) and T. Dewey, circuit preachers. The number of members must have been exceedingly small, as it appears from the records that the amount collected for the support of the preachers for one quarter was three shillings, old currency! This society was located in what is known as the "West parish," and had no regular organization until 1806. The first Methodist Society in the present village of Westfield was formed in 1812, but no preacher was stationed there until 1836, when the church was regularly organized, and Rev. P. Townsend became the first preacher. The first house of worship was erected in 1832, on Main street, and was occupied until 1842, when the present spacious house was built, at an expense of about $11,000, including the organ and bell. Mr. Townsend was succeeded by Rev. W. Smith in 1838, Rev. B. McLouth in 1839, Rev. E. Scott in 1841, Rev. J. Hascall in 1843, (under whose labors the present house of worship was built,) Rev. Mark Trafton in 1845, Rev. H. V. Degen in 1846, Rev. M. Trafton in 1847, Rev. M. Raymond in 1848, (elected principal of Wilbraham Academy in 1849,) Rev. G. F. Cox in 1849, Rev. J. H. Twombly in 1851, Rev. Wm. Butler in 1853, and by Rev. Mark Trafton, the present pastor, in 1854. The church now numbers 250 members, and is in a prosperous condition. The Society at "Hoop-pole," or the West Parish, are now under the pastoral care of Rev. E. Scott, have a neat house of worship, and number about seventy-five members.

Until within 50 years, the people of Westfield were entirely devoted to agricultural pursuits, but within the last thirty years, much attention has been bestowed upon manufactures. The leading branch of manufacture is that

of whips, of which a greater number are made than in any other town in the Union. There are upwards of thirty establishments where whip-making, to a greater or less extent, is carried on. Many of these are large, first class concerns. We notice the leading manufacturers in this, as in other branches of producing industry.

Dow and Gillett occupy 100 hands in the manufacture of whips and whip-thongs. Their concern has been in operation fifteen years, and produces the value of $55,000 annually.—J. and R. Noble manufacture whips, lashes and cigars, using up annually $25,000 worth of stock. They employ 100 hands, have been in operation twenty years, and produce annually the value of $50,000.—Wm. Provin and Company manufacture whips, employing twenty hands, consuming $8,000 worth of stock annually, and producing 2,600 dozen whips, of the value of $25,000. The concern has been in operation five years.—H. Harrison and Company are engaged in the manufacture of whips very largely. They employ 350 hands, consuming annually stock to the value of $75,000, and producing an annual value of $150,000. The establishment has been in operation twenty-five years.—J. R. Rand and Company make whips, whip-thongs, harnesses, bell-cords, &c., employing in their business 50 hands in the shop, and 20, out. The establishment has been in operation twenty years, and produces annually the value of $60,000.—King and Avery manufacture 5,200 dozen whips annually, employing ten hands, consuming $3,286 worth of stock, and producing the value of $8,000. The concern has been in operation two years.—H. R. and J. L. Plympton manufacture hay-cutters, and have commenced the manufacture of a patent bedstead, of peculiarly ingenious construction. The value of stock consumed last year was $9,000. The establishment has been in operation four years, employs 20 hands, and produces the value of $15,000 annually.—J. and T. Kneil manufacture cigars, fine-cut chewing and smoking tobacco, and snuff, consuming annually $20,000 worth of stock, employing 33 male and 20 female hands, and producing annually the value of $40,000. The amount of tobacco consumed is about 80 tuns annually, while the production amounts to a trifle more than 2,000,000 cigars, and upwards of forty tuns of chewing and smoking tobacco and snuff.—

Jessup and Laflin manufacture fine writing paper, styled "ledger," or "flat" paper, for binders. They consume annually 234 tuns of rags, valued at $37,440, while the other materials used, such as sizing, coloring, alum, &c., cost $6,550 a year. They employ 37 hands—12 men and 25 girls. They turn out an annual amount of 186 tuns of finished paper, valued at $75,000. The concern went into operation in 1851.—R. Loomis and Company consume $8,000 worth of stock annually in the manufacture of whips. They employ fifteen hands, have been in operation two years, and produce 3,000 dozens of whips annually, valued at $20,000.—Monroe, Brownson and Company manufacture whips and lashes. Their concern has been in operation five years, employing 30 hands, and annually producing the value of $30,000.—Wm. A. Johnson has, for several years, been engaged in the manufacture of church organs, employing in that business from seventeen to twenty hands. His concern is one of the most successful, thus far, and certainly one of the most promising organ manufactories in the country.—H. B. Smith and Company have for nine months employed 17 hands in dressing lumber, and in the manufacture of iron castings.

Westfield has, for many years, been noted for the number and the quality of the fat cattle it sends to market. It is doubtful whether any town in the State equals it in this branch of production.

The debts of the town amount to $3,530. The amount usually raised by taxation is from $8,000 to $10,000 per annum. The valuation of the property of the town, in 1850, was $1,563,758. The population in 1840 was 3,640; in 1850, 4,010; increase in ten years, 370. The average number of deaths in the town during the last ten years has been 69 per annum, and of births, 100. The number of school districts in the town is 20. Seven of these have an aggregate of only 118 scholars. The whole number of children between the ages of five and fifteen is 950. The amount raised for schools is $3,000 annually. [Of the Westfield Academy and the State Normal School, an account may be found in Vol. 1, pp. 492, 493.]

WEST SPRINGFIELD.

The early history of West Springfield is embraced in that of Springfield. It will be remembered that the first

house built by white men in Western Massachusetts was built within the present boundaries of West Springfield, in 1635, and that the builders, Woodcock and Cable, having been informed that the place was subject to overflows, reported the fact, and secured the laying out of Springfield on the East side of the river. Settlements on the West side commenced in 1654, or 1655. Previous to that time, the land had been cultivated, and allotments made of its territory to the residents of the Eastern bank of the river. In the years above mentioned, grants were made of house lots on "Chicopee Plain," to Francis Pepper, Anthony Dorchester, Samuel Terry, Hugh Dudley, John Dumbleton, Miles Morgan, John Stewart, Obadiah Miller and Simon Sackett. Thomas Cooper and Abel Leonard settled on the South West side of Agawam river, about the year 1660. A short time subsequently, Thomas Merrick was there also, and, within a few years afterwards, grants of house lots were made at various points. At first, all the church and municipal relations were on the East side of the river. In 1673, the population on the West side had become so considerable that they presented a petition to the town, praying that, in consequence of their great trouble in crossing the river, to attend public worship, and the meetings of the town, a boat might be provided at the expense of the town for their accommodation. In 1695, when numbering 32 families, and upwards of 200 individuals, they petitioned the General Court for the privilege of inviting and settling a minister. In the following year, the General Court "ordered that the said petitioners be permitted and allowed to invite, procure and settle a learned and orthodox minister, on the West side of Connecticut river, to dispense the word of God unto those that dwell there, and that they be a distinct and separate precinct for that purpose." It was subsequently ordered that the inhabitants of the East side should pay £50 towards building their meeting-house, but its payment was tardy, and it is not apparent that the sum was ever paid, except in part.

The church was organized in June, 1698, and Rev. John Woodbridge of Killingworth, Ct., a graduate of Harvard College in 1694, was constituted its first pastor. He died June 10, 1718, at the age of 40 years, much esteemed by his clerical brethren, and greatly beloved by his flock. The

first meeting-house was erected in 1702. The dimensions of this structure were 42 feet square upon the ground, and 92 feet in height. "There were three roofs. On the first, there was a steep hip-roof, on each side of the building, presenting to the view a gable end. The second story seems to have been without the projections, and the third similar to the first. Each succeeding story was smaller than the one which preceded it, and the highest came to a point, surmounted by an iron rod which supported a huge vane of sheet iron, on which were cut numerous devices, and the date of the house. Above this was a weathercock. The windows were of diamond glass, set in lead." The architect of this unique building, as singular in its internal arrangements as in its external conformation, was John Allys of Hatfield. The drum was used for summoning the people to the house of worship until as late as 1743. In that year, a bell was procured which was broken and re-cast in 1761. The same bell has since been broken and re-cast, and, transferred from the old structure to the present house in 1802, it still performs its appropriate functions. The old church, though superseded, was allowed to stand until 1820, when it was torn down. It is to be regretted that this quaint old specimen of church architecture was not allowed to stand until it should fall of itself.

On the 23d of February, 1774, West Springfield was incorporated as a town. This was done at the request of the first parish of Springfield; against the wishes of the incorporated, and the remonstrance of the town itself. The legislation of the State can hardly furnish to history a more curious and singular incident.

The first burial ground opened in West Springfield was the gift (if the tradition be correct,) of a man named Foster. In the first days of the settlement, the burials were all made on the East side of the river, on the old Springfield burial ground. The oldest monument to be found in the West Springfield grounds are those of Nathaniel Dwit, who died November 1, 1711, and of Deacon John Barber, who died June 27, 1712.

After the death of Mr. Woodbridge, in 1718, the parish employed a Mr. Hobart and a Mr. Pierpoint to preach for them, with reference to a settlement. Mr. Hobart remained but a short time, and Mr. Pierpoint declined the invitation

to settle which was tendered to him. In January, 1720, Mr. Samuel Hopkins was invited to the pastorate of the church, and was ordained on the 1st of June in that year. He died suddenly in October, 1755, in the 62d year of his age, and the 36th of his ministry. Mr. Hopkins was a native of Waterbury, Ct., and married a daughter of Rev. Timothy Edwards of East Windsor, Ct., by whom he had four children. One of his daughters married Col. John Worthington of Springfield, and one of his sons became a minister at Hadley. During his life he wrote 1,500 sermons. He wrote and published the first history of the Stockbridge Indians ever compiled. The title of his book was: "Historical Memoirs, relating to the Housatunnuck Indians; or an account of the methods used for the propagation of the Gospel, among that heathenish tribe, under the ministry of the Rev. John Sergeant, with the character of that worthy missionary, and an address to the people of this country."

On the 25th day of August, 1756, Rev. Joseph Lathrop, a native of Norwich, Ct., and a graduate of Yale in 1754, was ordained as pastor, in the place of Mr. Hopkins. Dr. Lathrop was one of the most remarkable divines that ever spent their life in the Connecticut Valley. His ministry was a very long one, extending to upwards of sixty years. The degree of D. D. was conferred upon him by Dartmouth College in 1791, and by Harvard in 1811. In 1793, he received an offer of the professorship of Divinity at Yale College, but declined it. He wrote 5000 sermons in sixty-five years, seven octavo volumes of which have been published, besides about thirty occasional discourses. During the long ministry of this much honored divine, there were 1,266 baptisms of children whose parents were members of the church, and 513 persons were admitted to his church, by letter and profession. Besides these, about 100 joined the church upon what was called the half-way covenant. In March, 1818, Dr. Lathrop requested that he might be provided with a colleague, and on the 25th of August, 1819, Rev. William B. Sprague, now of Albany, was ordained as such, and it is stated that he has already published more single sermons and volumes than his predecessor. He received the degree of D. D., both from Columbia College and Harvard University. Dr. Sprague was a native of

Andover, graduated at Yale in 1815, and is still active in a field of great usefulness, as the pastor of the First Presbyterian Church in Albany. He was dismissed at West Springfield in 1829. Rev. Thomas E. Vermilye of New York was ordained in his place, May 26, 1830, and was dismissed in 1835, to become pastor of a Dutch Reformed Church in Albany. In 1838, he received the degree of D. D., from Rutger's College. Rev. John Hunter, also of New York, succeeded him, and was installed August 25, 1835, and dismissed March 28, 1837. He had been a pastor previously, having been settled at Bridgeport, Ct. Rev. A. A. Wood of Leominster, a graduate of Amherst College in 1831, was ordained in Mr. Hunter's place December 19, 1839, and dismissed August 28, 1849, to become pastor of the Pearl Street Church, New York. Rev. Henry M. Field, son of Rev. Dr. Field of Stockbridge, and for several years pastor of a Presbyterian Church in St. Louis, was installed as pastor of the church, January 30, 1851, and was dismissed November 20, 1854. Rev. T. H. Hawks was ordained in his place March 7, 1855. The parish has a fund of about $5,000. The trustees also hold the "Ashley fund," the annual income of which, about $200, is given to feeble churches in the town.

In 1727, five persons, viz: John, Ebenezer, and Abel Leonard, William Scott and Thomas Lamb, residents of West Springfield, were baptized by immersion. In 1740, they, with several who had joined them, were formed into a church, with Rev. Edward Upham for their pastor. They belonged principally in that part of the town known as Feeding Hills. In 1748, Mr. Upham resigned his charge, and removed to Newport, R. I. Several years after he left, his church joined with others of a different denomination, in forming a new church, with Rev. Silvanus Griswold for their pastor, the agreement being that those who wished it should be baptized by immersion by the pastor, while they would receive the Sacrament of the Lord's Supper at his hands. Mr. Griswold continued his labors until 1781, when he retired, although he occasionally supplied the pulpit until 1818. He died December 4, 1819, in the 87th year of his age. In 1772, the original Baptist preacher, Mr. Upham, returned and resumed his public labors, drawing off from the church its Baptist constituents. He

continued there until his death, in 1797, at the age of 87 years, when the Baptist Church became extinct. This part of the town, embracing also that part called Agawam, was set off as the sixth parish of Springfield in 1757. In 1774, it became the second parish in West Springfield. The church of which Mr. Griswold was pastor was organized on the 10th of November, 1762, and Mr. Griswold was constituted the pastor on the 17th of the same month.

In 1800, the second parish was divided by an act of the Legislature, Agawam and Feeding Hills thus endeavoring to build up separate religious interests. The old meeting house, which had been located between the two villages, was removed to Feeding Hills, and the Agawam branch built them a house in 1803, though no church was regularly organized until September 1, 1819, at which time the old society at Feeding Hills was re-organized, and both adopted the same confession of faith. On the 17th of October, 1821, Rev. Reuben S. Hazen, a native of West Springfield, was ordained as the pastor of these churches in conjunction, preaching at each place on alternate Sabbaths. In 1830, he relinquished his charge of the Feeding Hills branch, and removed his entire relations to that at Agawam, where he remained until he was dismissed in 1843. Rev. Henry Smith was installed at Feeding Hills in 1830, and left in 1833. Rev. Horatio J. Lombard of Springfield was installed in his place in 1834, and was dismissed the next year. Rev. Calvin Foote was pastor from 1836 to 1839. Rev. Dillon Williams was ordained June 30, 1841, and was dismissed May 19, 1848. He was succeeded Oct. 18, 1853, by Rev. Stephen D. Ward. This church has now 85 members. After the retirement of Mr. Hazen from the Agawam Church, Rev. Ralph Perry of Manchester, Ct., received a call, and was ordained over the church January 3, 1844. He was dismissed in 1846, in consequence of ill health, but having subsequently recovered his health by travel, he was re-installed Dec. 28, 1847, and still remains the pastor. The church has 118 members, and the parish (the Third Parish of West Springfield) has a fund of $4,300, given by Capt. Allen. A fourth Congregational Church was organized in West Springfield Jan. 10, 1850, at the village of Mittineaque,

over which Rev. Henry Cooley was ordained February 24, 1853.

In 1790, a number of members of the Baptist Church in Westfield, residing at Agawam, had liberty to form a distinct church in that village, and were dismissed from their Westfield connection for that purpose. Their names were John Porter, Stephen Bedortha, Jonathan Purchase, Earle Bancroft, Margaret Purchase, Molly Worthington, Mary Porter, Martha Purchase, Abigail Palmer, Eleanor Bedortha and Roxana Bancroft. They met on the 23d of February, 1790, and adopted their church covenant. On the 28th day of the following September, Rev. Jesse Wightman was ordained as the pastor of the new church. Considerable additions were soon afterwards made to the church, but the number does not appear on the records. From 1799 to 1814, forty-eight persons were added, nearly all by baptism. In 1814, serious difficulties arose in relation to singing, the introduction of new tunes having debarred many of the church members from performing, as was their wont, in that portion of religious service. This disturbance was so great that many withdrew, and the communion was suspended for several months. In 1815, they voted to forget and forgive, for the sake of the suffering cause, and soon afterwards a revival finished the work of reconciliation. On the 20th of September, 1817, Mr. Wightman died, having ministered to his flock during twenty-seven years. He was succeeded on the 13th day of May, 1819, by Rev. John Grant, and he, in turn, in 1823, by Rev. Thomas Barrett. In 1826, as the fruits of a revival, twenty-eight persons were added to the church. In 1829, Elder Barrett resigned, and was succeeded in the spring of the next year by Rev. Erastus Andrews. Elder John W. McDonald succeeded him, and was dismissed in 1835, when Rev. Pierpont Brockett was chosen in his place. Mr. Brockett was dismissed at the close of the year, and was succeeded on the 1st of January, 1837, by Rev. Matthew Bachelor, who retired March 29, 1840. Rev. Wm. A. Smith commenced preaching immediately afterwards, and remained one year. He was succeeded in October, 1841, by Rev. Lester Lewis, who left, September, 1846, and was succeeded in March, 1847, by Rev. John Cook, who retired in 1848. Rev. Asa A. Robinson was

ordained, February, 1849, and left in April, 1853. Rev. Thomas Dowling succeeded him, but left in 1854, and the church is now without a pastor.

Meetings were commenced by the Methodists in West Springfield, at the center village, in 1841, when Rev. J. Hascall became their preacher. Their meetings were held in the town hall. He was soon afterwards succeeded by Rev. James Mudge, and during the ministry of the latter, in 1843, a church edifice was built. Mr. Mudge was succeeded by ministers in the following order: Rev. Messrs. Freeman Nutting, H. M. Nichols, J. L. Gridley, Daniel Arms, John Cadwell, and A. W. Paige. In the autumn of 1852, the church was removed to Mittineaque Village. The membership of the church has never exceeded 75. The present preacher in charge is Rev. Mr. Goodwin.

A Methodist Church was organized in Agawam in 1844, and a house of worship erected during the same year. Among the pastors who have been in charge over the church are Rev. Geo. W. Green and Rev. Ephraim Scott.

The manufacturing interest of West Springfield is not very large, though it possesses a few important establishments. The AGAWAM CANAL CO., with a capital of $400,000, manufacture cotton sheetings to the amount of 3,200,000 yards annually. They employ 450 hands. The mills were erected in 1847 and 1848, and commenced operations in November of the latter year. Wells Southworth was the first superintendent of the mills, and was succeeded by Gilman Jaquith, who at present fills that office. Chester W. Chapin is secretary and treasurer.—The SOUTHWORTH MANUFACTURING CO. employ 80 hands in the manufacture of every variety of fine writing papers. They have been in operation 15 years, consume 300 tuns of rags per annum, and produce annually the value of $125,000.—Norton and Sykes manufacture satinets and flannels, employing from eight to ten hands, who produce $6,000 worth annually.—Homer Ely and Cotton Ely have each an extensive tannery, with a large annual product of the heavier grades of leather.

As late as the year 1783, there were living on the banks of the Connecticut, in West Springfield, a remnant of the Stockbridge tribe of Indians, and on that spot the fire of the wigwam, in the Connecticut Valley, went out. Their

wigwam stood in the center of a grove of button-wood trees, about twenty rods East of Charles Ely's spacious mansion house. The cabin was built of drift wood, and was raised and finished the same day. They depended for a living mainly upon hunting and fishing, though they occasionally made baskets and brooms. These people are still remembered by some of the aged residents of the town. Their names were Samuel Robbin, Molly Robbin, Joseph Robbin, Joshua Robbin, Phebe Robbin, John Pete, Molly Pete and Lucy Pete. Two sons of John Pete died young. They all died at last, by drinking too much of the white man's rum. When one of Pete's boys died, Dr. Lathrop made a prayer at the wigwam, and with some persons who knew the father of the child, walked to the ancient burial ground. Pete thanked his friends, and added—"my boys always serve me just so."

The amount of money raised in West Springfield, in 1854, for town expenses, was $4,990; amount appropriated for schools, $1,800. The town owes a debt of about $4,000. The number of school districts is 18. The population in 1840 was 3,707; in 1850, 2,968. This diminution is solely attributable to the loss of Holyoke, a new town formed entirely from its territory in 1850. The aggregate population of the two towns in 1850 was 6,681, showing an increase, in ten years, upon the old territory, of 2,874 inhabitants.

WILBRAHAM.

On the 18th of June, 1684, the English high court of chancery declared the colonial charter of Massachusetts forfeited. The issue of the *quo warranto*, in 1683, had warned the colonists against the measure, and led them to prepare themselves against its effects. The annulment of the charter would, of course, annul the proceedings that had taken place under it, but, in order to make the act palatable to the colonists, the process contained a provision that the private rights of individuals should be preserved. At this time, Springfield possessed a large amount of common and undivided lands. In order, therefore, to secure these lands, the town voted, in 1685, though they dated their action in the previous year, that all the lands on the Eastern boundaries of the town should be granted to the then inhabitants of the town, in certain proportions. These

lands constituted what were called the "outward commons," and the separate allotments of the land were not completed until as late as 1740. The land was apportioned in narrow and inconvenient strips, and in such a manner as to show that the laying out was only entered into at first as a measure of immediate safety. The present town of Wilbraham, then called "Springfield Mountains," was formed from the territory thus laid out. Although the land was originally deemed unfit for settlement, it afterwards became desirable, and it is stated that the settlement was greatly delayed by the manner in which the land was laid out.

The first settlement occurred in 1730. In that year, Nathaniel Hitchcock of Springfield went upon the territory, and sowed two acres of wheat, and built a cabin for his family. In May, 1731, he moved his family to his new home, and lived there one year alone, with no neighbor nearer than Springfield street. In 1732, Noah Alvord moved his family there, and he and Mr. Hitchcock lived there another year. In 1733, Daniel Warner and four others settled there, with their families, and were followed the next year by Nathaniel Warriner, and several others, whose names are not recorded. In 1741, the number of families upon the ground had risen to twenty-four, when they were set off as the 4th parish of Springfield. The names of the twenty-four settlers thus incorporated were Nathaniel Hitchcock, Noah Alvord, Daniel Warner, Nathaniel Warriner, James Brewer, David Merrick, Daniel Parsons, Samuel Warner, David Warriner, Samuel Bartlett, John Jones, Samuel Brooks, Joseph Wright, Daniel Lamb, Abel Bliss, Phinehas Chapin, Jonathan Ely, David Jones, Moses Burt, Nathaniel Bliss, Samuel Stebbins, Thomas Merrick, Aaron Stebbins and Stephen Stebbins.

Immediately after their incorporation, they proceeded to settle a minister. They wished to give a call to Rev. Noah Merrick of Springfield, but dared not do it without advice. Accordingly, they hired two of their number to go to South Hadley, where the neighboring ministers had, for some purpose, assembled, to get their consent. The desired approbation was obtained, and *entered on the records*, as if their proposed action would not be legal without it! The parish immediately voted to give Mr. Merrick a call. He accepted the invitation, and was ordained in

June, 1741. A question arose in the ordaining council which probably never had a precedent, or an affiliated successor. The question was, whether a church could be constituted with only six members. That number was all that was presented, out of which to form a church, and it was resolved by this august body that six members did *not*, and could not, constitute a church, and that there must be seven. Here was an awkward stop to the proceedings. At last, a man presented himself who had made up his mind to join the church, and was waiting only for the ordination, to make his application. The council determined that they could admit him, which they did, and joining him with the other six, constituted the charmed and mystic number thus obtained, as the first church in Wilbraham. The reasons on which this unique decision is based, have not been recorded. The ordaining exercises took place in a barn. Mr. Merrick continued in the relation thus established until his death, which occurred Dec. 22d, 1776.

Wilbraham was incorporated as a district June 15, 1763. It did not legally have the privilege of sending a representative to the General Court until the adoption of the new constitution in 1780. In the "Memoirs of the town of Wilbraham," (a manuscript discourse delivered in 1831, by Samuel F. Merrick, the son of the pastor, now lodged in the town clerk's office in that town,) it is stated that "the name [of Wilbraham] was very grievous to the then inhabitants, and we can hardly be reconciled to it yet." In what manner, or by what means, the name was fastened upon the district, it does not appear. The district of Wilbraham continued to vote with Springfield, when it voted at all, for nine years, without ever having a representative selected from within its limits. At this time West Springfield still belonged to, and voted in, the old town. The West Springfield people were, in fact, in the majority, when the Wilbraham people were left out. For many years, the people living on the East and West sides of the river respectively had joined harmoniously in electing a man from each side, each year. The West side people at last became a little overbearing, and assumed some dictation. They, in fact, proposed to drop Col. Worthington, the East side member, from the ticket. This was in 1772. The East-

siders, however, out-generaled them. They sent out to the people of Wilbraham, and told them that if they would all come in, and vote for Col. Worthington, *they* would all vote for a man to be selected from Wilbraham, as the second man on the ticket, and thus knock the West-siders out altogether. The day of election came, and the West-siders were over in full force, but they were found frequently asking the question: "what are all these Wilbraham people doing here to-day?" Such a turn-out had never been seen before. The turning of the ballot-boxes at night explained the whole affair. Col. Worthington and John Bliss, Esq., of Wilbraham were elected. The next year, West Springfield was made a town, and a continuation of this kind of sport thus put a stop to. The old town was still entitled to two representatives, and Worthington and Bliss were elected the two succeeding years. After the commencement of the war, Wilbraham sent a representative on its own responsibility, and its right, under the circumstances, was suffered to pass without question. The adoption of the constitution in 1780, as we have before stated, settled the matter.

There were never any Indian depredations in Wilbraham, but there was once a very serious alarm. A Mr. Kibbe, one Sunday afternoon, before sunset, went into the woods after his cow, and took his gun upon his shoulder. Before he returned, two reports of a gun were heard. Soon afterwards, he appeared, in great consternation, and reported that an Indian had fired at him, and put a bullet through his shirt, and that he then fired at the Indian, but could not tell whether he hit him or not. The whole population were called out, and scoured the woods in every direction, but neither "hide nor hair" of Indian could be found. At last, one man took it upon himself to examine the perforated shirt, and ascertained that if the holes in it were made when upon the owner, there must be corresponding holes through his body. But those were not to be found. They had been duped, and the rascal confessed his sins. He had fired at some game, without thinking how the gun would sound on Sunday, and that he should have to render an account for it. So he took off his shirt and shot it, and then went home and fabricated his Indian story.

Wilbraham, now so much noted for its educational advantages and institutions, was very niggardly in its appropriations for educational purposes in early times. The first year after the incorporation of the district, they voted only $50 for schools. One year subsequently, they voted only $23 50, and never exceeded an appropriation of $100 until after the Revolution. In 1770, the ministry and school lands were disposed of for a considerable sum, and in 1780, Deacon Nathaniel Warriner died, leaving a legacy of £400, one half for the benefit of the ministry, and one half for the benefit of schools. Deacon Warriner had previously given to the church its sacramental furniture. At the close of the war, the ministry fund amounted to $1,500, and the school fund to $1,000. When, subsequently, the town was divided into two parishes, the ministry fund was also divided. In 1748, the 1st parish built a meeting house.

The successor of Mr. Merrick, in the ministry, was Rev. Joseph Willard, of Stafford, Ct. He was a graduate of Harvard University in 1784, and was ordained May 3d, 1787. He was dismissed Feb. 11, 1794, and was succeeded Aug. 16, 1797, by Rev. Ezra Witter of Lisbon, Ct., a graduate of Yale College in 1793. He was dismissed May 31, 1814. Rev. Ebenezer Brown of Brimfield, a graduate of Yale in 1813, was ordained in his place March 3d, 1819. After a ministry of eight years, he was dismissed in June, 1827, since which time he has been settled in Prescott and North Hadley in this State. Rev. John Hyde of Franklin, Ct., was installed at Wilbraham in April, 1828, and dismissed in January, 1832. He was succeeded by Rev. Israel G. Rose of Coventry, Ct., in the same year, who remained three years. Rev. John Bowers of Dudley was ordained in his place Dec. 31st, 1837, and still remains the pastor. The church now has 202 members.

The South Church, (second parish,) in Wilbraham, was organized in 1785. The parish itself was formed in 1782, and a meeting house built in the following year. Rev. Moses Warren, a graduate of Harvard University in 1784, was ordained as the first pastor, on the 3d of September, 1788, and continued in that relation until his death, which occurred Feb. 19, 1829,—a period of 40 years. He was

succeeded in the December following his death, by Rev. Lucius W. Clarke of Mansfield, Ct., who continued the pastor only until Dec. 13, 1832. Rev. James A. Hazen was his successor Jan. 30, 1839. He was dismissed June 22d, 1849, and was succeeded by Rev. Hubbard Beebe, who was dismissed in 1852. Rev. E. S. Skinner of Prattsburgh, N. Y., was ordained May 19th, 1853, and still remains the pastor. The church now has 102 members.

In 1768, a Baptist Society was formed, and a church constituted in the Northeast part of the town, and Rev. Seth Clark was ordained the pastor in 1770. Mr. Clark died in September, 1813, at the age of 90 years. The church built a house in 1779, and flourished for a considerable time, but it at last became extinct. Of a Baptist Church formed in the South part of the town, an account will be found in the history of Monson. [Vol. II. p. 92.]

Rev. Melzies Rainer preached the first sermon ever preached by a Methodist minister in North Wilbraham, in 1790, at the house of Charles Brewer. There had been occasional preaching before this in the South parish, but so bitter was the feeling against them, that they dared not visit the North parish, till this year, and then only under a pledge from several persons that they should be protected from assault. In that parish, a church was organized in 1791, and Rev. Messrs. Rainer and Smith were appointed to the charge of it. In 1824, this church was erected into a separate station, and has been under the charge of the following ministers: Phineas Peck, Isaac Jennison, T. W. Tucker, N. B. Spaulding, R. Ransom, J. Porter, H. V. Degen, F. Nutting, C. Adams, N. E. Cobleigh, C. Baker, Z. A. Mudge, S. Cushing, and G. Haven. Ten or twelve ministers held a session here in 1794, being the whole number of Methodist Episcopal clergymen then preaching in Connecticut, Vermont, Western Massachusetts, and New Hampshire, and with 18 or 20 associates, convened at Lynn the same year, occupying the whole territory of New England. The same conference assembled here in 1827, and numbered about 100 clergymen. Six conferences and a large portion of two other conferences, numbering in all about 800 ministers, now supply nearly a thousand churches in the same territory, with regular ministerial service.

We subjoin a few notes for the gratification of the

curious: Comfort, daughter of Daniel Warner, was the first child born in the town. Widow Elizabeth Cockril of Boston died April 26, 1741. This was the 4th death, and the first burial in the town. The others had been carried to Springfield for burial. Potatoes were unknown in the town until 1754, and then only one peck were brought into the place. Rats were unknown in the town until a Mr. Chapin brought home a sack of wool from Providence, in which the vermin had taken refuge and passage. The first corn mill was put in operation in 1762, previous to which year the people resorted to Springfield to get their corn ground. The first church bell was rung in September, 1802. The first carding machine was started in August, 1803. The first brass clock was brought into the town about 1789. Gad Lamb brought the first plaster of Paris into the town about 1789. The first buffalo robe was brought from Montreal in 1805, and cost but 30 shillings. On the 7th of August, 1761, occurred an event which has been celebrated in song. It is doubtful whether any piece of American doggrel has been so fortunate in the term of its perpetuation. It relates to the death of Timothy Merrick, from the bite of a rattlesnake, and has been added to and modified, until the versions of it are numberless. The verses are said to have been written by a young woman to whom the unfortunate man was engaged to be married. A grave stone still marks the spot where he sleeps, but the ballad, of which the following is an authentic copy, preserved in the family, bids fair to outlast the marble:

"On Springfield mountains there did dwell
A likeley youth was known full well
Lieutenant Merrick onley son
A likeley youth near twenty one.

"One friday morning he did go
in to the medow and did mow
A round or two then he did feal
A pisen serpent at his heal.

"When he received his deadly wond
he dropt his sythe a pon the ground
And strate for home wase his intent
Calling aloude still as he went.

"tho all around his voys wase hered
but none of his friends to him apiere

they thought it wase some workmen calld
and there poor Timothy alone mst fall.

" So soon his Carfull father went
to seak his son with discontent
and there hes fond onley son he found
ded as a stone a pon the ground.

" And there he lay down sopose to rest
withe both his hands Acrost his brest
his mouth and eyes Closed fast
And there poor man he slept his last.

"his father vieude his track with greate concern
Where he had ran across the corn
unevin tracks where he did go
did apear to stagger two and frow.

" The seventh of August sixty one
this fatull axadint was done
Let this a warning be to all
to be prepared when god does call."

A history of the Wesleyan Academy in North Wilbraham will be found in the paper on Education, vol. 1, p. 495.

Among the sons of Wilbraham who have distinguished themselves, Pliny Merrick, a son of the first clergyman, deserves mention. He was a lawyer by profession, and in that profession was decidedly a man of distinction. While yet a young man, he represented his native town in the Legislature. His professional life was spent in Brookfield. He was the father of the present Judge Pliny Merrick of Worcester.

John Bliss, who has already been mentioned in connection with the first legislative representation of the town, was a man of great influence, and of high native talent. He was born in 1727, was a self-taught man, an ardent whig in the Revolution, a member of the provincial Congress, a representative in the Legislature for many years, a Senator, a Judge of the Court of Common Pleas, a colonel of militia, and held numerous other offices of trust and responsibility. He died in 1809.

Oliver B. Morris, a native of Wilbraham, was born in 1782. At the age of nineteen, he removed to Springfield, and, after his admission to the bar, commenced there the practice of law. In early life, he represented the town of

Springfield in the Legislature for several years. He was appointed Judge of Probate in 1829, and has filled that office with great acceptance for a period of twenty-five years, and still fulfills its duties. Judge Morris was a grandson of John Bliss. He has been much distinguished for his knowledge of the early history of the region of his home, and probably possesses a larger fund of geneological information, particularly relating to the leading families in the Valley, than any man living.

The whole amount of money raised by taxation in Wilbraham, in 1854, was $6,653; amount appropriated for schools, $1,550. The number of school districts is twelve. The population of Wilbraham in 1840 was 1,846; in 1850, 1,852; increase in ten years, six.

HISTORY

OF THE TOWNS

OF HAMPSHIRE COUNTY.

AMHERST.

Amherst was originally a part of Hadley. At a legal town meeting in Hadley, March 4, 1700, it was:

"Voted by the town that three miles and one quarter Eastward from the meeting house, and so from the North side of Mount Holyoke unto the Mill river, shall lye as common land forever, supposing that the line will take in the new swamp.

"Voted that the rest of the commons Eastward shall be laid out in three divisions, that is to say, between the road leading to Brookfield and the Mill river, notwithstanding there is liberty for the cutting of wood and timber so long as it lieth unfenced; there is likewise to be left between every division forty rods for highways, and what will be necessary to be left for highways, Eastward and West through every division is to be left to the discretion of the measurers, and every one to have a proportion in the first and second division, and every one to have a proportion in the 3d division, and every householder to have a £50 allotment, and all others who are now the proper inhabitants of Hadley, 16 years old and upwards, to have a £25 allotment in said commons."

In accordance with this order, the most of this land was laid out in April, 1703, by Capt. Aaron Cook, Capt. Nehe-

miah Dickinson and Mr. Samuel Porter, town measurers. The precise date of the settlement of these lands is not known. A Mr. Foote, probably from Hatfield, is said to have built a shanty in the East part of the town prior to 1703. The location was a little North of the East Parish Meeting House. He chose the spot, thinking that he could subsist there by hunting and fishing, but failing to do so, he left, and, in commemoration of his folly, the East part of the town was for many years called "Foote-folly Swamp." On the 5th of January, 1730, the town of Hadley appointed men to lay out a burial place for the "East inhabitants." In 1731, these inhabitants were the following: John Ingram, Senior, John Ingram, Jr., Ebenezer Kellogg, John and Jonathan Cowls, Samuel Boltwood, Samuel Hawley, Nathaniel Church, John Wells, Aaron Smith, Nathaniel Smith, Richard Chauncey, Stephen Smith, John Nash, Jr., Joseph Wells, Ebenezer Ingram, Ebenezer Dickinson. Prior to 1737, the following persons had joined the foregoing: Joseph Clary, Zechariah Field, Jonathan Atherton, Solomon Boltwood, Charles Chauncey, William Murray, Nathan Moody, Pelatiah Smith, John Perry, Ebenezer Williams, John Morton, Moses Smith. A few years later came Charles Wright, Lt. Jonathan Smith, Eleazer Mattoon, Joseph Eastman, Westwood Cook, Preserved Clap, Jonathan Edwards, Aaron Leonard, Moses Warner, Aaron Warner, Simeon Clark, Nathaniel Coleman, Alexander Smith, Peter Smith, Jonathan Moody, Samuel Church, Nehemiah Strong, Nathan Dickinson. Most of the settlers were from Hadley, though those bearing the names of Cowls, Field, Morton, Jonathan Smith, Coleman, Nathan and Jonathan Dickinson, were from Hatfield, while Hawley, Wright, Clap, Edwards, Clark and Strong were from Northampton.

Amherst was made the 3d precinct of Hadley Dec. 31, 1734, "the precinct being of the contents of two miles and three quarters in breadth, and seven miles in length, bounded Westerly on a tract of land reserved by the town of Hadley, to ly as common forever, Southerly on Boston road, Easterly on Equivalent lands, and Northerly on the town of Sunderland." The first precinct meeting was held Sept. 22, 1735, when it was voted, after choosing the necessary parish officers, &c., "to hiere a menester half a

yeare," and "to build a Meating House." It was also "voted s'd House be forty five foots in length and thirty five in bredth." This church was built upon the hill, on the common, where the College Cabinet and Observatory now stands. Although it appears that the people very soon commenced building the house, and so far finished it as to be able to hold meetings in it, it was not fully completed until 1752.

The first person hired to supply the pulpit was David Parsons, Jr., who commenced his ministry, (as appears by an entry in the church records in his own hand writing,) in November, 1735. April 13, 1737, the town voted to call Mr. Parsons to settle in the ministry, but the terms offered were unsatisfactory, and he did not accept. On the 12th of July, 1739, the parish voted to renew their invitation, and to offer for settlement two lots of land, "granted by the town of Hadley for a minister in this precinct," and to give him £175 in money to help him build his house. This call was accepted. His salary was fixed at £100 the first year, with the promise of an increase "as the poles and estates shall gradually Encrease."

The change in the name of the parish from Hadley 3d, to Hadley 2d precinct, occurs for the first time on the records in March, 1754, South Hadley, which had hitherto been the 2d precinct, having been incorporated as a district the year previous.

The leading inhabitants of Amherst did not take a prominent part in the Revolution, and, though not strictly tories, were still faithless of a favorable issue to the American cause. A majority of the town were, however, in favor of the Revolution, who, January 26, 1774, carried a vote to choose a Committee of Correspondence, to draw up a letter to be sent to the Boston Committee. The Committee chosen consisted of Moses Dickinson, Reuben Dickinson, Jacob McDaniels, Nathaniel Dickinson, and Joseph Williams. The Committee reported on the 14th of March following, when the letter was accepted; and a worthy, independent and outspoken document it was.

The tories suffered in Amherst, as elsewhere. On the 14th of May, 1775, the district entered into an examination of Mr. Josiah Chauncey, and voted that they were "not satisfied with his answer to the charge laid against him."

The district then voted that Mr. Chauncey should burn all the commissions he had ever received from the King, and commit his firearms into the hands of the selectmen of the district. This latter command Mr. Chauncey complied with, as, at a subsequent meeting, it was voted that his arms should be returned to him. Mr. Chauncey had been a justice of the peace, and a leading man of the town. He was a son of Rev. Isaac Chauncey of Hadley, and great grandson of Rev. Charles Chauncey, President of Harvard College. The minister of the parish did not escape the notice of the warm friends of the Revolutionary movement. In the warrant for a town meeting, dated Jan. 6, 1777, the 7th article reads as follows: "To know the minds of the people of this town whether they esteem the conduct of the Rev. Mr. David Parsons friendly with regard towards the common cause." The succeeding article reads thus: "To have the minds of the people whether they will improve the Rev. Mr. Parsons as their minister for the future." On the 20th, the town voted that the conduct of Mr. Parsons was offensive, and chose Dea. Clark, Dea. Edwards, Joseph Williams, Moses Dickinson and Elijah Baker, a committee to inform him of the fact. The duty was doubtless an unpleasant one, and this was probably the reason that two of his deacons were put at the head of the committee. A few days before the Declaration of Independence, the town voted to support Congress in such a declaration, pledging to that support their lives and fortunes.

Amherst, in common with the majority of its neighbors, was strongly opposed to the war of 1812, and made a public and organized declaration of its opposition.

The statement of the settlement of Mr. Parsons as the minister at Amherst has already been given. The church was formed November 7, 1739, consisting of sixteen individuals, as follow: David Parsons, pastor; Nathaniel Kellogg, John Ingram, Samuel Hawley, Eleazer Mattoon, John Nash, Pelatiah Smith, Ebenezer Dickinson, John Cowls, Aaron Smith, Ebenezer Kellogg, Jonathan Smith, Nathaniel Smith, Joseph Clary, Jonathan Cowls, and Richard Chauncey. On the first of January, 1740, the following were added by recommendation from other churches: David Smith, Mehitabel Hawley, Widow Abigail Smith, Hannah

Smith, Mary Cowls, Elizabeth Mattoon, Sarah Cowls, Hannah Boltwood, Sarah Hawley, Martha Boltwood, Wid. Lydia Ingram, Elizabeth Kellogg, Wid. Sarah Field, Abigail Field, Rebecca Hawley, Mehitabel Smith, Hannah Nash, Sarah Kellogg, Abigail Smith, Elizabeth Smith, Sarah Dickinson, Elizabeth Chauncey, Ruth Boltwood and Mary Boltwood.

David Parsons, Jr., the first pastor, was born at Malden, March 21, 1712, and graduated at Harvard College in 1729. He was ordained November 7, 1739, and continued in office until his death, which occurred January 1, 1781, when he had reached the 68th year of his age, and the 42d of his ministry.

He was succeeded by David Parsons, D. D., his son, October 2d, 1782. Dr. Parsons was born in 1749, graduated at Harvard in 1771, and after a ministry of almost 37 years, was dismissed at his own request, Sept. 1, 1819. He died suddenly, May 18, 1823, while on a visit to Wethersfield, Ct. As an evidence of the high estimation in which he was held, the fact may be stated that upon the recommendation of Pres. Dwight, of Yale College, he was appointed professor of theology in that institution. Rev. Daniel A. Clark, a native of Rahway, New Jersey, and a graduate of the College of New Jersey in 1808, was the third minister, having been installed January 26, 1820. He was dismissed August 5, 1824. Mr. Clark was a preacher of decided power and originality. He was the author of a premium tract, entitled "The Rich Believer Bountiful," and a popular sermon entitled "The Church Safe." He was also the author of three volumes of sermons, and some posthumous works. Rev. Royal Washburn of Royalton, Vt., a graduate of the University of Vermont in 1821, was his successor, having been settled January 24, 1826. He possessed the choicest qualities, as a man and a pastor, and remained in his connection until his death, which occurred January 1, 1833. He was succeeded by Rev. Micaiah T. Adam, a native of North Britain, and a graduate of the University of Glasgow, Scotland, who was settled December 25, 1833, and dismissed December 10, 1834. Rev. Josiah Bent was the next pastor. He was installed April 9, 1837, and retained his connection with the church until his death, which occurred November 19,

1839. Rev. Aaron Merrick Colton, a native of Georgia, Vt., and a graduate of Yale in 1835, was ordained as his successor in 1840, and dismissed in 1852. Rev. Edward S. Dwight of New Haven, a graduate of Yale in 1838, was installed as pastor, July 19, 1854, and still remains in that relation. It may be remarked, in closing a notice of this church, that the meeting-house raised in 1730, gave place to a new structure in 1788, and that the present house of worship was erected in 1829.

Some of the members of the first church, who were opposed to the settlement of Dr. Parsons, the second pastor, withdrew in 1782, and on the 15th of October of that year, they (22 in number,) formed a covenant to sustain separate worship, and organize a new church. On the 17th of June, 1783, they were incorporated as the 2d parish of Amherst, but the precise date of the organization of the church is uncertain. A council was called October 28, 1782, but it adjourned to the 11th of November without organizing the church. Whether the church was then organized does not apppear, though it is probable that it was. Rev. Ichabod Draper, the first pastor of the East Church, as it was called, was a native of Dedham, and a graduate of Harvard in 1783. He was ordained January 25, 1786, and dismissed October 12, 1809. Devoting himself to agricultural pursuits, he continued to reside at Amherst until his death, which occurred December 17, 1827, at the age of 72 years. Rev. Nathan Perkins was his successor, having been ordained October 10, 1810. He was a native of Hartford, Ct., a graduate of Yale in 1795, and continued in his Amherst pastorate until his death, March 28, 1842. He was succeeded September 14, 1842, by Rev. Pomeroy Belding. Mr. Belding was born at Whately, March 15, 1811, graduated at Amherst in 1833, and died March 2, 1849, at the age of 37 years. Rev. Charles Lewis Woodworth, a graduate of Amherst in 1845, was ordained in 1849, and is the present pastor.

The South Parish was incorporated in 1824, and the church was formed October 14th of that year. The pastors have been as follow: Rev. Horace B. Chapin, a native of Granby, settled in November, 1825, dismissed April, 1829; Rev. Aaron Gates of Hartland, Ct., a graduate of Williams College in 1804, installed February 1, 1832, and

dismissed April, 1835; Rev. Gideon Dana; Rev. Dana Goodsell, a native of East Haven, Ct.; Rev. James Lyman Merrick, a native of Monson, a graduate of Amherst College in 1830, installed in 1848. Mr. Merrick is the present pastor.

The North Parish was incorporated in 1826, and the church was formed in November of that year. The pastoral succession has been as follows: Rev. William W. Hunt, born at Belchertown September 17th, 1796, graduated at Williams in 1820, settled March 7, 1827, and died October 5, 1837; Rev. George Cooke, a graduate of Dartmouth in 1833; Rev. George E. Fisher, a graduate of Amherst in 1846. Mr. Fisher is the present pastor.

The Baptist Church in Amherst was organized in August, 1832, numbering at that time 40 members. Their house of worship was dedicated November 10, 1835. The pastoral succession in this church has been as follows: Rev. Mason Ball, a graduate of Union in 1828, the pastor from May 5th, 1833, to November 12, 1836; Rev. Nehemiah G. Lovell, from November 20th, 1836, to January, 1840; Rev. Joseph Hodges, from August, 1840, to 1842; Rev. George Waters, from December, 1842, to January, 1846; Rev. Mason Ball, from April, 1846, to 1848; Rev. E. A. Cummings, from May 8th, 1851, to October, 1852; Rev. E. Anderson, from October, 1852, to October, 1853.

A Methodist Church was erected at the North part of the town, in the village called "The City," about the year 1842, and about the year 1846, a second church was erected at the South end of the town by the same denomination. The latter has of late been closed most of the time, but stated worship has been constantly maintained in the former.

The inhabitants of Amherst have always been, for the most part, farmers. In later years, the number of mechanics has increased. About 20 years ago, KNOWLES & THAYER had a carriage manufactory in the East part of the town, where some of the finest carriages ever produced in the country were manufactured. At the North part of the town, on the stream known as Mill River, there are a number of establishments where straw board and straw wrapping paper, Kentucky jeans, wickings and sheetings are manufactured. There is a tool factory in the East parish, and also one at the South part of the town.

Amherst has furnished to the State and country several men of distinction. Chester Ashley, son of William Ashley, graduated at Williams in 1813, read law with Elisha Williams of Hudson, N. Y., and, before 1820, settled at Little Rock, Ark. He died at Washington, D. C., April, 1848, while a member of the U. S. Senate for Arkansas. His stand in that body is indicated in the fact that he was chairman of the Judiciary Committee.

Silas Wright, Jr., was born in Amherst, May 24, 1795, graduated at Middlebury in 1815, read law with Mr. Martindale of Sandy Hill, N. Y., was admitted to the bar January, 1819; in the October following opened an office at Canton, N. Y., was elected State Senator and took his seat for four years January, 1824, and took his seat as Representative in Congress, December, 1827. In February, 1829, he was elected Comptroller of the State, which office he held three years, and in 1832 was re-elected to the same office. In this year, Wm. L. Marcy, who was U. S. Senator, having been elected Governor, Mr. Wright was chosen to fill the unexpired term. At the expiration of the term, March 1, 1837, he resumed his seat, having been elected for a full term of six years in the preceding February. At the close of the 27th Congress, Mr. Wright was elected Governor of New York, receiving the largest number of votes ever cast for one individual in the State. He died at Canton, N. Y.; August, 1847, of an apoplectic fit, at the age of 52 years.

Solomon Strong, son of Hon. Simeon Strong, was born March 2, 1780, graduated at Williams in 1798, and was admitted to the Hampshire County bar in 1801. He practiced law successively in the towns of Royalston, Athol, Westminster and Leominster. He was State Senator for the years 1812, 1813, 1843 and 1844, member of Congress two terms, from March 4, 1815, to March 4th, 1819, Judge of the Circuit Court of Common Pleas for the Western Circuit, from August 19, 1818, until the Court was abolished in 1821, and Judge of the Court of Common Pleas for the Commonwealth from July 13, 1821, until his resignation September 1, 1842. He died at Leominster September 16, 1850, aged 70 years.

David Kellogg, D. D., son of Daniel, was born in 1755, graduated at Dartmouth in 1775, and was ordained pastor

of the Congregational Church in Framingham, January 10, 1781. He retired from his office in September, 1830, and died August 13, 1843, at the age of 87 years.

Ebenezer Mattoon, Jr., was born in 1755, and graduated at Dartmouth, 1776. He was a Major in the Revolutionary War, and was elected member of Congress from Massachusetts, in place of Samuel Lyman, taking his seat on the 2d of February, 1801. He was afterwards appointed Sheriff of the old County of Hampshire, and was in office as late as 1816. He was Major General of the 4th Division of Massachusetts Militia, and subsequently Captain of the Ancient and Honorable Artillery Company of Boston. He was also, at one time, Adjutant General of the Militia. He retained all his faculties, except that of vision, to a remarkable degree, up to the time of his death, which occurred September 11, 1843, at the age of 88 years.

Daniel Kellogg, LL. D., son of Daniel, was baptized February 13, 1791, and graduated at Williams in 1810. He resides at Rockingham, Vt., and has been for many years a justice of the Supreme Court of that State.

The lawyers of Amherst have been the following:—Hon. Simeon Strong, LL. D., son of Nehemiah, born March 6, 1736, at Northampton, removed with his father's family to Amherst in 1744, graduated at Yale in 1756, read law with Col. Worthington of Springfield, rose to great eminence in his profession, was appointed judge of the Supreme Judicial Court in 1800, and died in office, December 14, 1805.—Hon. Samuel F. Dickinson, son of Nathan, born October 9, 1775, read law with Judge Strong, a representative and Senator in the State Legislature, removed to Hudson, Ohio, where he died April 22, 1838, aged 62 years.—Simeon Strong, Jr., born at Amherst, February 22, 1764, graduated at Yale College in 1786, read law with his father, commenced practice at Conway, but removed to Amherst shortly after the death of his father, in 1805, and died there September 2, 1841, aged 78 years.—Hezekiah W. Strong, born at Amherst in 1768, son of Judge Strong, read law with him, commenced practice in Deerfield, removed to Amherst in 1806 or 1807, removed thence to Troy, N. Y., where he died October 7, 1848, at the age of 80 years.—John Strong, son of Judge Strong, born August 4, 1778, graduated at Williams College in 1798, read law

with his father, practiced a short time, then became a farmer, and died in his native town, July 5, 1849, aged 70. —Noah Dickinson Mattoon, son of Gen. Ebenezer, graduated at Dartmouth in 1803, opened the first law office in the East part of Amherst, removed to Painesville, Ohio, about 1817, and in 1850 was residing at Unionville, Ohio. —Jonathan Eastman, son of John, born at Amherst, read law with H. W. Strong, with whom he commenced practice, subsequntly removed to New York City, and opened a broker's office. He died in that city.—Ithamar Conkey, son of John, born at Pelham, read law with Noah D. Mattoon, commenced practice in Pelham, removed to Amherst about 1817, and for many years has been Judge of Probate for Hampshire County.—Lucius Boltwood, born at Amherst, son of William, graduated at Williams College in 1814, read law with Samuel F. Dickinson, and commenced practice in 1817, in company with Mr. Dickinson. —Osmyn Baker, born at Amherst, son of Enos, graduated at Yale in 1822, read law with Hezekiah W. Strong, and at the law school in Northampton, was for several years a member of Congress from his native district, has since been a member of the Governor's Council, and at present resides in Northampton.—Edward Dickinson, born at Amherst, son of Hon. Samuel F. Dickinson, graduated at Yale College in 1823, read law with his father, and at the Northampton Law School, has been a member of the State Sen ate and of the Governor's Council, and represented his native district in the last Congress.—Charles Delano, son of Gideon, graduated at Amherst College in 1840, read law with Osmyn Baker, commenced practice with him at Amherst, and removed with him to Northampton.—Ithamar F. Conkey, son of Ithamar, born at Amherst, read law with Edward Dickinson and Judge Allen of Worcester, now in partnership with John M. Emerson.—James W. Boyden, son of Dr. Wyatt C. Boyden of Beverly, graduated at Harvard College in 1843, pursued his legal studies at Cambridge Law School, with Robert Rantoul, Jr., and Edward Dickinson, and was admitted to the Hampshire bar in December, 1846.—Elbridge G. Bowdoin, born at South Hadley, son of William Bowdoin, Esq., graduated at Amherst College in 1840. He is a partner of Edward Dickinson.— John M. Emerson, born at Heath, son of Dr. Joseph Em-

erson, graduated at Amherst in 1849, admitted to the bar in 1854. He is in partnership with Ithamar F. Conkey.—Wm. Austin Dickinson, son of Edward, graduated at Amherst in 1850, read law with his father, and at the Cambridge Law School, where he received the degree of LL. B. in 1854. He was admitted to the bar in Boston at the same time.

The physicians of Amherst have been the following:—Nathaniel Smith, born Feb. 16, 1702; died March 9, 1774, aged 72.—Seth Coleman, born March 17, 1740, at Hatfield, graduated at Yale 1765, studied medicine with Dr. E. Hubbard of New Haven, Ct., commenced practice 1767, and died Sept. 9, 1816, aged 76.—William Kittridge, who remained in town but a few years.—Robert Cutler, came from Greenwich, practiced in Pelham a few years before going to Amherst. He died March 10, 1835, aged 86.—Samuel Gamwell who died May 22, 1814, aged 49.—Isaac G. Cutler, son of Dr. Robert, graduated at Williams College in 1801. He was in company with his father, and subsequently with Dr. Timothy J. Gridley. He died Nov. 29, 1834, aged 49.—Rufus Cowls, born at Amherst, graduated at Dartmouth 1792, practiced at New Salem first, removed to Amherst about 1805, subsequently relinquished his profession, and went into mercantile business. He died November 22d, 1837, aged 69.—Timothy J. Gridley, graduated at Yale College in 1808, received his medical degree at Dartmouth in 1812, commenced practice in East Amherst, but afterwards removed to the West parish, and was at different times in partnership with Isaac G. Cutler, Isaac G. Cutler, Jr., and Benj. F. Smith.—W. F. Sellon who died December 31, 1842, aged 56.—Drs. Hamilton and Paine.—Seth Fish who came from Shutesbury, and established himself at North Amherst.—Dr. Hutchinson, who is believed to have removed to Orange.—Gardner Dorrance, son of Rev. Gordon, of Windsor, graduated at Williams College in 1820, practiced for a time in Sunderland, removed thence to Amherst, left Amherst in 1843, and has since resided at Attica, N. Y.—Isaac G. Cutler, Jr., was for a time a partner of T. J. Gridley. He died at the West.—William B. Reed, graduated at Amherst College in 1837, commenced practice in partnership with Dr. Sellon, died Dec. 8, 1846.—John M. Brewster, Jr., of Pitts-

field, graduated at Williams College in 1839, at the Berkshire Medical College in 1841, commenced practice at Amherst in the year 1843, and now resides in Springfield.—Benjamin F. Smith, came from North Hadley to Amherst, had been previously in practice at Chicopee Falls.—Geo. S. Woodman, graduated at Amherst College, 1846, took his medical degree at Boston in 1849, was for a time in company with Dr. Gridley.—Israel H. Taylor, removed from Pelham to Amherst, is a partner of Dr. Smith.

There are in Amherst eight school districts. The amount of money raised for schools in 1853 was $2,500; raised for all purposes, $6,796. The town debt amounts to $1,085. The town contains about 53 miles of road. In the census of 1764 and 1765, there were in Amherst 6 negro slaves. At that time the town contained 96 houses, 104 families, 167 males under 16 years, 160 females under 16 years, and 150 males and 162 females above that age. In the census of 1776 to 1781, the number of whites was 915. The number of polls in the valuation of 1778 was 248, in 1781, 251; in 1784 (polls ratable and not ratable) 276; supported by the town, 1. The population in 1840 was 2,415; in 1850, 2,785. This is from the State census, which omits students from its canvas, as not belonging to the permanent population. Counting the students, the population is upwards of 3,000.

We subjoin a few miscellaneous facts of interest. The people were at first called to meeting on the Sabbath by a conch. In 1743, it was "voted to give Aaron Warner 30 shillings to sweep the meeting house, and to give a signet when to go to meeting for one year." In 1746, occurred the following vote: "to give John Nash forty shillings to sound ye kunk for this yeare." The conch at the 1st church was used until 1793, when a bell weighing 932 pounds, purchased of Benjamin Hanks of Mansfield, took its place. The last meeting of Hadley 3d precinct was held Jan. 30, 1754; the first meeting of Hadley 2d precinct, on the 22d of March, 1754, and the last, June 29, 1758. The district of Amherst was organized March 19, 1759, and the last district meeting was held August 10th, 1775.

BELCHERTOWN.

The early history of the territory of Belchertown is given elsewhere, [vol. 1, p. 181,] but it will be proper to re-state

it in this place. The settlement of the line of boundary between Connecticut and Massachusetts, in 1713, threw within the line of Connecticut the towns of Enfield, Somers, Woodstock and Suffield, which had thus far been under the jurisdiction of Massachusetts. By an arrangement between the two colonies, these towns were allowed to remain under Massachusetts rule, in consideration of which that colony granted a tract of land to Connecticut. This land became known as the "Equivalent Lands," and embraced Belchertown and Pelham and parts of Prescott and Ware. The tract now covered by Belchertown was distinguished by the name of "Cold Spring." At the time these lands were granted to Connecticut, no grants to individuals had been made within their limits. In 1727, Connecticut sold its right to the territory of Belchertown, to seven individuals residing in and near Boston, "in six equal divisions; the first division to Paul Dudley two-thirds, and Col. John Wainwright one-third; second division, one-sixth, to John Caswell; third division, one-sixth, to Col. Thomas Fitch; fourth division, one-sixth, to Adington Davenport; fifth division, one-sixth, to Jonathan Belcher, Esq.; sixth division, one-sixth, to William Clark's heirs. During the month of October and November, of that year, the territory was surveyed, delineated and plotted on a chart by Col. Timothy Dwight of Northampton." This chart is now in the possession of Hon. Mark Doolittle of Belchertown. Col. Dwight's survey embraced an area of 27,390 acres, but at the time the town was incorporated (June 30, 1761,) its boundaries included an addition of 12,000 acres, on the North, a part of which now comes within the lines of Enfield.

In order to induce the immigration of settlers, the proprietors proposed to make gratuitous grants to them, on condition of their removal to, and permanent settlement upon the lands. Accordingly, several families from Northampton, Hadley and Hatfield, removed to Cold Spring, in July, 1731. These pioneers were Samuel Bascom, Benjamin Stebbins, and Aaron Lyman, from Northampton, and John Bardwell and Jonathan Graves from Hatfield. In a petition to the General Court, dated December, 1737, the settlers stated that "they had twenty families, and more expected soon." They petitioned the General Court to

grant them a land-tax, to aid them, as they were about to settle a minister, and build a meeting house. In another petition, dated November, 1738, they stated that they had agreed with Mr. Noah Merrick to settle with them as their minister. Mr. Merrick, however, did not settle with them, and it will be remembered that he became the first minister of Wilbraham. In 1740, they numbered but twenty families, and had then sustained preaching five or six years. In the various petitions that were made to the General Court, about this time, the names of these signers occur with much uniformity: John Smith, Ebenezer Bridgman, Moses Hannum, Eliakim Phelps, Joseph Bardwell, Nathaniel Dwight, Abner Smith, Joseph Bridgman, Benjamin Billings, Stephen Crofoot, Thomas Graves, Joseph King and Robert Brown.

The first records to be found, of the doings of the settlers, relate to the settlement of Rev. Edward Billing, the first minister, from which it appears that he received "as settlement" two hundred acres of land, £160 to be paid in work towards building, and £40 more to be paid in eight years. Mr. Billing was probably ordained in April, 1739. A church had been organized previously, but at what precise date is not known. No church records are extant, relating to any events prior to February 26, 1756. In 1738, a meeting house was erected, and occupied as a place of worship, though the building was not finished until 1746. In 1741, it was voted that money should be raised in the next rate, to pay the expenses of Mr. Billing's wedding. At a subsequent meeting, it was voted to pay Deacon John Smith, £1, 11s. 4d. "for veal had for Mr. Billing's wedding." Another vote was passed, at the same meeting, to pay Thomas Brown thirteen shillings for candle wood got for Mr. Billing.

The first settlers underwent severe trials, notwithstanding they had paid nothing for their land. They were few in number, and, though thousands of acres lay around them, to which they had given value by their settlement, those lands were untaxed, because they were owned by non-resident proprietors. In a petition to the General Court, they say: "three-quarters of the township is in the hands of five or six, or a few more, proprietors, who have drawn us into difficulties, and now seem to cut us off. Some of

us, who own 150 acres of land only, have been rated in a single rate over twenty pounds." In a petition dated May, 1742, they declared that their minister's settlement was but half accomplished, the cost of the meeting-house had not been paid, that the minister's house which had been undertaken was neglected, and was liable to rot down half finished, and that the minister must leave them if they could not have aid. This petition, with its accompanying declarations, prevailed, and leave was granted to tax all lands in the township one penny per acre. This act relieved the people, and tended most naturally, and very materially, to advance the settlement of the town, so that, at the date of Mr. Billing's dismission, in April, 1752, the population had increased to 50 families, or more. The occasion of the dismission of Mr. Billing was his attendance upon a council convened at Northampton for the dismission of President Edwards from his charge there. Mr. Edwards was dismissed for his opposition to the doctrines of his predecessor, Mr. Stoddard, in regard to the "half way covenant" system. The Belchertown church was "Stoddardean" in its views, and wished to have nothing to do with the dismission of a man who differed with them so widely as President Edwards did. The records of that important council state that "the Rev. Mr. Billing from Cold Spring was present without a delegate." Mr. Billing was a native of Sunderland, and after leaving Cold Spring, went to Greenfield, where he was settled soon afterwards.

After the dismission of Mr. Billing, the church remained without a pastor, for a period of three years and ten months. They had preaching, however, meanwhile, having the services of Rev. Messrs. Dickinson, Pierce and others. Rev. Justus Forward went to preach for them as a supply, in the autumn of 1755. On the 9th of January, 1756, a unanimous vote was passed to invite him to settle. His ordination took place on the 25th of February, 1756, when he was but 26 years old. At this time, the inhabitants had increased to 300, and the church numbered sixty-eight communicants.

The town was incorporated on the 30th of June, 1761, as has already been incidentally stated. The name given to it was in honor of Jonathan Belcher, formerly a large proprietor of the lands of the town, and the Governor of

the province of Massachusetts from 1730 to 1740. The first town meeting was held September 30, 1761.

The people of Belchertown were true to themselves and their country in the Revolutionary struggle. They deemed it a Christian duty to oppose the aggressions of despotism. In September, 1774, they affixed their signatures to the following compact: "We declare that we will take no unreasonable liberties or advantage from the suspension of the course of law, but we agree to conduct ourselves agreeably to the laws of God, of reason, of humanity; and we hereby engage to use all prudent and justifiable and necessary measures to secure and defend each others' persons and families, their lives, rights and properties, against all who shall attempt to hurt, injure, or invade them, and to secure and defend to ourselves and our posterity our just and constitutional rights and privileges."

The meeting house now occupied as the place of worship was built in 1789, and dedicated on the 12th of September, 1792. About four years after the new house came into occupation, viz., in 1796, the question arose whether it would not be expedient to settle a colleague with Rev. Mr. Forward, who had then been engaged in the active duties of his pastorate for a period of forty years. The question was raised in church meeting, but it was dispatched with an indefinite postponement, and no colleague was settled until March, 1812, about two years before his death. He died March 8th, 1814, in the 59th year of his ministry, and in the 84th year of his age. Rev. Experience Porter was settled as his colleague, on the 11th of March, 1812. Mr. Porter was a native of Lebanon, N. H., a graduate of Dartmouth in 1803, and was dismissed from his Belchertown charge on the 9th of March, 1825. While he remained the pastor, two remarkable revivals visited his people. The first commenced in 1812, and continued about a year, and, as its fruits, 107 persons were added to his church. The second commenced in the Autumn of 1818, and continued for about the same length of time. The fruit of this extraordinary visitation was an addition of *two hundred and eight* persons to the church. In fact, during his ministry, about as many united with the church, by profession, as had united with it in the same way during the entire eighty years of its previous history. Rev.

Lyman Coleman became Mr. Porter's successor on the 19th of October, 1825. In 1828, the meeting-house was altered, and enlarged, at an expense of over $3,000. On the 4th of September, 1832, Mr. Coleman was dismissed. He was a native of Middlefield, in this State, and a graduate of Yale in 1817. Rev. Jared Reid was installed as his successor on the 4th of September, 1833. Mr. Reid was a native of Fall River, and a graduate of Yale in 1817. He was dismissed January 6, 1841.

During the ministry of Mr. Reid, the church separated, and the Brainerd Church and Society was organized, the date being Sept. 30, 1834. Sixty-eight members of the First Church were organized into this new body. A few weeks after its organization, between twenty and thirty more from the First Church united with it. No minister was settled, however, until the 28th of August, 1838, when Rev. George A. Oviatt, who had labored with the church for some time previously, was ordained as the pastor. Mr. Oviatt remained the pastor of the Brainerd Church until the two bodies were re-united, on the 31st of August, 1841, at which time he became the pastor of the double flock, become single. Mr. Oviatt had the satisfaction of seeing the union of the churches successful, and was dismissed at his own request in July, 1845. Rev. John Clancey was settled as Mr. Oviatt's successor, February 25, 1846, and dismissed March 27, 1849. On the 2d of October, in the same year, Rev. Samuel Wolcott was installed as his successor. Mr. Wolcott was dismissed in April, 1853, to become pastor of a church in Providence.

The Baptist Church in Belchertown was organized June 24, 1795. The original members were sixteen in number, including seven females. For a quarter of a century, a considerable portion of its membership consisted of persons belonging to the neighboring towns. When Baptist churches came to be organized in the vicinity, they naturally took from the membership of the elder church. Rev. Samuel Bigelow, one of the original members, is supposed to have been principally instrumental in gathering the church. He performed pastoral services, more or less, for ten or twelve years. During this time, the number of members gradually increased. In 1806, serious difficulties arose, which threatened the continued existence of the

church. A council was called, for their adjustment, in 1808, and was happily successful. A revival succeeded, in which from seventy to eighty persons were admitted to the church by baptism. The ministry of Rev. David Pease commenced about this time. He was ordained pastor of the church June 10, 1810.

Hitherto, the church, for want of better accommodations, had worshipped in school houses and private dwellings, and, when the number of persons in attendance required it, in barns and in the open fields. Efforts were now made to secure a meeting house, which proved successful. The house was dedicated March 14, 1814. Mr. Pease's labors closed in 1818, and he was succeeded by Rev. Thomas Marshall, who continued his services four or five years. Near the commencement of his labors, there was a revival of religion, which resulted in quite a large accession to the membership of the church.

After this, the number of members became much reduced, partly in consequence of the organization of Baptist churches at other points, where a portion of the members found themselves better convened. A number of ministers supplied the desk, at different times, among whom were Rev. Henry Archibald and Rev. Tubal Wakefield, each of whom, successively, acted as pastor, devoting, at the same time, half of his services to the neighboring church at Three Rivers, in Palmer. Other ministers, who performed pulpit services, for a longer or shorter period, were Rev. Messrs. Stephen S. Nelson, Cyrus P. Grosvenor, John Holbrook, Benjamin Putnam, Thomas Rand and Alvin Bennett.

In 1838, Rev. Chester Tilden became the pastor, and continued in that capacity four years. The next pastor was Rev. Moses Curtis, who commenced his labors in 1842. The church had occupied their house of worship for nearly thirty years. Of ample dimensions and highly creditable to the enterprise of the society when it was erected, it had come to need, at their hands, substantial repairs. Circumstances, however, had occurred, which led the society to determine upon a different course. In 1834, in consequence of difficulties growing out of the Anti-Masonic excitement, a new Congregational church was organized, and a beautiful house of worship was built for their

use. In 1842, these difficulties were so far adjusted, that a re-union of the Congregational churches took place, and the new edifice was left vacant. It was purchased by the Baptists, who made it their house of worship, and began to occupy it with the commencement of Mr. Curtis' labors. In 1849, Mr. Curtis resigned his charge, and was soon after succeeded by the present pastor, Rev. Joseph M. Rockwood. The present number of members is one hundred and thirteen.

Belchertown has for many years been noted for its manufactures of carriages. It has probably produced a greater number of single wagons than any other town in the State, of whatever size. The first wagon built in the town was built by Mason Abbey, and Harrison Holland "striped" the first wagon ever painted in that style in the town.—Seth D. Griggs manufactures carriages and sleighs, employing 30 hands, consuming $10,000 worth of stock annually, and producing an aggregate of 220 carriages and buggies, valued at $20,000. The concern has been in operation six years.—T. & S. D. Cowles employ twelve hands in turning out from 75 to 100 carriages and buggies annually, valued at from $6,000 to $7,000.—James M. Cowles occupies three hands in making carriage wheels and repairing, producing an annual value of $2,400.—J. Packard & Co. manufacture carriages and sleighs, occupying 40 hands, using up annually $16,000 worth of stock, and producing annually 300 carriages and 50 sleighs, of the aggregate value of $35,000. Their establishment has been in operation six years.—H. T. Filer & Co. manufacture carriages, sleighs and harnesses, using annually $15,000 worth of stock, employing 50 hands, and producing 300 carriages, 75 sleighs and 150 harnesses per annum, of an aggregate value of $35,000.—The Belchertown Woolen Co. have employed 20 hands for a year, in the manufacture of satinets, using 60,000 pounds of wool, valued at $25,000, and producing 80,000 yards of satinet, valued at $40,000.—Bugbee & Tirrell manufacture paper hangings. They consume annually 300 tuns of rags, valued at $18,000, employ twelve hands, and produce 480,000 pounds of paper, valued at $36,000.—T. & S. Clark consume $8,000 worth of stock annually, and employ 9 hands in making 125 tuns of wrapping paper.

Belchertown contains 17 school districts, and raised, by tax, for 1854, $6,689 69, of which there was appropriated for schools, $1,800. The town owes a debt of $3,000. The population in 1840 was 2,505; in 1850, 2,560; increase in ten years, 55.

CHESTERFIELD.

Of this town, 7,286 acres were granted to John Foster and others, in part exchange for Narraganset township No. 4, which was thus called in consequence of having been granted to soldiers who were engaged in destroying the fort of the Narragansets, on the 19th of December, 1675. The remainder was granted for services in the Canada Expedition of 1690. The territory was thus in the hands of two sets of proprietors. From 1760 to 1765, the following persons settled upon the territory: Joseph Burnell and David Stearns from Dudley, Benjamin Bryant, Consider Bryant, Prince Bryant, Abiel Stetson, Abner Bates, Nehemiah Bates, Benjamin Bates, Benjamin Pierce, Thomas Pierce, Jonathan Pierce, Seth Sylvester, Nehemiah Sylvester, Luke Sylvester, Jacob Litchfield, Robert Damon, Amos Damon, Joshua Rogers, John Rogers, John Pynchon, Isaiah Damon, Joseph Bailey, all from Scituate; Ichabod Damon, John Stephenson, and Zebulon Wilcutt, from Cohasset; Jeremiah Stockwell, Benjamin Tupper and Ansel Tupper, from Sutton; Benjamin Bonney and Seth Taylor from Pembroke; William White and Ebenezer Putney from Charlton; Charles Kidd, Benjamin Kidd and Robert Hamilton, (Irishmen,) from Pelham, Jeremiah Spaulding from Connecticut, several men of the name of Cole from Bridgewater, Elisha, Elijah and Joel Warner, Paul and Silas King, Justus Wright, Paul Clapp and Amasa Clapp from Northampton, Gideon and Jotham Bisbee from Pembroke, and Robert Webster, Ezra May, George Buck, Prince Cowing (the two latter Irish) Simeon Higgins, John Holbard, Aaron Jewell, Asa Grant, Charles and Everton Beswick and Archelaus and Jonathan Anderson, from places unknown. The wife of Benjamin Bonney was the first person who died in town, in 1764. Her grave was dug in the present central burying yard, by Abiel Stetson. The boundaries of this yard were subsequently established as follows: "beginning five rods West of Benjamin Bonney's wife's grave,

thence running East 18 rods, by Archelaus Anderson's North line, thence South 13 and one-third rods, thence West 13 rods, thence North 18 rods, to the place of first beginning, containing one-half acre." George Buck and his family were the first who wintered in the town, and lived in what is known as Ireland Street. At one time, getting short of provisions, Buck started for Northampton, to obtain a supply. He was delayed by a snow storm, and his family getting short of provisions were obliged to kill and eat their dog. John Cowing, son of Prince Cowing, was the first white child born in the town. Jeremiah Spaulding was the first man who died in the town. His death was occasioned by sticking a nail into his foot, at the raising of a house on the site of that now occupied by Bela Stetson, a place where the latter has lived for a period of 74 years.

The town was incorporated June 11th, 1762, to resolve difficulties that had sprung up between the two sets of proprietors, and the first meeting for municipal organization was held on the July 20th following, pursuant to a warrant issued by Samuel Mather, Esq., of Northampton. The meeting was held at the house of Samuel Warner, and the following town officers were chosen:—Eleazer King, town clerk; Joseph Burnell, Benjamin Bonney and Everton Beswick, selectmen; Benjamin Bryant, constable, and Elisha Warner, treasurer. The first public road in town was laid from "Hatfield three-mile grant" (Williamsburgh) in 1760, running North-Westerly to the center of Chesterfield, thence West, crossing Westfield river about midway between the two present roads leading to Worthington and Middlefield, and known on the records as the "Pontoosuc road" from Hatfield to Pittsfield. The road which has always been known as "Ireland Street" was the first town road established. It was accepted March 7th, 1763, and is the only one in the town which has remained unaltered from an early date.

The inhabitants of Chesterfield were patriots in the Revolution. Among the votes of 1774 and 1775, it is recorded that they determined to purchase 400 pounds of powder, 400 pounds of lead, 1200 flints, "the same to be kept under the pulpit in the meeting-house, guarded by a door ironed with staples and hinges." The first delegates

to the provincial Congress were Rev. Benjamin Mills and Major Ezra May. April 21, 1775, Capt. Robert Webster marched with 47 minute men, upon the Lexington alarm, to Cambridge. The first Lieutenant of this company was Christopher Bannister, 2d do., Jeremiah Stockwell; ensign, Everton Beswick. The company mustered into Col. John Fellows' regiment, when their pay roll numbered 55 men, including seven belonging to other towns in various parts of the State. The original rolls of men, also two commissions for captains, with the original signatures of Gen. Warren and John Hancock, are now in the possession of Wm. H. Webster, a resident of Goshen. The selectmen of the town borrowed seventeen muskets for the use of the men. There were 30 Chesterfield men in service in January, 1776, and a number constantly in service during the war. In the time of the Shays Rebellion, the people of Chesterfield were disposed to favor the cause of the insurgents, and when Capt. Joseph Burnell was ordered out to assist in suppressing the Rebellion, and to report himself at Head Quarters with his number of men, he said that if he had nineteen more men, they, with himself, would make twenty. Gideon Bisbee was a soldier in Arnold's memorable Expedition, and in consequence of the hardships he was called upon to endure, he, with two others, deserted. On their way back to the settlements, they came so near starvation that they cast lots, with a view of taking the life of one of the three. While hesitating to commit the fatal act, one of the number climbed a tree, and discovered a settlement, and the unpleasant operation was indefinitely postponed. Chesterfield furnished one recruit for the Florida War—Joseph Buck,—who died in service.

The first settlers of Chesterfield, like those of most other towns in New England, made early provision for public worship. In 1763, the town voted to raise £200 to build a meeting-house, settle a minister, and repair the roads. Committees were appointed to provide preaching, to build a meeting-house at the center of the town, or at the nearest convenient place, and to find the center of the town. Meetings were held every Sabbath, alternately, at two houses in different parts of the town. Mr. Thomas Allen preached in the summer of this year as a candidate for settlement, and was probably the first preacher in the town.

This Mr. Allen was undoubtedly the one who was ordained in March, 1764, the first minister in Pittsfield.

The Congregational Church was organized October 30, 1764, by Rev. Samuel Hopkins of Hadley (probably) and Rev. John Hooker of Northampton. It was organized with seven members besides Mr. Benjamin Mills, who had received a call from the town the preceding July, and was ordained the first pastor, November 22, 1764. Ezra May, (afterwards Major May,) and Benjamin Tupper, (afterwards Gen. Tupper, and one of the first settlers of Marietta, Ohio,) were chosen the first deacons, January 9, 1765. The latter was also chosen chorister at the end of the next year. Mr. Mills was pastor of the church till December 21, 1774, when, at his request, and in consideration of his bodily infirmities, he was dismissed from his charge by an ecclesiastical council. He continued to reside in the town till his death, and was chosen several times to represent the town in the Provincial Congress, and afterwards in the General Court. He was also chairman of the committee of safety in the town, 1776—9. He died March 14, 1785, in the 46th year of his age. During the revolutionary war, several different candidates at various times supplied the pulpit; unanimous calls were given by the town in 1778 to Mr. Barker, and in 1779 to Mr. Joseph Litchfield; but no pastor was settled till 1780. Mr. Josiah Kilburn was ordained pastor, November 9, 1780, but his ministry was short. His death seems to have taken place in September, 1781, while he was absent from the town. Mr. Kilburn was probably about 26 years old at the time of his death. In 1783, the church and town gave a call to Rev. Aaron Crosby to settle with them in the ministry, but he appears to have declined it. Rev. Timothy Allen, who had previously been settled at West Haven, Ct., and had been minister at several places in Eastern Connecticut and at Granville, Mass., having supplied the pulpit in Chesterfield one year, was settled as the third pastor, at the age of 70, June 15, 1785. The church expressed by vote their desire that Mr. Allen should preach the sermon on the day of installation, which he accordingly did. Towards the close of Mr. Allen's pastorate, several candidates were employed, with a view to the settlement of some one as his colleague, and a call was given by the church in 1794 to Rev. Matthias

Cazier, also by the church and town to Mr. Joel Baker (afterwards pastor in Granville) in September, 1795; but neither of these was settled. Mr. Allen's stipulated support ceased, May 1, 1794, though he was employed to preach for a number of Sabbaths after that time, and was not formally dismissed till 1796. He died in Chesterfield, January 12, 1806, in the 91st year of his age. He published at different times several discourses and other pamphlets on religious doctrines. Mr. Isaiah Waters was ordained the fourth pastor, November 22, 1796, just 32 years after the settlement of the first pastor. His ministry continued till November 6, 1831, nearly 35 years, when at his request he was dismissed by an ecclesiastical council. After his dismission from Chesterfield, Mr. Waters preached six years at Knox, Albany county, N. Y. He died at Williamsburgh, N. Y., December 23, 1851, in the 79th year of his age. After the dismission of Mr. Waters, Rev. Benjamin Holmes supplied the pulpit of the Congregational society for 2 years (1832—4); but no pastor was settled till 1835. Rev. Israel G. Rose was installed the fifth pastor of the Congregational church and society, November 18, 1835. Mr. Rose had previously been settled at Canterbury, Ct., and North Wilbraham, Mass. He continued to be pastor until his death, which occurred February 5, 1842, at the age of 43 years. The successor of Mr. Rose was Rev. Oliver Warner, who was ordained the sixth pastor, June 5, 1844. Mr. Warner was at his own request dismissed, on account of protracted ill health, by an ecclesiastical council convened October 7, 1846. In the interval which elapsed before the settlement of the present pastor, the pulpit was supplied at different times by several ministers and candidates. Mr. Warner supplied the pulpit, though not continuously, to the amount of 2 1-2 years. In August, 1852, the church and society gave a call to Rev. Wm. A. Mandell, which was declined. The seventh pastor, Rev. Samuel W. Barnum, was ordained over the Congregational church and society, January 25, 1853.

About 500 different persons have been members of this church since its organization in 1764, of whom 61 now remain in communion with the church. There have been 13 deacons, viz.: Ezra May, Benjamin Tupper, Benjamin Pierce, Thomas Halbert, Nathaniel Coleman, Spencer

Phelps, John Russell, Benjamin Pierce, Asahel Searl, Timothy A. Phelps, Seth Healey, Rufus Burnell, Sidney S. Smead.

There was no meeting house in the town for several years after the settlement of the first pastor. Several committees were appointed to find the center of the town, and select a site near it for the meeting house, and in June, 1767, on the report of Major Selah Barnard of Deerfield and Col. Wm. Williams of Pittsfield, a site was fixed on, and accepted by the town. But in March of the next year, in order to accommodate the inhabitants of Chesterfield Gore, (now Goshen,) the site was changed, and the town voted to remove the timber to the new site, which was about a mile North of the center. Meetings were held in the meeting house in the summer of 1768, though the pews on the ground floor appear not to have been completed till the fall of the next year, and the gallery not till 1780. In 1791, some years after the incorporation of the town of Goshen and the formation of a separate church and parish there, the Congregational meeting house in Chesterfield was taken down, the materials removed, and the house rebuilt on the spot where its successor now stands. This old meeting house, having been repaired in 1814–15, and served the church and town in its two locations between 60 and 70 years, was taken down, and the present edifice, which is built on the same ground, was dedicated, November 18, 1835, the day on which Mr. Rose was installed pastor. During his pastorate, the parsonage was built, the vote of the parish to build it having been taken July 4, 1838.

Until the latter part of Mr. Waters' ministry, the parish business was done in the name of the town, but, as there were then two other religious societies in the town, the Congregational society was formally organized as a distinct body, April 21, 1828. The ministerial funds, yielding an income of $90 a year, had been, for a series of years, shared with the Baptist society, but since 1829 they have been appropriated exclusively to the support of schools.

Of the pastors of the Congregational church, 4 have been graduates of Yale College, viz.: Messrs. Mills, Allen, Rose and Barnum; Messrs. Kilburn and Waters were graduates of Dartmouth College; Mr. Warner was a grad

uate of Williams College; Messrs. Mills, Allen, and Rose were natives of Connecticut; Messrs. Kilburn and Warner of Massachusetts; Mr. Waters of New Hampshire; and Mr. Barnum of New York.

Chesterfield has a permanent fund of $5,500 for town purposes. It has also a school fund of $600, and $600 are raised annually by tax for the support of schools. There are 194 families in the town, inhabiting 187 dwelling houses. There are ten school districts, and 258 school children. There are four stores in the town, one tannery, one iron foundry, nine saw mills, three grist mills, two scythe stone factories, and three turning shops. The average mortality for the last 54 years has been 16 1-2 per year. The greatest mortality in any one year was 28,—the smallest, 4. The town has about 55 miles of roads. In 1840, the population was 1,204; in 1850, 1,009; decrease in ten years, 195.

CUMMINGTON.

The territory of Cummington was originally embraced in No. 5, of the series of ten townships sold by the Government at auction, on the 2d of June, 1762. The purchaser was Col. John Cummings of Concord, and the price paid, £1,800. It is situated in the Westerly part of Hampshire County, and, within its present boundaries, is about seven miles long from East to West, and three miles in width from North to South, containing about twenty-four square miles, and about sixty miles of roads. The North branch of Westfield river runs diagonally through the territory, occupying a path some ten miles in length, but furnishing upon its banks but a small amount of alluvial soil.

To whom Col. Cummings sold his interest, or with whom he divided it, does not appear, but it is recorded that the first meeting of the proprietors was held at Concord, on the 21st of December following his purchase. This meeting was continued by adjournment until May 13th, 1771, when a meeting was holden in the township itself. Barber, in his Historical Collections, states that the first person who resided within the limits of the town was a Scotchman named McIntire, and that he began the settlement in 1770. It is generally supposed, however, and papers that

have recently come to light, confirm the supposition, that Samuel Brewer settled within the territory as early as 1761. Within a year or two after this, came Peter Harwood, Joseph Farr, Daniel Reed, Joseph Warner, William Ward, and, perhaps, others. In 1766, Jacob Melvin became a settler, and in the recently discovered papers, above alluded to, it is stated that then there were but seven families in the town. It is also stated that all the male inhabitants assembled, cleared a house-spot, and erected a log house for Mr. Melvin, who moved into it the same day. It is said that an apple tree which was set out by Col. Brewer, the first settler, is still living, and in a bearing state. Many of the original settlers of Cummington were from Bridgewater and Abington.

As early as 1765, a committee was chosen at Concord to lay out the spot on which to set a meeting house, but no meeting house was finished until as late as 1793. Several frames were erected in different locations, covered, and meetings held in them, but the locations were not satisfactory. Men still living in Cummington can remember attending meetings in one of these structures, when the swallows, which built their nests and reared their young among the timbers of the roof, made music enough for a small congregation, without any resort to Sternhold and Hopkins.

On the 20th of May, 1767, it was voted "to hire a regular, learned Gospel minister, four Sabbaths next Summer," and "to raise four guineas to defray the charge of preaching." In 1772, it was voted "to settle Mr. Jesse Reed as the minister, and to give him forty pounds the first year," "and raise five pounds a year until it amounts to sixty pounds, and then stand." Mr. Reed was not settled, probably because he did not like the terms. On the 30th of January, 1774, the town voted to give Mr. Nehemiah Porter a call, and a committee was chosen to treat with him, and see on what terms he would be willing to settle. At a meeting held in the following month, the town voted to give Mr. Porter £26 13s. 4d. as settlement, provided he would remit two-thirds of the land which the General Court had granted to the man who should be the first settled minister in the town, and to give him as salary £40 the first year, to be increased five pounds a year "until it

amounts to sixty pounds a year, and then stand whilst he supplies the pulpit." Mr. Porter was not settled. The first settled minister was Rev. James Briggs. He probably came into the town in 1778, for, on the 15th of February, 1779, the town voted to give Mr. Briggs for settlement 200 acres of good land, and $200 for salary, probably for past services. For the future salary, they voted to give him £50 the first year, and to increase five pounds a year until it should amount to £60,—rye, which seems to have been "legal tender," being rated at three shillings four pence per bushel. On the 19th of April, 1779, the town voted that Mr. Briggs should be ordained on the 7th of July following. It is said, though no records authenticate the fact, that there were but eight members of the church when Mr. Briggs was ordained, which event took place according to appointment, and it is not known whether the church was organized on the day of the ordination, or had been constituted previously. Mr. Briggs remained the pastor of the church until December 7, 1825, when he died, at the age of 80 years, after having served the church forty-six years. The town was incorporated with the name of Cummington, (in honor of its original proprietor,) on the 23d of June, 1779, the year in which Mr. Briggs was settled.

On the 20th of April, 1825, Rev. Roswell Hawkes was settled as colleague pastor with Mr. Briggs. He was dismissed July 1, 1839, and, on the same day, another church was organized in the East part of the town, called "The Village Church," or "The Second Congregational Church." On the 17th of February, 1841, Rev. S. D. Darling was ordained as the successor of Mr. Hawkes in the First Church, and was dismissed August 14, 1843. On the 11th of June, 1844, Rev. James D. Chapman was installed over the church, and still remains the pastor.

Rev. Royal Reed was ordained over the Village Church September 11, 1839, and was dismissed December 8, 1841. Rev. Theodore J. Clark was ordained as his successor October 11, 1842, and was dismissed May 26, 1852, but still continues to supply the pulpit. Another Congregational Church has been more recently organized in the North West part of the town, over which Rev. Joseph B. Bald-

win was installed September 1, 1841, where he still continues.

A Baptist Church was organized, and a church edifice erected, about 1821. This church continued in existence some eighteen or twenty years, but deaths and removals reduced its numbers so greatly that regular preaching was at last discontinued. Elder David Wright supplied the pulpit for a number of years. Otherwise, the pulpit was supplied by preachers for brief periods. In the Spring of 1853, a new society was formed, and assumed the occupation of their house, with Rev. E. A. Stockman as their pastor. Mr. Stockman was formerly a Methodist minister, but his connection with that denomination had previously been dissolved, and he claims to be an independent.

Some twelve or fourteen years since, a small Methodist church was built in the town, and has been occupied by that denomination the most of the time since.

A Universalist Church was erected about six years ago, in the West village of Cummington, which has since been occupied by the meetings of that denomination. Thus the town, with a population of about 1,200, has six churches, with an average of 200 persons to a house, and a sufficient variety of religious views represented to satisfy the most fastidious.

Of prominent men who have been raised in the town, the names of the following may be mentioned: Theophilus Packard, D. D., Thomas Snell, D. D., Hon. Luther Bradish, Ex-Lieut. Governor of New York, William Cullen Bryant, Henry L. Dawes, William C. Otis, Eli A. Hubbard, W. W. Mitchell, and Shepherd Knapp. The following are those who have received a collegiate education: Jacob Porter, Nathan Shaw, Abel Packard 2d, Joseph Porter, Cullen Packard, Charles Packard, Ambrose Tillson, Royal Reed, Noah Thomas Jr., Calvin Briggs, C. M. Briggs, Edward Hawkes, Martin Lazell, Royal Joy, E. H Porter, Alfred Gilbert and E. N. Bates.

Cummington may well be proud of furnishing to America and American literature such a poet as William Cullen Bryant. He was the son of Dr. Peter Bryant, and was born November 3, 1794. He entered Williams College in 1810, but never graduated. He was admitted to the bar in 1815, and in 1820 removed to New York. In 1828, he

became interested in the New York Evening Post, with which paper he still maintains his connection. As a poet, he has been, for many years, admitted to be the first among Americans. It is enough that, with his contemporaries, Dana and Longfellow, he is ranked *among* the first. His productions are marked by great simplicity and chasteness of language, pure morality, a genial and gentle philosophy, and a well tempered imagination that finds its scope within the range of a common comprehension.

In 1774, the town chose three of its most prominent citizens as the Revolutionary Committee of Correspondence, and voted to purchase a barrel of powder and fifty pounds of lead, as town stores. The town furnished its proportion of men for the Revolutionary War. In 1832, there were nine or ten residents who drew a pension. At the present time there is but one of the number left, viz. Daniel Timothy, who, during the war, was known by the name of "Teague," which is the name given him in his pension certificate. He was born January 7, 1755, and was thus 100 years old on the 7th of January last. He was in service during the war.

At the present time, the manufactories of Cummington are rather small. There were formerly two cotton factories and four or five woolen mills. The cotton factories have become extinct, and but two small woolen factories remain in operation, which get off annually about 40,000 yards of coarse satinets. There are four tanneries in town, which manufacture 250 tuns of sole leather annually. Four scythe-stone manufactories send to market 4,500 gross of that article yearly. There are also several establishments for the manufacture of clothes-frames, and other wooden wares, six saw-mills, to two of which is attached broom handle machinery that turns out annually 50,000 broom handles; and seven stores, which do an aggregate yearly business of from $40,000 to $60,000. From 40 to 50 tuns of corn meal and about 1,000 barrels of flour, over and above the local production, are annually consumed in the town.

In 1853, $1,000 was raised for the support of highways, and $1,800 for schools, paupers and contingent expenses, which, with the State and county rates, make the tax somewhat heavy for a town containing but about 310 polls.

There are ten school districts in town. The amount appropriated for their support in 1853 was $800. This sum is less than $100 to a district, and beyond this not much interest is taken in educational matters. About twenty years since, a commodious building was erected, and named the "Academy." It was well supported for a few years, but it finally ran down, and the structure has since been converted into a dwelling house.

Cummington has numerous water privileges, and while its agricultural interests must necessarily suffer by remoteness from railroad facilities, the loss can be more than counterbalanced by establishing manufactures and building up home markets. The population in 1840 was 1,214; in 1850, 1,207; decrease in ten years, 7.

EASTHAMPTON.

The territory of Easthampton was originally embraced within the bounds of Northampton. It was upon this territory, in a locality known by the Indians as Pascommuck, and still retaining that name, that in 1664 the Indians had liberty to build a fort, where they remained until they joined the forces and fortunes of King Philip. It must have been about the time that this fort was built that the first English settler planted himself within the limits of the town, for "John Webb, who died in 1670, had built a log house at that place, and had resided there a few years." The particular place alluded to was Nashawannuck, a locality in the town which still retains the Indian name. The next portion of Easthampton that received settlers was on the North side of the Manhan river, near the present central village. The first building erected there was probably a saw-mill. Liberty to erect a saw-mill there was granted by Northampton in 1674. In 1686–7, the town gave Samuel Bartlett liberty "to set up a corn mill upon Manhan river, below the cart-way, on the falls of the river." The mill was probably built soon afterwards, but it is not known how early a dwelling house was erected. In 1705, Samuel Bartlett gave his son Joseph the mill, and the land around it. The French and Indian Wars that prevailed in the first years of the 18th century doubtless delayed the settlement very greatly, and Joseph Bartlett, the owner of the corn mill, is recorded as the first perma-

nent settler in this part of the town, although he did not remove to the spot until some twenty years or more after the mill came into his possession. Jonathan Clapp, his nephew, probably lived with him about this time, and when Bartlett died, in 1755, he left the most of his property to the Clapps, though some of it went to his brothers, on the condition that each should pay £4 8s. 11d. to the first established church that should celebrate divine worship and ordinances within half a mile of his dwelling house. This sum was afterwards paid. Mr. Bartlett kept the first public house of entertainment. He was licensed in 1727, and kept the house for nearly twenty years afterwards. Whenever the settlers enjoyed preaching, the services were held in his establishment. David Bartlett, a brother of Joseph, built a house fifty or sixty rods North-west of the present residence of La Fayette Clapp. This house, which has remained standing until within a few years, was a small pox hospital during the Revolutionary War, and within it died Col. Hosford of the army, as well as Rev. Mr. Hooker, the successor of President Edwards at Northampton, of this terrible disease. The meadows above and below the grist mill were appropriated by Northampton for the benefit of schools, and in 1744 the town sold the Upper School Meadow to Dea. Stephen Wright and Benjamin Lyman, who removed to their purchase soon afterwards.

That part of the town designated as Pascommuck was settled about 1700, and this year is usually given as the date of the first settlement of the town. Five families went in and settled near each other, at or near the East end of Mt. Tom. Their names were Moses Hutchinson, John Searl, Benoni Jones, Samuel Janes and Benjamin Janes. Their village was destroyed by the Indians in 1704, and nineteen or twenty persons slain. Benjamin Janes escaped to Northampton, and started out a troop of cavalry, under Capt. John Taylor, which, however, secured no other result than the death of their captain, and the slaughter of such as had been made prisoners. Elisha Searl, a captive lad, saved his life by manifesting a disposition to accompany the Indians. He went to Canada, embraced the Catholic faith, and became so much attached to Canadian and Indian life that when, many years afterwards, he returned to the scene of his early home, it was

with great difficulty that he was persuaded to remain and adopt civilized for savage life. Samuel Janes, the wife of Benjamin Janes, and the wife of John Searl, escaped with their lives, after having been dealt with, either with the tomahawk or the scalping knife. The first settlers in the Western part of the town were Samuel and Eldad Pomeroy and their sons, about 1732. In 1760, John Hannum and Eleazer Hannum were located where their descendants now reside. As early as 1750, Joseph and Titus Wright were established in the North part of the town. At that date, the families settled at Pascommuck were Eliakim Clark, Jonathan Janes, Joseph Searl, Ebenezer Ferry, Elisha Searl, Samuel Janes, Widow Wharton, John Brown, Noah Clark, Jr., and Daniel Alexander.

In 1773, an effort was made to have the present territory of Easthampton formed into a district. The territory was then embraced partly within the lines of Northampton and partly within those of Southampton. Northampton favored the project, but Southampton opposed it, and although the Legislative Committee to whom it was referred reported in its favor, the opposition above alluded to, and the diversion of attention to the Revolutionary struggle, delayed the matter for several years. The subject came up again in 1781 and 1782, when Northampton voted to set off the district, and, as it embraced one-eighth of the inhabitants of the town, also voted to give the proposed new organization that proportion of the public property of the town. The opposition of Southampton still delayed the matter, and it was not until the 17th of June, 1785, that the district was incorporated.

The number of inhabitants thus set off from Northampton was about 300. On the 13th of November, 1785, forty-six persons were dismissed from the Northampton church, in order to form a new church in the new district. Others, a few months afterwards, were dismissed for the same object. Fifteen families, embracing 26 church members, were set off from Southampton. The church was organized on the 17th of the succeeding November, at the house of Capt. Joseph Clapp. Rev. Payson Williston was the first pastor, and was settled August 13th, 1789. Mr. Williston was born at West Haven, Ct., in 1763, graduated at Yale College in 1783, and labored with great accept-

ance with his church until October 17, 1833, when Rev. William Bement, a native of Ashfield, and a graduate of Dartmouth College in 1828, was ordained as his successor. He labored faithfully and successfully in the ministry until April, 1850, when he was dismissed at his own request. Rev. Rollin S. Stone, a native of Canton, Ct., and a graduate of Yale College in 1832, was installed as Mr. Bement's successor, October 8, 1850. In 1852, a second Congregational Church was organized, of which Rev. Mr. Stone became and still remains the pastor. In March, 1853, Rev. A. M. Colton became the pastor of the First Church, and still remains in that relation.

Several citizens of Easthampton, or, rather, several then residing within its present limits, were in the battle near Lake George, September 8, 1755, in connection with the Hampshire regiment, which suffered so severely on that occasion. Eliakim Wright, son of Stephen Wright, was among the slain. Lemuel Lyman, son of Benjamin Lyman, was saved from a fatal wound by his bullet pouch, which checked the bullet that struck him. The pouch is still preserved in the family of one of his numerous descendants. It is not known how many of the people were engaged in the war of the Revolution. Among them were Capt. Joseph Clapp, Quarter Master Benjamin Clapp, Dr. Stephen Woods and his sons Daniel and David, John Clapp, Benjamin Lyman, Stephen Wright, Jr., David Clapp, Levi Clapp, Eliakim Clark, Barzillai Brewer and Willet Chapman. Dr. Wood died in service at West Point, David Clapp never returned from the war, and Messrs. Brewer and Chapman both died in the army. Moses Gouch, who was brought up in Easthampton, served through the war, and was suddenly killed in that town in 1797.

Twenty-one of the sons of Easthampton have received collegiate honors, fourteen of whom have become preachers. Their names, and brief statistics therewith connected, follow, as they are given in Luther Wright's historical sketch of Easthampton:

Azariah Clark, graduated at Williams College in 1805; studied Theology; was ordained and settled in the ministry at Canaan, N. Y., and after many years dismissed; and in 1830 removed to Colebrook, Ct., where he died as pastor

in 1832, aged 54.—Job Clark graduated at Williams College, 1811; was a physician many years in Westfield, then removed to Ravenna, Ohio.—Elam C. Clark graduated at Williams College, 1812; was ordained pastor of a church in Providence, R. I., April 1824; dismissed February, 1825; taught school in Greenwich, and Suffield, Ct., and died at the last named place, February, 1837, aged 48.—Theodore Clapp graduated at Yale College, 1814; studied Theology; was ordained and settled as pastor of the First Congregational church in New Orleans, which relation he still sustains.—Solomon Lyman graduated at Yale College, 1822; settled in the ministry at Keeseville, N. Y., afterwards at Poultney, Vt., then removed to Easthampton.—Sumner G. Clapp graduated at Yale College, 1822; ordained and settled in the ministry at Enfield, afterwards at Cabotville; and then removed to St. Johnsbury, Vt.—Luther Wright graduated at Yale College, 1822; tutor several years in that college; licensed to preach the gospel; afterwards employed as associate principal of the Ellington School, Ct.; then principal of Leicester Academy, and more recently of Williston Seminary; and now of a private Classical School.—Sylvester Clapp graduated at Union College, 1823; was ordained and settled in the State of Maine; and also employed as principal of an Academy.—Silas C. Brown graduated at Union College; was ordained and settled in the ministry in Western New York.—Francis Janes graduated at Williams College, 1830; ordained and settled in the ministry in the State of New York.—Theodore L. Wright entered Yale College, 1825; remained between one and two years; left owing to ill health; received, 1833, the honorary degree of A. M. from Yale College; employed in teaching some years as principal of the Hartford City Grammar School; and removed afterwards to Wisconsin.—Thornton W. Clapp graduated at Williams College, 1835; was Professor of Mathematics in Washington College, Miss.; was licensed to preach the gospel in the Episcopal Church, and preached some years; and then was employed as teacher.—Edmund Wright graduated at Williams College, 1836; was Home Missionary for many years in Western Missouri; recently was stationed as pastor in St. Louis, and was Secretary of the Home Missionary Society of that State.—Josiah Lyman

graduated at Williams College, 1836; was a licensed preacher; afterwards principal of an Academy in Vermont, and then of the Academy at Lenox, where he still resides.—Addison Lyman graduated at Williams College, 1839; removed to Illinois, where he has been employed both as a preacher and principal of an Academy.—Jabez B. Lyman graduated at Amherst College, 1841; studied Theology; resided some years in Germany, as a student in one of the Universities; returned, and has been employed as principal of a Female Seminary at Abbeville, S. C.—Russell M. Wright graduated at Williams College, 1841; studied Theology; employed as teacher in Williston Seminary, and is now principal of an Academy in Georgia.—Elijah H. Wright graduated at Amherst College, 1842; is now employed in the medical profession in Georgia.—Horace Lyman graduated at Williams College, 1842; now a Home Missionary in Oregon.—William S. Clark graduated at Amherst College, 1848; employed in teaching for two years in Williston Seminary, and is now a professor in Amherst College.—Lyman R. Williston graduated at Amherst College, 1850; and has since been employed as teacher, in Williston Seminary.

The leading industrial interest in Easthampton has been agriculture, until within a few years, and this may be the fact still, under the stimulus of the manufactures that have been established within a short time.

About six years since, the button manufacture, which had, for many years, been carried on at Haydenville, in the town of Williamsburgh, by Samuel Williston of Easthampton, was removed to the town of his residence, and established there upon a large scale. Here Samuel Williston and Co. carry on the largest button manufactory in the United States, if not in the world. They employ 250 hands, in and around their factory, consume $75,000 worth of stock annually, and produce from $175,000 to $200,000 worth of buttons.

About four years since, the NASHAWANNUCK MANUFACTURING CO. commenced operations, in the manufacture of gum-elastic webbing and suspenders. They consume annually, as stock, 15,000 lbs. of India rubber, 300 bales of cotton, 1,000 dozens leather, (mostly sheep skins,) 16,000 gross of buckles, 60,000 paper boxes, 10,000 gross of eye-

lets, dyestuffs costing $1,500, with other articles amounting in the aggregate to $80,000. They employ 125 hands in the factory, and about 200 families in the adjoining region, who "make up" the suspenders, or put the parts together. The annual production is 100,000 dozens of suspenders, valued at $150,000. The capital stock of the company is $100,000, all paid in, $35,000 of which is invested in machinery and real estate.

In addition to these leading concerns, there are others doing no inconsiderable amount of business. Lemuel P. Lyman does a large lumber business, running saw mills, planing machines, &c. The mercantile business of the place is of considerable importance. John H. Wells and Co. have a variety store, with annual sales of $35,000, and E. Ferry disposes of from $8,000 to $10,000 worth of books, stationery, groceries, &c., annually.

The number of school districts in Easthampton is six. The amount raised for the support of schools in 1854 was $700. In some of the districts the teachers "board around." The total amount raised by tax for 1854 was $3,500. The town debt amounts to about $1,000. There are about 6,000 acres of land in the town, and 195 acres used for roads. The number of ratable polls is 254. The population in 1840 amounted to 724; in 1850, 1,202; increase in ten years, 478. [For a history of Williston Seminary, see vol. 1, p. 486.]

ENFIELD.

Enfield is comparatively a new town, having been incorporated February 15, 1816. It embraces what was previously the South parish of Greenwich. The town lines and the lines of the parish (which was territorial) are nearly identical. The parish was incorporated at the June session of the General Court, 1787, and embraced all of the South part of Greenwich, and parts of Belchertown and Ware. A meeting house was built in the parish in 1786, and accepted October 14, 1787. Movable benches were first placed in the body of this church. These were taken out, and pews substituted, in 1793. In 1814, a steeple and belfry were put up, to secure a bell, promised by Joseph Keith, on the condition that the parish would furnish a place in which to put it. In 1835, the pews

were displaced by slips, and other alterations and improvements were made. The house has recently been painted, and an organ placed in it.

Rev. Joshua Crosby, the first minister, was settled December 2, 1789, and continued his relations to the church and society until his death, in 1838. Rev. Sumner G. Clapp was settled as his colleague June 9th, 1828, and dismissed March 28, 1837. His successor was Rev. John Whiton, who was settled September 13, 1837, and dismissed September 30, 1841. On the 16th of February, 1842, Rev. Robert McEwen was settled, and still remains the pastor. Mr. Crosby, the first minister, was furnished with a farm, bought of Barnabas Fay, as settlement, and had a salary of £70 a year. His firewood was also furnished by the parish.

The names of the first purchasers of pews in the meeting house, when it was furnished with that convenience, in 1793, were Calvin Kinsley, Sylvanus Howe, Daniel Hayward, Simon Stone, David Newcomb, Joseph Hooker, Robert Field, (in whose honor En*field*, with a somewhat singular taste, constructed the concluding syllable of its name,) John Sawin, Benjamin Harwood, Benjamin Rider, Nathan Hunting, Caleb Keith, William Stone, Joseph Ruggles, Abner Eddy, Ebenezer Rich, Reuben Colton, Barnabas Rich, Nathaniel Boker, Joseph Fobes, David Swetland, William Morton, John Eaton, Moses Colton, Jonathan Hunting, Nathaniel Lane, John Bailey, William Patterson, John McIntosh, and William McIntosh. The early inhabitants came chiefly from Bridgewater and Easton. Parochial affairs were conducted by parish officers from 1787 until 1816, when the town was incorporated; by the town from that date until 1831, when the parish was re-organized, which organization still continues.

In 1847, a Methodist Church was organized, and a meeting house built. Rev. Daniel Kilburn is the present pastor of this church.

The first record of a public highway through Enfield relates to one run from Pelham line to Chicopee, in 1754; the second from Palmer to Greenwich, in 1761; the third from Belchertown to Hardwick, in 1763. Between the last date and 1794, the majority of the public highways now in use were laid out, although many of them have

been altered since. In 1801, a turnpike road was granted, from Belchertown through Enfield to Hardwick line, and the Monson Turnpike was run through the East part of the town in 1803. One or more proprietary roads were laid through the territory of Enfield, as early as 1740.

The first division of what is now Enfield into school districts was made in 1791. That division was substantially continued until after Enfield was incorporated, and, in fact, until 1832, when the town was divided anew, into eight districts, a division which is maintained at the present time. The number of scholars in the town is 230. There are some fine additional private schools taught each year.

"Quabbin whetstones" were the principal article of export from 1790 to 1820. Manufacturing may now be called the leading business of the town, the water privileges upon Swift River furnishing the power. There are two manufacturing villages on this river, three-fourths of a mile apart. The lower village, in regard to the occupation of its water privilege, is the oldest. A dam was built across the river there prior to 1770. Ephraim Woodard owned the first saw mill, and probably built the dam. He sold to Ebenezer Rich who built a grist mill, and Robert Field, about the year 1773, put up a clothier's shop. A blacksmith's shop, with a tilt-hammer, was soon afterwards established. In 1813, a card manufactory was commenced, and continued until 1851, when it was removed to Holyoke. Mills for woolen manufactures were erected in 1825, and were burnt in 1830. A stone mill was then erected, but the inside, with all its machinery, was burnt out in 1848. The walls were not injured, and they were again filled, finished and furnished immediately, and the mills are now running. The Minot Manufacturing Co., now running the woolen mill, was chartered in 1837, and now operates 1,700 spindles.

At the upper village, the first dam was erected in 1812, and a cotton factory was erected in 1813. The original company sold out in 1821, to D. & A. Smith, who carried on the business until 1852, when a company was formed, under the general corporation law, with the name of the Swift River Co., who now run 1,700 spindles, in the manufacture of woolen goods. That factory was burnt in

1836, but was immediately rebuilt. There are in the town, at present, two manufacturing corporations and four stores.

The population of Enfield in 1840 was 931; in 1850, 1,062; increase in ten years, 131.

GOSHEN.

Goshen includes within its boundaries a portion of what was formerly Chesterfield, and a tract known as the Second Additional Grant made to the proprietors of Narraganset township No. 4, popularly called "Chesterfield Gore." The first opening for a settlement was made about 1762, or 1763, by David Stearns and Abijah Tucker, about a mile West of the present village. Col. Ezra May, William White, Reuben Dresser, Ebenezer Putney and Timothy Lyman, nearly all of whose names have been mentioned among the early settlers of Chesterfield, and all of them subsequently prominent citizens of Goshen, soon followed, with others, and commenced clearing up farms which, in many cases, are still retained by their descendants. The population appears to have increased rapidly, and the town was incorporated May 14, 1781. The first town meeting was held on the 23d of the same month, at which Thomas Weeks was chosen clerk, Joshua Abell, treasurer, Capt. Wm. White, Lieut. Lemuel Lyon and Major Christopher Banister, selectmen and assessors. The first town meeting called by the selectmen was holden June 4th, 1781, to see if the town would give Mr. Joseph Barker a call to settle in the ministry. The town voted to call him, and to give him £100 as an encouragement, provided he should settle with them, "the same to be paid at the rate of rye at 3 shillings, and Indian corn at 2 shillings a bushel," and that his salary should be £40 the first year and, after that, increase annually five pounds, until it should amount to £65, and then to be stated at that amount. Mr. Barker preached for some time in the place, but did not accept the offer. After this, during several years, calls were extended respectively to Rev. Abraham Fowler, Rev. Reuben Parmelee, Rev. Elisha Hutchinson, Rev. Jeremiah Hallock, (whose parents lived and died in the town,) Rev. Jesse Remington and Rev. Mase Shepard, (father of Prof. Charles U. Shepard,) all of whom preached to the people for some time.

The First Congregational Church was organized Decem-

ber 21, 1780, by Rev. Mr. Kilburn of Chesterfield. The confession of faith and the covenant were signed by Thomas Weeks, Lemuel Lyon, Thomas Brown, Daniel Brown and John Smith. After the long series of unsuccessful "calls" that have been recited, Rev. Samuel Whitman of Ashby preached a few months, and was installed January 10, 1788. He remained with his pastorate for thirty years, or until 1818, when he was dismissed for having adopted sentiments which seemed to be a departure from the principles of his denomination, as they were then popularly received. He was a man of strong feelings, good talents, and blameless life. He died suddenly December 18, 1826, at the age of 75 years. Mr. Whitman was a graduate of Harvard in 1775. He was succeeded by Rev. Joel Wright of Milford, N. H., a graduate of Dartmouth in 1809. He was installed September 26, 1821, and dismissed in September, 1828. Rev. Henry B. Holmes, of Stratford, England, was settled in his place, September 25, 1830, and dismissed in January, 1833. He was succeeded by Rev. Stephen Mason, a graduate of Williams in 1812, who was settled June 22, 1836, and dismissed April 10, 1837. Rev. John C. Thompson of Heath, a graduate of Amherst College in 1829, was his successor, and was installed on the 4th of October, 1837. He was obliged to leave on account of ill health, in 1842, and was succeeded by Rev. Royal Reed, who remained five years. Rev. Wm. J. Boardman supplied the desk after his dismissal until 1849, and Rev. Robert Crosset from that time until 1853, when Rev. Thomas H. Rood, a gentleman born and educated in London, commenced supplying the desk, and still maintains that office.

A second Congregational Society, growing out of the troubles occasioned by the dismissal of Mr. Whitman, was formed about 1819, but is said to consist at present of one member, who affords a rare instance of a corporation reduced to its lowest terms.

A small Society of Baptists was formed in 1818. They built a church in 1822, but services have not been maintained in it for many years.

The first church edifice was built in 1782, upon land given for that purpose by Col. May and Lemuel Lyon. It was unroofed by a tornado in 1834, and then removed to its present site, and modernized to meet the tastes of the day.

The repairs were not completed until 1835, and it was then, for the first time, provided with a bell.

The first person born in the town was Samuel, son of David Stearns. The first saw mill was erected East of the old church site, on Mill river, and the first grist mill stood just above Stone's mill, on Swift river. Before this latter mill was built, the people went to Northampton for their grinding, or used log mortars for pounding their corn. In 1780, Major A. Stone built a fulling mill, near the present site of Stone's mills, and carried on the clothier's business, without the aid of other than hand machinery. He carried on the business for many years, having no competitor, even in the adjoining towns. Buckskin coats and breeches supplied the place of cloth to some extent, but after the hard winter of 1780, deer became very scarce, as the snows were then so deep as to hinder their escape from their pursuers. Thick boots were such a luxury that when a young blood from abroad came into the settlement, with a pair upon him, he was nicknamed "Boots" for his extravagance, and was called thus while he remained. Wooden plates were used for every day purposes, and pewter "for company." In the early settlement of the town, there was no physician nearer than Northampton, and one or two females were appointed to attend to those emergencies which now call for the services of the profession.

Major Ambrose Stone, the clothier, was a soldier in the Revolution. He was under Gen. Ward at Boston, Arnold at Lake Champlain, and Washington in his Winter quarters at Valley Forge. He lived to the age of 93, took the Hampshire Gazette from the first number to the time of his death, and never failed of voting at the annual and Presidential elections. He held the office of coroner for many years, receiving his appointment from Governor Strong, and this is said to be the only instance, with a single exception, in which a citizen of Goshen has held a county office, since the incorporation of the town. Oliver Taylor was a man of much influence in the town. He filled many town offices, and was a deacon of the Congregational Church. He enlisted in the Revolutionary army, but was not permitted to remain in it, as he was more needed at home in his trade as a tanner than in the army as a soldier. William White, one of the first settlers, was

town clerk from 1783 to 1813. His sons, who occupied the same premises, succeeded him, and held the office until 1843, making a period of 60 years, during which members of the same family had held the same office. It is remarked as an evidence of the abundance of wild game, in the early history of the town, that Mr. White killed enough in going to and from his work, a distance of a mile from his boarding place, to pay for his board.

Since the division of parties into Whig and Democratic, the town has been unitedly Whig, so much so, in fact, that once there was but one Democrat in the town, and even he was not born there.

The town suffered severely in 1777 and 1778, from a disease called the black canker. Some families were almost entirely cut off by it. In 1824, a fever of a malignant character had many victims, and, what is a noteworthy fact, every one was taken from the West side of the street, while those who lived upon the other side entirely escaped.

The following persons have been representatives to the General Court: In 1805, Justin Parsons; 1806, Nehemiah May; 1808, Rev. Samuel Whitman; 1809, William White Esq.; 1810–11–12, Oliver Taylor; 1813, Nehemiah May; 1814, O. Taylor; 1815, Ambrose Stone; 1816, Timothy Lyman, and also Delegate to Massachusetts Convention in 1820; 1827, Ambrose Stone; 1829, Joshua Simmons; 1834, Asahel Billings; 1835–6–7, Rev. William Hubbard; 1838, Benjamin White; 1839, Luther Stone; 1840, Asahel Billings; 1841, F. P. Stone; 1842, Franklin Naramore; 1843, Benjamin White; 1849, Luther Stone; 1851, William Tillton; 1852, Asahel Billings; 1853, Franklin Naramore; 1853, Benjamin White, Delegate to Constitutional Convention.

The population of Goshen are mostly devoted to agriculture. The manufactures are upon a limited scale, and confined to articles in wood. Messrs. Ranney & Gardner employ six hands in the various operations of turning broom handles, faucets, &c., and also in the manufacture of children's wagons. Luther Stone employs two hands in the manufacture of broom handles, who turn out $600 worth yearly. The Union Tool Co. have, for the past year, employed 20 hands in the manufacture of bench and

fancy planes, producing $20,000 worth. W. E. Johnson & Co. employ six hands, and H. Barrus & Co. the same number, in the manufacture of planes. Jonathan Hunt & Son make spectacle cases and oil drippers to the amount of $1,000 annually. Emmons Putney employs three hands, in turning out $500 worth of button-moulds yearly.

The population of Goshen, in 1840, was 563; in 1850, 515; decrease in ten years, 48.

GRANBY.

Granby, with South Hadley, originally formed the South or second precinct of Hadley, the first settlement and early history of which will be found in the history of South Hadley. The 2d parish of South Hadley was incorporated in 1762, the split being the result of a long contest in regard to the location of the meeting-house. A meeting-house was erected in what is now called the West parish in Granby about 1762, on a spot near the present residence of Mr. Levi Smith, and near the South end of a tract of swamp or meadow land, called by the first settlers "Pitchawamache." (An Indian name now contracted to "Pitchawam," and supposed to be the only Indian name preserved in the town.) The meeting-house was built on land given by Samuel Moody, but Mr. Moody neglected to give a deed of the land, and it was conveyed to the town, after his death, in compliance with his known purpose, by his sons Samuel, Thomas Hovey, Elisha, Reuben, Simeon and Enos. The deed was dated "the 10th day of July, in the ninth year of His Majesty's reign, Anno Domo, 1769," and on the same day, James Smith gave to the town, by deed, one acre of land, for the purpose, as expressed in the deed, "of accommodating them with a convenient place for burying the dead." A child of the first settled minister was the first buried in this ground, which is still the principal burial place in the town. The original church edifice was erected, and the church organized, in 1762, and in October of that year, Rev. Simon Backus of Norwich, Ct., was settled as the pastor. Mr. Backus was a graduate of Yale College in 1759.

On the 11th of June, 1768, the 2d parish of South Hadley was incorporated as a town, with the name of Granby. The place of public worship was not changed, and here

Mr. Backus continued until March, 1784, when he was dismissed. He died about 1829, at the age of 87 years. He was succeeded in February, 1790, by Rev. Benjamin Chapman of Plainfield, N. H., a graduate of Dartmouth College in 1784, who was dismissed in January, 1797. Rev. Elijah Gridley of Berlin, Ct., a graduate of Yale College in 1788, succeeded him in the following May.

In 1820, during the ministry of Mr. Gridley, it became necessary to build a new meeting-house, but the question in regard to location became a subject of contenton between the Eastern and Western portions of the town, which resulted in the erection of two meeting-houses, and, of course, a division of the church and the parish. Those persons who occupied the meeting-house, living farthest East, became, or remained, the first parish, while the seceders, who occupied the West meeting-house, became the second parish. A council was called, which effected a division of the church also. The East church comprised 144 members, and the West church, 130. Mr. Gridley, adhering to that portion of the church which was connected with the second parish, was dismissed by the first parish, and retained by the second, until his death, which occurred in 1834. Rev. Eli Moody was settled as colleague of Mr. Gridley in 1830.

Rev. Chester Chapin was settled over the East church and parish in 1822, and dismissed in 1829. Rev. Joseph Knight, who succeeded him, was installed in 1830. In 1836, a project for uniting the two societies was consummated. Most of the members of the West, or Second Parish, agreed to leave their own place of worship, and unite with the first or East parish, upon the understanding, as the principal condition, that Rev. Eli Moody should be the minister of the union church and parish. This, of course, resulted in the dismission of Rev. Mr. Knight the same year (1836). A few members of the second parish, who refused to come into the union arrangement, retained the property of the second parish, and that organization is still in existence. They do not sustain preaching, and, at this time, there is no church organization connected with the West parish.

Rev. Eli Moody was installed as pastor of the first parish immediately after the union, in 1836, and dismissed, on

account of ill health, in 1839. Rev. James Bates succeeded Mr. Moody, and was installed in 1840, and dismissed in 1851. Since that time the parish has been destitute of a settled minister. The meeting-house of the first parish was thoroughly repaired in 1853, at an expense of two thousand dollars.

A small Methodist church was organized in the North part of the town in 1850, and still preserves its organization. Preaching has been sustained there most of the time.

Most of the inhabitants of Granby are engaged in agricultural pursuits. The soil is fertile, and most of the farmers are wealthy. About 1812, there were four distilleries in the town, each consuming, when in operation, from 30 to 40 bushels of grain in a day. But the multiplicity of distilleries, and the temperance reformation, made the business unprofitable, and it was wholly abandoned. The farmers, who were apprehensive that the price of grain might be diminished by this measure, have had the satisfaction of seeing it steadily advance, with a corresponding advancement of wealth, intelligence and influence. The manufacturing interest in Granby is limited. A small stream passes through the North part of the town, on which are situated a number of manufacturing establishments. In 1836, Samuel Ayres, Jeriel Preston and Levi Taylor established a woolen factory, where a successful business was prosecuted, under the superintendence of Levi Taylor. Mr. Taylor, whose death occurred in 1849, was a native of Granby. He was a man of great energy, exerted a commanding influence in his native town, was several times selected to represent his fellow citizens in the State Legislature, and had the honor of representing the County of Hampshire in the State Senate two years. Since his death, the manufacturing business has been continued by Ayres & Aldrich, who are doing a business of about $65,000 annually. Samuel Ayres, of the above named firms, is a native of Granby, somewhat advanced in life, has long enjoyed the confidence and esteem of his fellow townsmen, and is one of those whom they have delighted to honor.

Israel Clark has been for several years engaged in the manufacture of satinet. In 1850, he re-built his estab-

lishment, and increased his business. He now employs a capital of about $10,000.

Anson Brown and Frederick Taylor are the proprietors of a paper mill, and are doing a profitable business.

Near the center of the town is a public common, containing between five and six acres of land, which was donated to the first parish, as follows: In 1821, John Montague, who has since died, gave to the first parish, by deed, three acres of land, to serve as the location of a meeting-house, and a common. In 1845, Joseph Montague, the only son of John Montague, gave by deed, for the purpose of enlarging the common, an additional piece of land containing about two acres and a half. In 1840, the first parish built a parsonage, directly opposite their meeting-house, at an expense of about $1,500. In 1841, a building to be used as a lecture room and high school, was erected on the parish common, North of the meeting-house, and is now held by the parish.

During the American Revolution, the inhabitants of Granby were not lacking in patriotism and devotion to the common cause. The record of the time places them in an enviable position in this respect. The following are some of the votes passed at that time:

"Voted, Sept. 20, 1774, to increase the town stock of ammunition, and provide the town with a sufficiency of arms.

"Voted, That the Treasurer shall pay the money, which was proportioned to this town, to bear the expenses of the committee appointed to go to the Continental Congress at Philadelphia.

"Voted, And made choice of Mr. Phineus Smith to appear at the Provincial Congress, to be holden at Concord on the second Tuesday of October, 1774, to hear, consider and determine, on all such matters and causes, as shall then be thought necessary in this critical, dark and distressing day.

"Voted, June 20, 1776, that we, of this town, will support the independence of the American Colonies, with our lives and fortunes: Provided the American Congress shall declare these Colonies independent of the kingdom of Great Britain."

As evidence of the vigilance of the inhabitants, see the following vote:

"Voted, Feb. 15, 1775, to call Capt. Eastman, Lieut. Eleazer Nash, and Ensign Experience Smith, to account to

the town for their conduct in holding commissions which they received under Gov. Hutchinson, and which have since been established to them by Gen. Gage, who is now endeavoring to enforce the late acts of Parliament on the Province of Massachusetts Bay."

It is but justice to the memory of these men to say that, although they refused to resign their commissions, they appeared in open town meeting, and declared it was their intention strictly to observe the advice, direction and resolves of the Continental Congress, and that they had no desire, intention or design, to act from any authority by virtue of their commissions, and, further, that they never would. The vote, taken by yeas and nays, upon the question whether what they had said was satisfactory to the town, was decided in the negative. The records abundantly show that the burdens and expenses of the war were borne by the people of Granby with zealous and patriotic devotion.

In 1770, the town voted to raise twenty pounds for the support of schools, and to expend it in "hireing school marsters." In 1854, $850 was raised for the support of schools. The number of school districts is nine. The population of the town in 1840 was 950; in 1850, 1,013; increase in ten years, 63.

GREENWICH.

This township is situated in a valley, skirted on either side by a range of hills, and watered by the East and West branches of Swift river, which afford several fine mill seats. The average length of the town is about six miles, from North to South, and the average width, about two and a half miles, from East to West. The main divisions of the town are known as Greenwich Plain and Greenwich Village. The town exhibits several natural features that attract the eye of the traveler, and afford a fine diversity of landscape. Numerous ponds are scattered over its surface. Mount Pomeroy and Mount Liza lift their peculiar conical forms, about a mile and a half apart, each holding company with the tradition that gave it its name. Mount Pomeroy received its name, it is said, from a combat which a man of that name had with a bear upon its territory, and Mount Liza perpetuates a part of the name

of Elizabeth, the name of an Indian captive who was buried there. The two branches of Swift river present a singular anomaly in some parts of their course. For a considerable distance, the East branch runs towards the North, and the West branch towards the South, the space between them being only about 15 rods. The East branch discharges its waters into Moose pond. The outlet of this pond unites with the West branch, and passes on to the Chicopee River. On the land of Mr. D. Blackmer are two rocking boulders, that have received public notice. The are of many tuns in weight, and rest upon a flat rock. A slight degree of power applied by lever serves to put them in motion.

The original Indian name of the territory, embraced in the town, was "Quabbin." On the 30th of June, 1732, the General Court granted seven townships of land, six miles square each, to the descendants of the soldiers who destroyed the Narraganset fort, on the 19th of December, 1675. The number of soldiers was 840. This gave a township of six miles square to each 120 soldiers. These townships were granted on condition that each township should settle at least 60 families on its territory within seven years after the grant, settle a learned, Orthodox minister, and lay out a lot of land for him and one for the school. If these conditions were not complied with, the grant was to be void. On the 6th of June, 1733, the proprietors met on Boston Common, at 2 o'clock in the afternoon, when they voted that the grantees should be divided nto seven societies, one township to be given to each society. Narraganset township No. 4 was first laid out in New Hampshire, but the committee reported that it was not fit for a settlement. Accordingly, on the 14th of January, 1737, the General Court granted to the proprietors of No. 4 the territory of Quabbin, in exchange for the New Hampshire township. After surveying Quabbin, it was found to contain considerably less than six miles square. So the Court granted a tract of land lying West of, and adjoining to, Hatfield, sufficient to make up the full amount of territory to which the grantees were entitled. This tract is now embraced within the boundaries of Chesterfield.

In pursuance of a warrant properly issued, the proprie-

tors of Quabbin met on the 14th of May, 1740, at the house of Edmund Taylor. At this meeting they voted to build a meeting house 40 by 30 feet in ground dimensions, and 20 feet between joints. It was subsequently altered to 35 by 45 feet, but the house was not finished until 1745 or 1746, because boards could not be procured, as there was no saw mill in the settlement. The house was built upon, or near, the spot where Capt. N. Powers' house now stands. Each proprietor was taxed forty shillings to defray the expenses of building the house, and ten shillings to defray the expenses of preaching for twelve months. Rev. Pelatiah Webster, the first minister, was settled December 20, 1749. He was a graduate of Yale College in 1746, and was dismissed in October, 1755. He was succeeded by Rev. Robert Cutler of Cambridge, a graduate of Harvard College in 1741, who was installed Feb. 13, 1760, and who died February 24, 1786, at the age of 68. Mr. Cutler was succeeded by Rev. Joseph Blodgett of Stafford, Ct., who was settled November 8, 1786, and who died November 26, 1833, at the age of 76. Rev. Joseph H. Patrick was settled as colleague pastor November 17, 1830. He was a native of Warren, and a graduate of Brown University in 1817. Rev. Edward P. Blodgett is the present pastor.

The first saw mill and grist mill were built about the year 1745, near, or on the spot where David Allen's mills now stand, at Greenwich village. The first settlement was commenced about the year 1732, by families of the name of Gibbs, Hynds, Powers, Rogers, Cooley and Patterson. This statement of the first settlement is confirmed in the inscription on a tombstone now standing in the town:

> "Here lies, entombed beneath the ground,
> The first man born within this town;
> Faith in his Savior he professed:
> We trust in Him he's now at rest."

Mr. Patterson, the man alluded to, died April 19, 1811, at the age of 79 years, and was consequently born in 1732. These settlers were principally from Brookfield and Connecticut, though Felt states that the town was settled by a colony from the North of Ireland. The settlement may have been mixed, and both statements thus correct.

Greenwich was originally a considerable resort for Indians, as is testified by their rude arrows and implements, as "the plough-share turns them out," but no depredations upon the whites, of importance, were ever effected by them.

In the Revolutionary struggle, Greenwich was not backward in furnishing its proportion of men and munitions of war. The town, however, took quite an active part on the side of Shays in the rebellion which bears his name. The records show that, at the close of the insurrection, fifty citizens of the town found it necessary to take the oath of allegiance to the Commonwealth.

In Greenwich village there is considerable manufacturing business carried on. There are a scythe factory, two saw mills, one grist mill, and two fork and rake factories. There are other mills in various parts of the town, of less importance. The plating business is carried on to a considerable extent a Greenwich Plain by Messrs. Douglass and Dank, who employ ten hands. The population of the town in 1840 was 850; in 1850, 811; decrease in ten years, 39.

HADLEY.

Hadley is one of the old, mother towns of the Connecticut valley, and has a long and interesting history. A large mass of information concerning its settlement, and its connection with the Indian wars, has already been given in the outline history, [vol. 1, p. 54—58,] and no repetitions will be indulged in, further than to give unity and coherence to the narrative. The settlement was commenced in 1659 by a company of persons residing in Hartford, Wethersfield and Windsor, in Connecticut. The company held a meeting at the house of Nathaniel Ward, one of the company, in Hartford, on the 18th of April, 1659, where 59, and one set down as "not fully engaged," signed an agreement for their mutual regulation and government, pledging themselves to remove to the plantations "purchased of the Indians at Nolwotogg on the East side of Quonnecticot, beside Northampton," as early as the 29th of September of the following year; to pay their several proportions of the land purchased, as well as for the purchase of Hockanum, (which had been mortgaged by the Indians to Joseph

Parsons of Northampton:) to raise all common charges by assessments upon the lands taken up by the company, and not to sell their land until they had lived in the town for three years, and, afterwards, to none but such as the town should approve. It was also agreed that those who went up within three weeks from that time should have their choice in lots, provided they took them together. On the 22d of November, 1659, a committee of seven, chosen for the purpose, made an assessment of £180, to pay for land, and the minister's maintenance.

Twenty of the sixty persons who signed the agreement to settle at Hadley did not settle there, and only 13 took their places. Land on the West side of the river (now Hatfield) had been purchased, and six of the planters settled there, while 47 settled upon the East side, to the latter of which home-lots were allotted, containing about eight acres each. These lots were arranged on each side of a street 20 rods wide, and were occupied on the West side, commencing at the North end, as follow: Samuel Gardner, Chilleab Smith, Joseph Baldwin, Robert Boltwood, Francis Barnard, John Hawkes, Richard Church, Henry Clarke, Stephen Ferry, Andrew Warner, John Marsh, Timothy Nash, John Webster, (ex-deputy governor of Connecticut,) Wm. Goodwin, John Crow, Samuel Moody, Nathaniel Ward, William Markham, Joseph Kellogg. On the East side, commencing at the same end, the allotments were as follow: Wm. Pixley, John Taylor, John Ingram, N. Nichols, (lots of two acres each lying along the river, and now all swept away by the river,) Wm. Partrigg, Thomas Coleman, Samuel Smith, Philip Smith, Richard Montague, John Dickinson, Samuel Porter, Thomas Wells, John Hubbard, (sequestered lot,) Mr. Russell, (the minister,) John Barnard, Andrew Bacon, Nathaniel Stanley, Thomas Stanley, John White, Peter Tilton, Wm. Lewis, Richard Goodman; Wm. Westwood and Aaron Cooke, (together,) Thomas Dickinson, Nathaniel Dickinson and Mr. Russell, senior. None of the lots on the West side of the street are in the possession of the families to which they were originally allotted. On the East side three families yet remain on the lots of their ancestors, lived on by them nearly two centuries ago. They are the descendants of Richard Montague, Samuel Porter and John White.

The first town meeting was held at the house of Andrew Warner, October 8, 1660. "The first thing inquired," says the record, was, "who are inhabitants according to order in this place." It was voted that all who might settle on the West side of the river, should be one with those on the East side, in matters both ecclesiastical and civil. The salary paid their pastor, Rev. John Russell, was £80 per annum. The sum was afterwards reduced to £70, and, still later, raised to £90. As inhabitants increased, the laying out of land became an important matter, and in 1661, the town adopted a by-law that all their lands should be laid out by two common measurers, who were to set stakes front and rear, with the initials of each man's name upon his stake, and to keep a true record of their doings. Three pence per acre was voted as a compensation for their services. Samuel Smith, Jr., and Peter Tilton were the first chosen.

The original street is now known as West street, and has always been the most thickly settled part of the town. In 1773, the original width of the street was reduced to 18 rods, and there has probably been some further reduction since. The land at North Hadley and Hockanum was laid out much earlier than that further East. In 1683, the middle street, or that on which the town hall, and the First Congregational Church now stand, was laid out. The lots contained about six acres each, and the street was to be twenty rods wide, but it is now much narrower.

On the 4th of March, 1700, it was voted that three miles and one-fourth Eastward from the meeting house, and extending from Mt. Holyoke Northward about five miles, to Mill river, should lie as common land forever, and it was not until the 10th of May, 1731, that this vote was reconsidered. It was then decided to divide it among the then inhabitants, and apportion it according to the number of polls and the real estate assessed to each, in the preceding January list, for the payment of town debts. Indians, mulattoes, negro servants and polls, in the list, were "esteemed" at £3 each. They thus passed from the possession of the town into the hands of proprietors, by and among whom they were laid out in seven divisions, about the years 1742 and 1743. These lands were known as the "Hadley Inner Commons," and this designation is still

retained in many of the deeds conveying them in sale. They were surveyed by Nathaniel Kellogg, and the record of the divisions, with the names of the individuals among whom they were divided, and the plans of four divisions laid down on parchment, are still in existence.

On the 7th of May, 1673, the General Court defined the boundaries of the town as "extending from the meeting house five miles up the river, five miles down the river, and from the meeting house six miles Eastward." In 1682, the inhabitants petitioned the General Court for an addition to their bounds Southward, which was granted in May, 1683, and four miles square added to the town, to be bounded West by the Connecticut river. By referring to the Outline History, [vol. 1, p. 55,] it will be seen that this latter grant covered only the ground as it was laid out originally by the first committee, which extended Southerly "to the head of the Falls above Springfield." Including the lands on the West side of the river, it will be seen that Hadley once contained the present towns of Hadley, Amherst, South Hadley, Hatfield, Granby and a part of Whately. Besides the reduction of the limits of the old town by the incorporation of the towns mentioned, the town has been further reduced at four several times since the incorporation of Amherst, by setting off land to that town, viz: John Dickinson and others with about 70 acres of land, at the North East part of the town, in 1789; Elias Smith, with that part of his farm lying in Hadley, in 1811; John Nutting and others with a large tract of land at the South East corner of the town in 1812, and about 1,000 acres at the North East corner in 1814. The "Ox-bow" in Hockanum meadows, cut off by the flood of 1840, was annexed to Northampton in 1850.

Most of the mill sites were granted by the town to individuals or companies at an early date. The first grist mill was built on the West side of the river, now Hatfield, in 1661, by Goodman Meakins, and the town promised to do all their ordinary grinding there, provided said Meakins should attend to the terms of the covenant entered into, "and make good meale." But it was found quite burdensome to those living on the East side of the river to carry their grain across, and, accordingly, in 1662, the town hired

Thomas Wells and John Hubbert to carry their grain across the river, and return it when ground. For this purpose, they were to call upon the inhabitants every Tuesday and Saturday, who were to have their bags filled and marked. The carriers received 3d. per bushel for their services, to be paid in wheat at 3s. 6d. per bushel, or Indian corn at 2s. 3d. In 1667, the people voted their desire to have a mill on the East side, and the matter resulted in the building of a mill on Mill river, at North Hadley, probably the same year. William Goodwin, aided by the town, built this mill, and it was the second grist mill in the town. The third grist mill site, on Fort river, was taken up and built upon by Edmund Hubbard and others, about 1750. The last two are now the only grist mills in the town. Grants for saw mills were made on Mill river, Fort river, Stony river and Bachelor's river, (the last two in South Hadley). A condition, sometimes enjoined, that "they shall saw to the halves when they saw other men's logs" would not be objected to now, probably, except by those who are owners of "other men's logs."

The early inhabitants were firm friends of general education. They made provision for the education of all the children in the town, and measures were occasionally instituted to invite or compel their attendance. In 1676, it was voted that the selectmen and their successors, annually, should take a list of all children from six years old to twelve, which should "be compellable, if not sent to school, to pay annually according to, and equally with, those that are sent; * * * * and from six years old to continue till twelve at school, except they attain a ripeness and dexterity in inferior learning, as writing and reading, which shall be judged by the schoolmaster."

A portion of the town lying Easterly of Mt. Warner, was, for a long time, called Partridge, Partrigg or Patrick Swamp, though there is but little swamp there. In the old records it was written "Partrigg Swamp," and it probably took its name from Samuel Partrigg, a distinguished man, both in the town and county, who had a grant there. The name of the locality was changed to Plainville about 1830.

Extracts from the old records will best illustrate the

habits of the people and their manner of doing business. March 4, 1660, it was "voted that whosoever leaves open ye gate, or ye rails or bars, that leads into ye meadow, shall forfeit to ye town 2 shillings and six-pence for every such offense. If they be left open by boy or girl, ye master or parents shall pay ye penaltie." June 11, 1661, it was "voted that Goodman Montague shall be a common hayward for ye town this year, and he is to have twelve pence for every beast, hog or shoate, and 2 shillings for every horse or mare that he bring out of ye meadow, and 1 shilling 8 pence for every score of sheep." March 24, 1674, it was "voted that whoever shall run any race, or inordinately gallop any horse, mare or gelding, in any of ye streets belonging to this town of Hadley, shall pay for every such default 3 shillings 4 pence a person." May 3, 1693, it was voted "that all Heds from 16 year old and upward shall work one day each year at ye hieways, and in ye next place he that hath 20 acres of medow land, to worke one day for his land, and soe proporshonly for grater or lesser quantities." On the same date it was voted, "that all Heds from 14 yere old and upwards shall worke one day annually when called out by ye selectmen, to cut brush or clean ye comons in ye month of June." The two last formed part of a code of by-laws, presented to the Court in Springfield, and by it approved September 26, 1693. The brush were cut to prevent the Indians from skulking behind them. March 5, 1693, it was "voted by ye towne that no man carri or sell any timber out of ye towne." This vote was taken on account of the scarcity of timber, consequent upon the frequent burning over of the plains. February 6, 1723, the town stated that "whereas it is judged as prudenshall by ye inhabitants of our town to have carts made wider, therefore, *voted:* That whatsoever parson or parsons shall be found to go with his or their extrees of their carts less than four foote from one shoulder of their extrees to the other, after the 20 of March Ensuing, shall forfeit as a fine to the towne five shillings for every such offence." March 6, 1738, "voted to raise in the next towne tax £62, to be given to Mr. Hezekiah Porter of Farmington, bone-setter, in consideration that he come and settle in Hadley and continue with

us; and in case he settles in Northampton or Hatfield, then £52 of said money to be given him."

During the Revolutionary War, and while the irritating and exciting events preceding it were transpiring, the inhabitants of the town shared largely in the spirit which animated the great majority of the American people. It was voted, May 29, 1772, "that the Representatives of this town be instructed, and they are hereby instructed, to use their utmost influence and power in the next session of the General Assembly, that our grievances may be made known to His Majesty, that the same may be redressed." But independence does not appear at first to have been the expectation or desire of the people, and they attributed the origin of their difficulties to "evil minded persons," who misrepresented them at the British Court. All efforts for redress failing, however, and new grievances arising, they became fully prepared for the separation. In 1774, the town built a powder house, purchasing four half barrels of powder, and offering a bounty for those who would spend half a day a week, for fifteen weeks, in "learning to train." On the 30th of May, 1776, it was voted to sustain the American Congress if it should declare the colonies independent.

The Connecticut river, bounding the town on the West, is crossed from the center of the town to Northampton by a covered toll bridge, and by a ferry, from Hockanum. A ferry at the North part of the town crosses to Hatfield. At the North end of the West, or principal street, the river bears off to the West, and, taking a circuit of several miles around the great meadow, somewhat in the form of an ox-bow, returns to the South end of the street, leaving the distance across the neck something less than a mile. For a great number of years, the river has been wearing into the bank on the upper side of this neck, which is the North end, both of West and Middle streets. The town has repeatedly, in its corporate capacity, aided in arresting its encroachments. One of the earliest instances was in 1730, when it was voted that every man in the town should work one day on the river bank, "to keep it from wearing." In 1846, the Legislature, upon petition of the inhabitants, granted to the town $2,750, to aid in defense against the river, upon condition that an equal sum should be raised for

the same purpose by the town, and by the individuals more immediately exposed. The terms were complied with, and the money was principally expended in driving piles near low water mark, and filling in with brush and stones. By this means, the wearing has been arrested. The bank, at this point, has probably been worn away not less than 75 rods since the settlement of the town. During some of the highest freshets, upon the river, West street, for nearly or quite its Southern half, has been covered with water, filling cellars and doing other damage. The water was never so high as during the great freshest of 1854. It set back ten or fifteen rods North of Academy street, from which point Southward the street presented an unbroken sheet of water. Carriages could not cross the street on the road to Northampton, and the water between West and Middle streets, in the road to Amherst, was two or three feet deep, both East and West of the Academy. Dikes were thrown up at the North end of the streets, but the overflowing of the river was not entirely prevented at that point, and a slight current, for some hours, ran across the neck between the streets. There was nothing of this kind in the "Jefferson Flood" of 1801.

The materials for the history of the first church are extremely meager. No church record is in existence of an earlier date than 1766, and the first two ministers probably kept no records. Those kept by Mr. Williams and Dr. Hopkins previous to 1766, were burnt that year, with the dwelling house of the latter. The church was organized in 1659, probably before the first members left Hartford and Wethersfield. Their first minister, Rev. John Russell, came with them. He died after a ministry of 33 years, December 10, 1692, in the 66th year of his age. He was a man of great decision of character, and acknowledged as a governor by his people. His house was for sometime the home of the two regicide judges, Goffe and Whalley. The second minister, Rev. Isaac Chauncey, was ordained in the latter part of 1695, or the early part of 1696. He died May 2, 1745, aged 74. He continued in the active exercise of his ministry only about 45 years, but received his support until his death. In January, 1738–9, it was voted "to hire a minister to assist ye Rev. Mr. Chauncey, our Pastor, in the work of the ministry a quar-

ter of a year or longer." After this year his labors ceased, probably on account of growing infirmity. His successor, Rev. Chester Williams of Pomfret, Ct., was ordained in the latter part of 1740, or the early part of 1741, and died October 13, 1753, aged 36. Mr. Williams was a member and the scribe of the Ecclesiastical Council that met at Northampton, June 22, 1750, and dismissed Rev. Jonathan Edwards from the pastorate of the First Church in that town.

Accompanying the call to Mr. Williams to settle in the ministry, were votes offering a ten-acre house lot "for him, his heirs and assigns forever, and three hundred pounds in money." This was his "settlement." His salary, during the life time of Mr. Chauncey, was £140 in money and the use of certain lands, or £30 in money at his election; and after the death of Mr. Chauncey, £180 annually, with the use of the land, or £30 at his option. His salary was to be made equal to silver at 28 shillings per ounce, and a sufficiency of fire-wood to be annually provided. In his answer, he expressed his fears that this provision might not prove ample enough for his support, but signified his acceptance, trusting the honor of the town to provide more liberally if there should be need. Mr. Williams was succeeded by Rev. Samuel Hopkins, D. D., (son of Rev. Samuel Hopkins of West Springfield,) who was ordained February 26, 1755, and died March 8, 1811, in the 57th year of his ministry, aged 81. His mother was a sister of President Edwards, and he was himself a cousin of Rev. Samuel Hopkins, D. D., of Newport, the father of the Hopkinsian system. Dr. Hopkins married the widow of his predecessor, Mr. Williams. Five of her daughters (the eldest, Martha, was the child of Mr. Williams, and was very young at her father's death) "were married to the five following clergymen: Dr. Emmons of Franklin, Dr. Spring of Newburyport, Dr. Austin of Worcester, Rev. Leonard Worcester of Peacham, Vermont, and Rev. William Riddel, settled first in Bristol, Maine,—afterwards in Whitingham, Vermont. These five divines, all of them clear thinkers, were all firm disciples of Hopkins (of Newport). Their wives also were intelligent theologians of the Hopkinsian school. Few men could cope with them in argument. Dr. H. also had another own daughter, mar-

ried to a gentleman, who, at the time of his marriage, was prepared and expecting to preach the gospel; but ill health prevented his doing so more than a few times." In his call, Mr. Hopkins was offered two hundred pounds lawful money, settlement, an annual salary of sixty pounds, to be governed by the necessaries of life, the improvement of all precinct lands, and his firewood. In his answer, he expressed doubts of the sufficiency of the annual salary, and proposed that after two years, six pounds, thirteen shillings and four-pence be added to it. The precinct voted to comply with his suggestion, with the following curious provision:

"That the annual Salary shall rise or fall in the Nominal Sum, as the Eight Articles hereafter mentioned shall rise or fall from the Prizes now agreed upon by Mr. Hopkins & the Committee: viz. The Advance by the Wholesale Merchant on English Goods, being now One Hundred & Seventy Pounds lawful money for One Hundred Pounds Sterling; The Husbandman's Labour in Summer, Two Shillings per Day; Men's Shoes Six Shillings per Pair; Wheat four Shillings per Bushel; Rie Two Shillings & Eight Pence per bushel; Indian Corn Two Shillings per bushel; Fall Beef One Penny, Two Farthings half farthing per Pound, & Pork Two Pence Two farthings per Pound, (in the Town of Hadley or County of Hampshire) And that each Eighth Part of the Salary is to rise, or fall, as Each of the said Articles shall rise, or fall: That is to say, One Eighth by One Article & another Eighth by another Article, and so on."

Under his ministry, 303 persons were added to the church, between 1766 and 1805. Many of these were admitted without professing conversion. In his half century sermon, preached in 1805, he laments, with much feeling, that his long ministry had been so little blessed in the conversion of souls.

Rev. John Woodbridge, D. D., a native of Southampton, and a graduate of Williams College in 1804, was ordained as colleague of Dr. Hopkins June 20, 1810, and remained pastor of the church until September 15, 1830, when he was dismissed to take the pastorate of the Bowery Presbyterian Church in New York city. During Dr. W.'s ministry, the church enjoyed several revivals. The most remarkable occurred in 1816. It is still spoken of as "the great revival." During that year, 187 persons were

received into the church. During the twenty years of his labors, 405 were admitted.—Rev. John Brown, D. D., a graduate of Dartmouth College, was installed March 2, 1831, and died March, 1839. Several revivals occurred during his pastorate. Forty-seven persons were admitted to membership the first year, and 112 during the rest of his ministry.—Rev. Francis Danforth, previously pastor of a church in Winchester, N. H., was installed Dec. 11, 1839, and dismissed February 2, 1842. Within this period, the house of worship erected in 1806, was removed from its location in the middle of the West street, a quarter of a mile Eastward, to Middle street. There it was fitted and dedicated anew.—Rev. Benjamin N. Martin, a graduate of Yale College, succeeded Mr. Danforth. He was ordained January 19, 1843, and dismissed June 9, 1847. Under Mr. Martin's ministry, 37 were added to the church. Rev. Rowland Ayres, the present pastor, a native of Granby, and a graduate of Amherst College in 1841, was ordained January 12, 1848. Forty-two have been added to the church during the present pastorate. The number of members now on the catalogue is 188.

It will be seen from the above that this church has been in being nearly two centuries. Its present pastor is the ninth. In 1810, its fourth pastor was alive, and its fifth still survives. All the ministers who have died, save one, rest in the midst of those whom they served.

The Second Religious Society was organized October 26, 1831, with 24 members. Its house of worship is located at North Hadley, between three and four miles from that of the First Church, to which its members had previously belonged. Rev. Samuel M. Worcester, D. D., of Salem, then professor of Rhetoric and Oratory in Amherst College, became the first supply, and preached in a hall fitted up for that purpose. He was the principal means of building up the society. Rev. Philip Payson succeeded Dr. Worcester, and preached about three years. The meeting house was built in 1834, and dedicated in the Autumn of that year. The first settled pastor was Rev. Ebenezer Brown, a graduate of Yale College in 1813, who was first settled in Prescott. He was installed April 8, 1835, and left in the Spring of 1838. He is now a minister in Illinois. For about two years after the dismissal of Mr.

Brown, the pulpit was supplied by Rev. David L. Hunn. The second pastor was Rev. Warren H. Beaman, of Wendell, a graduate of Amherst College in 1837. He commenced preaching in the Spring of 1840, was settled September 15, 1841, and is the present pastor. Since the church was constituted, 211 persons have been connected with it, 110 of whom have been added during the ministry of the present pastor, and 130 of whom still remain connected with the church. During 1854, a spire was put upon the meeting house, the pulpit re-modeled, the walls of the church painted in fresco, the house painted, and a new mode of warming introduced.

The Russell, or Third religious Society was organized in 1841, with about 100 members. The meeting house is located on the East side of West street, not far from the site of the residence of Rev. John Russell, the first minister, from whom the Society takes its name. Rev. John Woodbridge, the first and present pastor, was installed February 16, 1842. The meeting house was built the same year, and dedicated on the 3d of November.

John Webster, who took a leading part in the settlement of the town, was buried in the center burying ground, and a monument, with the following inscription, marks the spot:

"To the memory of JOHN WEBSTER, Esq, one of the first settlers of Hartford in Connecticut, who was many years a magistrate or assistant, and afterwards deputy governor of that colony, and in 1659, with three sons, Robert, William and Thomas, associated with others in the purchase and settlement of Hadley, where he died in 1665, this monument is erected in 1818, by his descendant, Noah Webster of Amherst."

Samuel Porter, son of Samuel, was the first male child born in Hadley. He became sheriff of the county, and died in 1722. It may be added that the commission of Justice of the Peace has been held in the Porter family, from the settlement of the town to the present time. Benjamin Colt, a blacksmith, is said to have been the first ax and scythe maker in the county. He was grandfather of Col. Colt, of pistol notoriety. Samuel Porter, born April 15, 1765, represented the town 15 years in the Legislature, and was also member of the Senate and the Govern-

or's Council. Eleazer Porter, son of Eleazer, born 1728, graduated at Yale, 1748, made Justice of the Quorum 1777, and Judge of the Court of Common Pleas in December of the same year, which office he held about twenty years: died May 27, 1797. Jonathan Edwards Porter, son of Eleazer, graduated at Harvard 1786; commenced the practice of law 1790, was distinguished in his profession, counsel for Halligan and Daly who were tried and executed for the murder of Marcus Lyon; shot himself in Ithica, N. Y. Elisha Porter, brother of Judge Eleazer, born February 9, 1742, commanded a regiment in the early part of the Revolutionary War, was sheriff of the county for about 20 years, died May 29, 1796.

Charles P. Phelps, graduated at Harvard 1791, has long been a prominent man in the town, has been Senator, and filled many other offices of public trust; is now an inhabitant.—Giles C. Kellogg, son of Giles C., graduated at Yale 1800, admitted to the bar 1804, practiced until December, 1817, instructor in Hopkins Academy about 7 years, represented the town ten years in the Legislature, chosen Register of Deeds for Hampshire County in 1833, and continued in that office between twelve and thirteen years; still an inhabitant.—Moses Porter, a member of the Constitutional Convention of 1820, Representative four years, is said to have settled more estates than any other man in Hampshire county: died May, 1854.—Joseph Smith, for the past two years has been one of the Senators from Hampshire county.—Hadley has furnished to the country some men of distinction. Among them may be mentioned the following:—John Porter, son of William, graduated at Williams College 1810, commenced the practice of Law in Auburn, N. Y., has been a member of both branches of the New York Legislature, has held the office of Surrogate, and is now the President of a manufacturing company in Auburn.—Worthington Smith, D. D., a graduate of Williams College in 1816, is now President of Burlington College, Vt.—Parsons Cooke, D. D., a graduate of Williams College in 1822, settled in Ware village 1826, settled over the First Church in Lynn 1836, where he is now pastor, founder of the New England Puritan, and now senior editor of the Puritan Recorder.—Rev. Jeremiah Porter, born 1804, a graduate of Williams in

1825, prominent as a home missionary, for a while missionary at Green Bay, where he is now a settled pastor.—Col. Joseph Hooker, son of Joseph, a graduate at West Point, distinguished in the Mexican war, chief of Pillow's staff, commissioned as Colonel in California, where he now resides, having resigned his commission and retired, upon a competence, from military life.—William Porter, late district attorney, a graduate of Williams in 1813, commenced the practice of law in Lenox, removed thence to Lee, where he died in 1852.—Charles P. Huntington, son of Rev. Dan, a graduate of Harvard in 1822, now a prominent member of the Hampshire bar, resides in Northampton.—Rev. Frederick Dan Huntington, son of Rev. Dan, a graduate of Amherst in 1839, pastor of South Church, (Unitarian) Boston.

There is no practicing lawyer in Hadley, and has not been for twenty years.

The following physicians have practiced in the town—perhaps a few others: John Westcarr was the first, came to Hadley some time after 1663, died in 1676; William Squier; John Barnard, settled in Hadley about 1708, was the only physician in the vicinity, died in 1726; Richard Crouch, a native of the Isle of Wight, came some time previous to 1750, died about 1762; Giles Crouch Kellogg, adopted son of Dr. Richard Crouch, born in Hadley, graduated at Cambridge 1751, commenced practice of medicine soon after, died August, 1793; William Porter, born 1763, devoted much of his time to mercantile pursuits, traded in the same store in Hadley for 60 years, and at his death in 1847, at the age of 84, left a larger estate than any previously left in town; Seth H. Rodgers came in 1796, practiced about ten years, died in Connecticut about 1808; Reuben Bell, a native of Warren, Mass., came about 1804, accumulated a large estate in the practice of his profession, died February, 1851, aged 72; Josiah Goodhue, a native of Dunstable, Mass., practiced until somewhat advanced in life in Vermont, was eminent in his profession, especially as a surgeon, at one time President of the Pittsfield Medical Institution; Edward Dickinson, native of Hadley, for a while partner with Dr. Goodhue, left town about 1833, and is now a physician in Peoria, Ill.; Watson Loud, came about 1833, practiced 5 or 6 years, and is now at the

West; Philemon Stacy, practiced about nine years; William C. Bailey, Warren McCray, Moses Porter, William Huntington, Stephen G. Hubbard, now in New Haven, Ct.; Addison Peck, now in California; Elam C. Knight, came in 1849, practiced about a year; William Lester, came in 1846, practiced about 3 years; B. F. Smith, removed to Amherst, and is now a partner with I. H. Taylor; Franklin Bonney, son of Oliver, studied medicine at Dartmouth, commenced practice 1847, is the only practicing physician now in town.

From the settlement of the town, the majority of the inhabitants have been devoted to agriculture, for which pursuit the town is one of the best in the State. In the production of broom corn, and the manufacture of brooms, it has been the first in New England for many years. The number of brooms manufactured in 1845 was 599,369. The same year the town produced 503,859 lbs. of broom brush, 26,696 bushels of Indian corn, 485 bushels of wheat, 7,270 bushels of rye, 9,223 bushels of oats, and 10,082 bushels of potatoes. Since that time, the production of broom corn has probably decreased, owing to its production at the West, and its cheap transportation to Eastern markets. There are no manufactories of cotton or wool in the town. Fort River, in the South part of the town, has two, and Mill River, in the North, has three mill sites, where manufacturing of various kinds is carried on. Samuel and Elihu Dickinson, occupying the upper site, on Fort river, in Fort river district, have a new saw mill, in which they manufacture annually from 200,000 to 300,000 feet of lumber, turning works and shop where from 4,000 to 5,000 children's wagons are made, and a tannery where 500 hides are cured. The lower site is occupied by West, Smith & Co., for sawing lumber, grinding grain and plaster, and manufacturing paper. A powerful steam engine is employed, in addition to their water power.

The lumber mill of Joseph Adams & Sons, occupying the upper site on mill river, about two miles North-westerly of Amherst College, in Plainville district, is the most extensive establishment of the kind in town. Between 5 and 600,000 feet of lumber are annually manufactured from logs, by two saws, one circular and the other upright. A lath machine turns out about 100,000 feet of strip lath,

and three or four other circular saws and a jig saw, are used for various purposes. The establishment also embraces a planing machine, felloe machine, for making piece felloes, turning works and apparatus for steaming and bending wheel rims.

The middle site on mill river, at North Hadley, is occupied by the grist mill, plaster mill and saw mill of Smith & Granger, and the wire manufactory of Horace Lamb. The grist mill has three run of stones, and does a good custom business. From 100 to 150 tuns are annually ground in the plaster mill. The saw mill has an upright and circular saw for logs, in which are annually manufactured from 4 to 500,000 feet of lumber. A lath machine is also connected. In the wire factory, from 8 to 10 tuns of broom wire are annually made, besides an amount of plated and piano wire, varying from year to year according to demand.

The lower site on mill river, near the Connecticut, is occupied by a saw-mill with two upright saws, owned by Rufus Scott.

There are ten school districts in the town, and the amount appropriated for their support in 1854 was $1,500; for a high school in connection with the Academy, $600; and for a high school at North Hadley, $300. The total amount raised by tax, for all purposes, except highways, was $7,452 71, and the rate of assessment was $6 30 on $1,000 of property; 469 polls $1 50 each. The town's share of the county tax was $1,321 56. The highway tax, usually paid in labor, was $700. The population of Hadley in 1840 was 1,840; in 1850, 1,941; increase in ten years, 101.

HATFIELD.

The first portion of the history of Hatfield will be found in the history of Hadley, of which it originally formed a part. With Hadley, it was settled in 1659, and, although it was municipally and ecclesiastically a portion of Hadley, it began at an early day to transact certain kinds of business independently, in what were denominated "side meetings," the "side" having reference to the opposite side of the river from the center of jurisdiction. The inconveniences resulting from the necessity of crossing the

river, to attend meetings, were felt from the first, and when the population had been somewhat increased, in the passage of a few years, they gave rise to a controversy which, at last, resulted in the establishment of the town of Hatfield. Petitions and manifestoes, almost without number, were sent to the General Court from both sides. A petition of the West side people, dated May 3, 1667, is a document as instructive as it is curious, and is copied entire, in which they show:

"That, whereas it has pleased God to make you the fathers of this Commonwealth, and it hath pleased the Lord, by your great care and diligence under him, to continue our peace and plenty of outward things, and in a more especial manner the chiefest and principal of all, the Gospel of peace, with the liberty of his Sabbaths, which mercies your humble petitioners desire to be thankful unto God and you for, that you are so ready and willing for to help those that stand in need of help, which hath encouraged us your humble petitioners for to make this our address, petition and request, for relief in this our present distressed state and condition.

"First, your petitioners, together with their families within the bounds of Hadley town, upon the West side of the river, commonly called by the name of Connecticut river, where we for the most part have lived about 6 years, and have attended on God's ordinances on the other side of the river, at the appointed seasons that we could or durst to pass over the river, the passing being very difficult and dangerous, both in Summer and Winter, which thing hath proved and is an oppressive burden for us to bear, which, if by any lawful means it may be avoided, we should be glad and thankful to this honored court to ease us therein, conceiving it to be a palpable breach of the Sabbath, although it be a maxim in law: *nemo debet esse judex in propria causa*, yet, by the Word of God to us, it is evidently plain to be a breach of the Sabbath: Ex. xxxv: 2; Levit. xxiii: 3, yet many times we are forced to it; for we must come at the instant of time, be the season how it will. Sometimes we come in considerable numbers in rainy weather, and are forced to stay till we can empty our canoes, that are half full of water, and before we can get to the meeting house, are wet to the skin. At other times, in Winter season, we are forced to cut and work them out of the ice, till our shirts be wet upon our backs. At other times, the winds are high and waters rough, the current strong and the waves ready to swallow us—our vessels tossed up and down so that our women and children do screech, and are so affrighted that they are made unfit for ordinances, and

cannot hear so as to profit by them, by reason of their anguish of spirit: and when they return, some of them are more fit for their beds than for family duties and God's services, which they ought to attend.

"In verity and brevity, our difficulties and dangers that we undergo are to us extreme and intolerable; oftentimes some of us have fallen into the river through the ice, and had they not had better help than themselves, they had been drowned. Sometimes we have been obliged to carry others when they have broken in, to the knees as they have carried them out, and that none hitherto hath been lost, their lives are to be attributed to the care and mercy of God.

"There is about four score and ten persons on our side the river, that are capable of receiving good by ordinances, but it is seldom that above half of them can go to attend, what through the difficulty of passage and staying at home by turns and warding, some being weak and small which, notwithstanding, if the means were on our side the river, they might have the benefit of the ordinances which now they are deprived of to the grief of us all. Further, when we do go over the river, we leave our relatives and estates lying on the outside of the colony, joining to the wilderness, to be a prey to the heathen, when they see their opportunity. Yet, notwithstanding, our greatest anxiety and pressure of spirit is that the Sabbath, which should be kept by us holy to the Lord, is spent with such unavoidable distractions, both of the mind and of the body. And for the removing of this, we unanimously have made our address to our brethren and friends on the other side of the river, by a petition that they would be pleased to grant us liberty to be a society of ourselves, and that we might call a minister to dispense the word of God to us, but this, by them, would not be granted, although, in the month of June, in the year 1665, it was agreed and voted, at a town meeting, that when the West side had a call of God thereto, they might be a society of themselves. We sent a second time to them, entreating that according to said agreement they would grant our request to put it to a hearing, but they will not, so that we, your humble petitioners, have no other way or means, that we know of, but to make our humble address to this honored court for relief, in this our distressed state, humbly praying this honored court to vouchsafe your poor petitioners that favor as to be a society of ourselves, and have liberty to settle a minister to dispense the ordinances of the Lord unto us, which we hope will be for the furtherance of the work of the Lord amongst us, and for our peace and safety. Not that we desire to make any breach among the brethren, for to attain our desires, nor yet to hinder the great work of the Lord amongst us, but that which we aim

at is the contrary. Thus, committing our cause to God and this honored court, and all other your weighty affairs, we leave to the protection and guidance of the Almighty, which is the prayer of your humble petitioners.

"Thomas Meekins, Sr., Wm. Allis, John Coule, Sr., Isaac Graves, Richard Billing, Wm. Gull, Samuel Belden, John Graves, Daniel Warner, Daniel White, John Welles, Nathaniel Dickinson, Jr. Eleazer Frary, Samuel Billing, Samuel Dickinson, Thomas Meekins, Jr., Samuel Kelog, Barnabas Hinsdell, John Allis, Obadiah Dickinson, Samuel Gillet, John Field, John Coule, Jr., Ursula Fellows, Mary Field."

The last two signatures were by the widows of Richard Fellows and Zachariah Field, who owned estates left them by their husbands, recently deceased in the settlement. Besides them, John White, Jr., and Stephen Taylor had died. The names of John Coleman, Benjamin Wait, Samuel Allis and Philip Russell do not appear on the list of signatures, but they must have been residents then, or very soon afterwards. These comprise the names of all the residents of the place, at or about that period. There were "four score and ten souls," capable of receiving good from the "ordinances," and this number doubtless covered every one but those who were invalid, or extremely young. Of the causes and elements of the controversy, the petition itself is sufficiently instructive, without further illustration.

The people were determined to provide themselves with preaching, whether a division were effected or not. In a side meeting, held Nov. 6, 1668, a committee was chosen to provide a boarding place for a minister during the winter, and to arrange for his comfortable maintenance. On the same day, a committee was chosen to draw up a list of all the timber suitable for building a meeting house 30 feet square, to proportion out the work to each man, and to call on men to fall timber, or do any other work in connection with the project. On the 21st of November, the "side" chose Thomas Meekins, Senr., William Allis and Isaac Graves a committee to procure a minister. On the 17th of May, 1669, the side voted, or "manifested," as they termed their action, that they were willing to call Rev. Hope Atherton to the ministry, and the committee above mentioned were authorized to offer him £50 a year, as salary. Mr. Atherton had doubtless been preaching on trial for some months. The first reference to the forma-

tion of a new town occurs in the record of a meeting held Dec. 16, 1669, when a committee was chosen to go over the river, to see about disposing of the land yet undisposed of on the West side, or to compass that end "by making us a town of ourselves." On the 11th of May, 1670, the long struggle was concluded by the incorporation of Hatfield as a town, and then the people went on unobstructedly in their work. On the succeeding 25th of November, Mr. Atherton having accepted the call extended to him, the town granted to him the ministerial allotment in the meadow, and a homelot of eight acres, and voted to build for him a sufficient dwelling house, and to allow him £60 a year as salary, two thirds to be paid in good merchantable wheat, and one third in pork, with this provision: "If our crops fall so short that we cannot pay in kind, then we are to pay him in the next best pay we have." Certain sums were also to be returned to the town in case Mr. Atherton did not remain as long as he lived.

The first town meeting was held August 8, 1670. The other important facts in the organization of the town, [See vol. 1, p. 69,] in relation to the connection of Hatfield with the Indian wars, [See vol. 1, pp. 105, 126, 134,] and with the Shays rebellion a century later, [See vol. 1, pp. 231, 237,] have all been narrated in the Outline History. On the 14th of February, 1670, a committee was chosen to view a piece of ground for a burying place, upon the plain "near to Thomas Meekins' land, and the Southwest side of mill river." This was before the formation of the town, and the "side" agreed that it should be 20 rods long Easterly and Westerly, and 8 rods, Northerly and Southerly. This is the locality of the present old burial ground.

The date of the formation of the church is not precisely known. It is given generally as 1670, but we find that on the 21st of January, 1671, a fast was held in view of the great work of "setting up the ordinances;" also that, on the 26th of the same month, the town voted that all the members of other churches who were residents should "be those to begin in gathering the church," and that they should have power to choose three persons, *to make up nine*, to join in the work. There were thus but six actual church members in the town. That the church was organized and the minister ordained within a few days after this there is

little doubt, and this would throw the date of the organization among the first days of 1671.

Hatfield, from the first, manifested a decided disposition to look after its own interests, and it looked after them well. At a later day, in 1695, the town secured a grant of land six miles long and three miles wide, which was entirely divided up among the inhabitants, and which, at present, with little if any variation of boundary, forms the town of Williamsburg. By purchase of the Indians, the original boundaries of Hatfield contained both that town and Whately.

The life of Mr. Atherton was brief. He never fully recovered from the hardships endured in the retreat from the memorable Falls Fight, [See vol. 1, p. 125,] he acting as the chaplain of the expedition, and becoming lost on his way home. He was a son of Humphrey Atherton of Dorchester, and had for brothers and sisters the nominal representatives of all the graces and virtues, viz.: Rest, Increase, Thankful, Consider, Watching and Patience, his own name being Hope,—latinized into "Sperantius," in the Harvard University catalogue, of which institution he was a graduate in 1665. He died in June, 1679. He was succeeded by Rev. Nathaniel Chauncey, of Scituate, a graduate of Harvard in 1661. He was the son of Charles Chauncey, the second president of Harvard College. Mr. Chauncey remained the pastor until his death, which occurred November 4th, 1685. Rev. William Williams, of Newton, a graduate of Harvard College in 1683, was the next minister, and was settled in 1686. Mr. Williams married Christian, daughter of Rev. Solomon Stoddard, of Northampton, by whom he had a family of distinguished sons, and after a long pastorate, died August 31, 1741. During the year previous to his death, Rev. Timothy Woodbridge, a graduate of Yale College in 1732, was installed as his colleague. The following inscription is on his tombstone: "In memory of Rev. Timothy Woodbridge, for thirty years the pastor of the Church of Christ in the town of Hatfield. This man of God who called on the Lord out of a pure heart, followed after righteousness, godliness, faith, love, patience, meekness; apt to teach, charitable and gentle to all men, departed this life on the 3d of June, 1770, in the 58th year of his age." Mr. Woodbridge's successor

was Rev. Joseph Lyman, D. D., of Lebanon, Ct., who graduated at Yale in 1767, and was ordained March 4th, 1772. He had been previously a tutor in Yale College, and was subsequently an original member of the American Board of Commissioners for Foreign Missions, and President of the same. He was an ardent patriot in the Revolution, and a man of great influence and ability. He died March 27th, 1828, and was succeeded by Rev. Jared B. Waterbury of New York, a graduate of Yale in 1822, who was settled January 10th, 1827, and dismissed February 24th, 1829. Rev. Levi Pratt, of Cummington, a graduate of Amherst College in 1826, was ordained June 23d, 1830, and dismissed May 9th, 1835. Rev. Henry Neill, a graduate of Amherst College, was ordained in his place April 16th, 1840, and dismissed April 15th, 1846. Rev. Jared O. Knapp, the present pastor, was his successor, and was installed December 11th, 1850. The second meeting-house was erected in 1750, and the corner stone of the present structure laid May 23d, 1849. This is and has been the only church organization in the town.

In the Revolutionary struggle, many influential men in the town sympathized with the mother country, but they were decidedly in the minority. At a town meeting held on the 12th of August, 1775, it was voted that Col. Israel Williams, Mr. William Williams, Capt. Elijah Allis, Lt. Samuel Partridge, Lt. Daniel Billing, Ensign Elijah Dickinson and Reuben Belden, or any other persons in the town whom the Committee of Correspondence and Safety might suspect of being inimical to their country, should be requested to sign a declaration, renouncing and condemning the authority of Gen. Gage, and promising to join the country in the defense of its rights and liberties. It was also voted that if these men should refuse to sign the declaration within seven days, they should be proceeded against by the committee, in accordance with the recommendation of the Provincial Congress, and that the town would assist the committee if it needed assistance. At a town meeting held June 24, 1776, it was voted to instruct their representatives to advise the delegates in the provincial Congress, from this colony, that, should they declare the colonies independent of Great Britain, the people of Hatfield would sustain them with their lives and fortunes. To recount

the sacrifices made by Hatfield in the Revolutionary crisis would be but a repetition of a glorious story, already many times told, in regard to its neighbors.

Among the natives of Hatfield who have perpetuated their names by their deeds, Oliver Smith has, without doubt, taken the best care of his. He was born in January, 1776, and by a remarkable faculty for money making, amassed an immense fortune in his quiet native village—larger than any other man who has lived there. He died on the 22d of December, 1845, in the eightieth year of his age, leaving an estate inventoried at $370,000. His will, of which Austin Smith was made the sole executor, devoted the large mass of this property to various charitable uses, to be managed by a board of three trustees to be chosen by electors, themselves elected annually, one each, in the towns of Northampton, Hadley, Hatfield, Amherst, Williamsburg, Deerfield, Greenfield, and Whately. To this board of trustees was committed $200,000, to be held until it should amount to $400,000, and at the end of that time, to be divided into three funds—one of $30,000 for an agricultural school in Northampton, one of $10,000 for the American Colonization Society, and one of $360,000 for other purposes. The Agricultural School Fund was to accumulate until sixty years after his decease, and then be devoted to the establishment of "Smith's Agricultural School." The income of the Colonization Fund is to be paid over annually to the Colonization Society. The fund of $360,000 is to be devoted to indigent boys, indigent female children, indigent young women, and indigent widows, within the towns above specified, under certain conditions, which are almost uniformly wise, and which betray, in the testator, a keenness of observation and a soundness of judgment that mark him as something much higher than a simple man of money. In fact, his project is a magnificent one, and very thoroughly elaborated.

Hatfield has been noted, almost from the earliest times, for the number and excellence of its fat cattle, as an annual production. Its reputation in this respect extends back more than 150 years. There are about 500 head fattened every year. With the sister town of Hadley, it also produces large quantities of broom corn, much of the stock being worked up in the town. The number of brooms

turned out in 1853 was 530,400; brushes, 211,200; tuns of broom corn used, 360. The value of the stock used is $70,860; value of production, $120,080. There are 90 hands employed in 13 manufactories. There is also a manufactory of husk mattresses, where about $4,000 worth of material was used in 1853.

The number of school districts in the the town is five, including a double district in the central village. In 1854, $1000 was raised for the support of schools. The total amount of taxation was $3,500. The town covers an area of 20 square miles, and has 240 ratable polls. Population in 1840, 915; in 1850, 1,071; increase in ten years, 156.

HUNTINGTON.

Huntington was originally a part of Murrayfield, which township formed No. 9 of the ten townships sold by order of the General Court in 1762. The principal part of old Murrayfield is now Chester. The first settlement upon the territory of Huntington was made about 1760, by an Indian family of the name of Rhodes, who planted themselves about two miles above the Pitcher Bridge (so called) on Westfield River. Afterwards came Wm. Miller, who settled still further North, near the South line of Worthington. Caleb Fobes settled near "Norwich Bridge," (so called) and, in 1767, John Kirkland and others, from Norwich, Connecticut, came in, and, with such numbers and influence, that the name of their old residence was transferred to the new, and retained until 1855, when it was changed to Huntington, as will hereafter be noticed.

Religious meetings were first held on the Sabbath, at the house of Mr. Caleb Fobes. The first meeting house was subsequently erected, about ten rods South-easterly of the present one. The first Congregational Church was organized in July, 1778, by Rev. Messrs. Jonathan Judd of Southampton, Jonathan Huntington of Worthington, and Aaron Bascom of Chester. It consisted of the following persons: William Miller and Elizabeth his wife, Samuel Knight and Betsey his wife, Thomas Converse and wife, John Kirkland, Samuel Warner, Joseph Park, Jonathan Ware, John Griswold, Edmund Bancroft, and a few others whose names are not preserved. John Kirkland and Jon-

athan Ware were appointed the first deacons of the church. No pastor was settled for several years. The first was Rev. Stephen Tracy of Norwich, Ct., a graduate of the College of New Jersey in 1770. He was installed May 23, 1781, and was dismissed January 1, 1799. He was succeeded October 17th, of the same year, by Rev. Benjamin R. Woodbridge of South Hadley, a graduate of Dartmouth in 1795. He resigned June 28, 1831. His successor was Rev. Samuel Russell of Bow, N. H., a graduate of Dartmouth in 1821. He was settled September 3, 1832, and dismissed January 1, 1835; and died on the 27th of the same month. Rev. Alvah C. Page, a graduate of Amherst in 1829, succeeded him, and was settled January 1, 1835, the date of Mr. Russell's dismissal. He was dismissed July 20, 1836, and was succeeded February 23, 1842, by Rev. Ebenezer B. Wright, who was dismissed in May, 1848, and is now chaplain of the State Alms House in Monson. Rev. John R. Miller, formerly of Williamsburg, and now of Suffield, Ct., was installed in Mr. Wright's place on the day of his dismissal, and was dismissed December 19, 1853. Rev. John H. M. Leland of Amherst, the present pastor, was settled June 15, 1854.

Huntington was incorporated as a district with the name of Norwich June 29, 1773. A copy of the act of incorporation describes its boundaries, (in language about as intelligible as the lines indicated,) as follows: "Beginning at the South-west corner of ingersoll's Grant, so called, and thence extending on the West line of said Grant, until it comes to Lot No. 1 in the second division of lots owned by John Chadler brg. from thence a Straight line to the South West corner of Lot No. sixteen, and from thence, running on the East line of said lot, and on the East lines of lots No. fifteen, twenty-eight and twenty-nine, until it comes to the South West corner of Chesterfield."

The settlement had just been organized into a district when the Revolutionary period came on, yet among the first votes recorded are those relating to preparations for throwing off the rule of the mother country. The terrible orthography with which these votes are clothed can hardly add interest enough to them to repay the trouble of tranciption, but the first is copied *verbatim et literatim:*

"The Proseding of Norwich in forming their Military Company, and choice of officers. Norwich September 28, 1774.

"At a Laguel Meeting of the Inhabitants of Norwich, after a Moderator ware chosen, the Resolves of the County Congress were read.

"Voted that it was Proper at this Critical Day to form into a Military Company for learning the Art of Military. 2 ly, Voted that the sixth of October be the Day Purposed, and that Capt. Ebenezer Geer be desired to atend to Lead us to the choice of Military Officers. the above votes ware past.

"test John Kirtland

"Clark of Norwich."

Accordingly, on the 6th day of October, the inhabitants met, and 36 individuals signed an agreement to form themselves into a "Militar Artillery Company," and to treat the officers whom they might choose "with proper respect, as if put in by authority." John Kirkland, the district clerk, was chosen captain, David Scott Lieutenant, and Ebenezer King, Ensign. A Committee of Correspondence was chosen Jan. 3, 1775, in compliance with the request of the Provincial Congress. Among the instructions given to this Committee was the following: "said Committee are further enjoined by this body to take all possible methods to suppress disorder, and that every person shall be fairly heard before he is condemned, that we may enjoy our interest and property Pesably and live as Christians." The votes responding to requisitions for supplies are in the usual number and form.

During the Shays Rebellion, a party of insurgents visited the town, and took Capt. Samuel Kirkland prisoner, and marched him off towards Northampton, but finally released him.

In 1853, the old town of Norwich received an important addition to its territory and population at Chester Village, for the particulars of which the reader is referred to the history of Chester, vol. II. pages 36 and 37. The annexation of this territory was the result of a long struggle, and many who were thus thrown within the lines of old Norwich were not satisfied with the name of the town. Accordingly, in 1855, a successful effort was made to have the name changed to Huntington, in honor of Charles P. Huntington of Northampton, and the bill changing the name was signed by Gov. Gardner on the 9th of March, of that year.

The manufacturing establishments of Huntington are mostly embraced by that portion which comes within the limits of Chester Village, and which are, for convenience, noticed in the history of Chester, to which town they originally belonged. The town is almost entirely agricultural in its industrial pursuits, the land being particularly adapted to grazing. E. and T. Ring of Knightsville employ 15 hands in the manufacture of willow wagons, children's sleds, &c. Moses Hannum employs five hands in the manufacture of axes, with a product of 300 dozen annually.

The number of school districts in the town is 7. The amount raised by tax in 1854 was $2,200, of which $600 was appropriated for schools, and $450 for highways. The population of Huntington in 1840 was 746; in 1850, 757; increase in ten years, 11. The population has since been increased by the addition of a portion of Chester.

MIDDLEFIELD.

Prior to the year 1783, the present town of Middlefield comprised a part of several towns. Hence, the date of the first settlement within its limits is not positively known, but it was probably about the year 1773, when two families—Rhodes and Taggart—made the first clearing. They were soon followed by other families, the land being bought and settled principally by emigrants from Connecticut. Among the early settlers were John Ford, Samuel Taylor, Solomon Ingham, Thomas Bolton, James Dickson, Zera Wright, Malachi Loveland, Amasa Graves, Thomas and Enos Blossom, Uriah Church, David Mack, William Church, Elisha Mack, Ephraim Sheldon, Eliakim Wardwell, James Nooney, Samuel and John Jones, and John Newton.

The disadvantages arising from living so remote from the center of the respective towns to which the inhabitants belonged, induced them early to take measures for an act of incorporation. Col. David Mack, having well defined, in his own mind, the boundaries of a new town, called a meeting at his house, to consider the subject. He offered to undertake the business of obtaining an act of incorporation on this condition: if successful, the town should refund his expenses. The enterprise proved successful, and the South-west corner of Worthington, the North corner of Murrayfield, (now Chester,) the North-east corner of Beck-

et, the South side of Partridgefield, (now Peru,) a part of Washington, and the land called Prescott's Grant, were, by an act of the Legislature, incorporated into a town called Middlefield, March 12, 1783.

At the time of Shays' Insurrection, many of the people favored the movement. A requisition was sent to Capt. David Mack, (afterwards Colonel,) to appear at Springfield with a certain number of his men, and join the Government forces. He accordingly drafted his men, and gave orders for their appearance at his house the next morning, prepared to march; but, in the meantime, the company appointed new officers, and declared in favor of the insurgents. Early on the morning appointed for marching, they surrounded and entered his house, declaring him a "prisoner of war." Capt. Mack, after exerting himself to the utmost to persuade the men to desist from their course of folly and treason, asked for a furlough of three days, which they granted. At their request, he wrote it, and having procured the signatures of the newly appointed officers, he put the interesting document in his pocket, and hastened to Springfield. On his arrival, he immediately repaired to head quarters, and presented himself to Gen. Shepard, to whom he exhibited his furlough. After examining it, Gen. Shepard said: "Capt. Mack, as you have no men to fight with, you may go home; we shall immediately attend to the men who have signed this paper." They were soon arrested and placed in Northampton jail. Another interesting incident connected with the insurrection will be found recorded in vol. 1, p. 267.

The first town meeting was held at Col. Mack's house. At this meeting, the sum of £30 was raised "to support the gospel," and the meetings were held in Col. Mack's house, or barn. As yet they had no settled minister. In 1791, the first meeting house was erected. William Church and Malachi Loveland were the builders. This was considered a great undertaking by the mere handful of settlers, and drew heavily upon their purses; but, believing it their duty to erect a house of worship, they set their hands to the work, and erected a commodious and substantial church. They were that season blessed with great prosperity. A most abundant harvest followed, and the people were often heard to say that they believed themselves no

poorer for their sacrifice of money and labor. This was for many years the only house of worship in the town, there being but one Society, which was of the Congregational order. On the 31st of October, 1792, the first minister, Rev. Jonathan Nash of South Hadley, a graduate of Dartmouth in 1789, was ordained, the people happily uniting in his settlement. He was dismissed from his pastoral charge over the Congregational Church at his own request, on account of age and infirmities, July 11, 1832, and the same day Rev. Samuel Parker was ordained. Mr. Parker was a native of Ashfield, and a graduate of Williams College in 1806. He was dismissed at his own request, May 23, 1833. Rev. John H. Bisbee of Chesterfield, a graduate of Union College in 1831, was ordained February 20, 1834, and dismissed at his own request in 1838. June 18, 1839, Rev. Edward Clark was ordained, and dismissed at his own request in 1852. June 28, 1854, Rev. Moody Harrington, the present pastor, was installed. The first deacons of the Congregational Church were Malachi Loveland and Daniel Chapman. The Society has a fund of $2,000, $1,500 of which was the gift of the late David Mack, and $500, the gift, by will, of Sarah Dickson. In 1847, the Society, at considerable expense, remodeled and thoroughly repaired their house of worship.

The Baptist Society was organized July 23, 1817. The first pastor, Rev. Isaac Childs, was ordained June 10, 1818, and dismissed in 1828, at his own request. Rev. Erastus Andrews was ordained May 20, 1829. Cullen Townsend was ordained June 29, 1831. He was succeeded by the following pastors:—Rev. Henry Archibald in 1832, Rev. Isaac Hall in 1836, Rev. Orson Spencer in 1837, Rev. Farando Bestor in 1841, Rev. Volney Church in 1848. Rev. Orlando Cunningham, the present pastor, was settled in 1850. The Society, though small at first, has been steadily increasing in numbers, and is now in a prosperous condition. In 1846 it erected a new and commodious house of worship.

David Mack was the first merchant in the town. He went twice a year to Westfield, to purchase an assortment of goods, the greater portion of which he transported home upon the back of his horse. Those who have read the tract entitled "The Faithful Steward," will recognize the

name of this man. He was a man whose means of early education were so limited that he attended school with his own children, and spelled in a class with his six-years-old son, who was once very proud of "getting above his father." He began life extremely poor, yet he amassed a goodly wealth, nearly all of which he expended in carrying forward works of benevolence. He became a man of great influence, was much in public office, and died, at last, full of years and honors, at the age of 94. His integrity was never questioned, his christian character was always revered, and so pure an example was his life that, in the form of a narrative, with the above title, it has been diffused in immense numbers, through the agency of the American Tract Society.

The soil of Middlefield, though not well adapted to tillage, is well suited to grazing. Much attention has been paid to the raising of fine wool, and no pains or expense have been spared to perfect the quality of the staple. The number of fine wooled sheep kept is about ten thousand. A good deal of attention is also paid to the rearing of fine cattle. No efforts have been spared in this department, and the native breed has entirely disappeared, by numerous crossings with thorough bred stock.

The first grist mill was built by Mr. John Ford, about the year 1780. The first woolen mill was built by Uriah Church Jr., about the year 1821. Previous to this, there was a mill for dressing woolen cloth, owned by Ambrose Church. Several years subsequently, a woolen mill was built by Amasa Blush, who, in connection with his sons, manufactured broadcloth for a number of years. In 1844, a woolen mill was built by William D. Blush, and the manufacture of cloths was carried on for several years by different persons. In 1850, the mill was totally destroyed by fire. In 1849, a woolen mill was built by U. Church and Sons. At present, there are two woolen mills in operation, owned by S. U. Church & Bro's. who manufacture about 65,000 yards of broadcloth annually. In 1845, the first paper mill was built, by John Mann. The article manufactured was coarse wrapping paper. In 1851, a new mill was built on the same site, by Buckley, Brothers, of New York city, by whom the business is still carried on. One tun of the best wall paper is manufactured daily.

In the Eastern section of the town are two extensive quarries of soap-stone. These are owned by the METROPOLITAN SOAPSTONE COMPANY, of New York city, incorporated in 1853, with a capital of $200,000, which has lately been increased to $300,000. About one hundred tuns per week are sent to market. As fire stone, it has remarkable qualities. It is principally sent to New York, where it is used for building and a variety of other purposes. [See vol. 1, p. 370.]

The number of school districts is eleven; amount of money raised for the support of schools, $500; amount raised to repair highways, $600. Of persons who have obtained notoriety in the scientific and literary world, Prof. Ebenezer Emmons of Albany, N. Y., a native of Middlefield, stands foremost. Middlefield possesses advantages for manufacturing, there being many excellent water-power privileges unoccupied. There is neither town or society debt. The population of the town in 1840 was 1,395; in 1850, 692; decrease in ten years, 703, a falling off to be accounted for by the fact that in 1840 there was quite a large population of Irish,—laborers on the Western Rail road who left the town as soon as the construction of that road was completed.

NORTHAMPTON.

The history of the settlement of Northampton has been given in full detail in the Outline History. [Vol. 1, pp. 45–53.] At the time it was settled, it formed with Springfield the whole of Western Massachusetts, so far as civilized life was concerned. A brief recapitulation of early events is all that will be attempted in opening the history. A petition was presented to the General Court for liberty to plant, and the liberty was granted to plant Nonotuck, in 1653. The place was settled in the following year. The land was purchased for the settlers, of the Indians, by John Pynchon of Springfield. In 1655, the new plantation elected "townsmen," or selectmen. The first meeting house was erected the same year, and was used for meetings until 1662, when it was converted into a school house, and a new meeting house of larger dimensions erected in its place. In 1665, the first board of magistrates, consisting of William Holton, Thomas Bascom and Edward Elmore

was appointed by the General Court. Mr. Eleazer Mather of Dorchester was ordained as the first pastor on the 18th of June, 1661.

The original petitioners for liberty to plant and settle at Nonotuck were Edward Elmore, Richard Smith, John Gilbert, William Miller, John Allen, Richard Wekley, James Burnham, Matthias Foot, (or Trott,) Thomas Root, William Clark, Joseph Smith, John Stedman, Jonathan Smith, Wm. Holton, Robert Bartlett, John Cole, Nicholas Ackley, John Webb, Thomas Stedman, Thomas Bird, Wm. Janes, John North, Joseph Bird and James Bird. Of these, only eight ever settled there, viz., Elmore, Miller, Root, Clark, Holton, Bartlett, Webb and Janes. At a proprietors' meeting held at Springfield, Oct. 3, 1653, only ten of the petitioners were present, but in place of the missing ones were ten new men, who had joined, or proposed to join, the company, viz., Giles Whiting, William Felle, George Alexander, John Bailey, John King, Thomas Bascom, Henry Curtis, John Broughton, Wm. Hannum and Thomas Gridley. But of these, only six or seven settled at Nonotuck. Within the first four years of the existence of the settlement, the following individuals, who have descendants still living in the town, came in: Robert Bartlett, Richard and John Lyman, James Bridgman, Thomas Bascom, Thomas Root, Alexander Edwards, Samuel Wright, Wm. Miller, John King, Isaac Sheldon, Samuel Allen, Joseph Parsons, Wm. Hannum, Wm. Hulbert, Nathaniel Phelps and John Stebbins. In the succeeding four years, (from 1658 to 1662,) came Edward Baker, Alexander Alvord, Rev. Eleazer Mather, Wm. Clark, Henry Woodward, Enos Kingsley, Aaron Cook, John Strong, Medad Pomeroy, Jonathan Hunt and John Searle. After these came Preserved Clap, Israel Rust, Rev. Solomon Stoddard, Robert Danks, Samuel Judd, Thomas Judd and Mark Warner.

Mr. Mather, the first minister of Northampton, died on the 24th of July, 1669. He was succeeded by Rev. Solomon Stoddard. Mr. Stoddard was born in Boston, in 1643, and graduated at Cambridge in 1662. His ordination at Northampton took place Sept. 11, 1672, where he preached for nearly 55 years before he had a colleague. He was a man of great learning and influence, and made his mark upon the theological mind and policy of the day.

He was the champion of the "Stoddardean doctrine," which doctrine, in brief, was that the Lord's table should be accessible to all persons not immoral in their lives, that the power of receiving and censuring members is vested exclusively in the elders of the church, and that synods have power to excommunicate and to deliver from church censures. His views in regard to the Lord's Supper were the basis of a religious controversy that was felt throughout New England, and on one side or the other nearly every minister placed himself, and defended his position. He married the widow of his predecessor, and by her had a son, Col. John Stoddard, who in his time stood the foremost man in Western Massachusetts, and of whom a more particular notice will be given. Mr. Stoddard died Feb. 11, 1729. Rev. Jonathan Edwards [of whom a notice has already been given in the history of the Stockbridge Indians, vol. 1, pp. 168–9,] was settled as colleague pastor with Mr. Stoddard Feb. 15, 1727. Mr. Edwards was a native of East Windsor, Conn., and a graduate of Yale College in 1720. After the death of Mr. Stoddard, he became the sole pastor, and continued thus until June 22d, 1750, when he was dismissed. The causes operating to bring about his dismissal were his opposition to the prominent doctrine of his predecessor, and certain disciplinary measures to which he had resorted, and to which his church was unaccustomed. His dismission produced a wide commotion among the churches. His religious and philosophical works are an enduring monument to his eminent genius and piety. At Northampton, he was a most successful minister.

The fourth minister of Northampton was Rev. John Hooker, a descendant of Rev. Thomas Hooker of Hartford. He was a native of Farmington, Ct., and a graduate of Yale College in 1751. He was settled at Northampton, Dec. 5th, 1753. After a ministry of about 23 years, he died Feb. 6th, 1779, at the age of 48. "He was an able minister, of uncommon suavity of temper and the most engaging manners." Both he and Mr. Edwards died of the small-pox, the former in New Jersey, and the latter in a small-pox hospital in Easthampton. Mr. Hooker was succeeded by Rev. Solomon Williams, who was a native of East Hartford, Ct., and a graduate of Yale College in

1770. He was settled June 5th, 1778, and died Nov. 9th, 1834, at the age of 82, having been a pastor 56 years. It is a singular fact, and one which is doubtless without a parallel, that the great grandfather, the grandfather, the father and the son—Mr. Williams himself—each preached his half century sermon. In the latter part of his life, he was assisted by several colleagues, but while he was sole pastor he received more than nine hundred members into the church, a fact which of itself testifies alike to his eminent faithfulness and success.

Rev. Mark Tucker, D. D., was installed as the collcague of Mr. Williams, March 10th, 1824. Dr. Tucker was a native of the state of New York, and a graduate of Union College. He was dismissed Aug. 16th, 1827, and now resides in Wethersfield, Ct. He was succeeded Sept. 11th, 1828, by Rev. Ichabod S. Spencer, D. D., who was then installed as the colleague of Mr. Williams, but he remained only until March 12, 1832. He is now settled in Brooklyn, N. Y. Rev. Joseph Penney, D. D., succeeded Dr. Spencer, as the colleague of Mr. Williams, June 5th, 1833, and was dismissed Nov. 24th, 1835. Dr. Penney was a native of the North of Ireland, was educated at Glasgow, and now resides in Michigan. Rev. Charles Wiley of New York, was ordained as the pastor of the church, Nov. 8th, 1837, and resigned his pastorate in February, 1845. Rev. E. Y. Swift, of Chillicothe, Ohio, was invited to succeed him, Oct. 7th, 1845, and resigned Sept. 15th, 1851. His successor was the present pastor, Rev. John P. Cleaveland of Providence, who was settled in the early part of 1853.

In 1824, movements were commenced, looking to the separation of the Second Congregational or Unitarian Society from the First Church and Society. The first time this body held separate worship was on the 5th of December, 1824, when Rev. Mr. Peabody, of Springfield, preached. On the following Sabbath, Rev. Mr. Huntington of Hadley performed that office. The 2d Congregational Society was organized Feb. 22d, 1825, and Judge Hinckley, Christopher Clarke and Judge Howe were chosen a committee to engage the services of Rev. Edward Brooks Hall, for the succeeding six months. He had been preaching for them then, since January. At the same time, measures were taken to build a meeting house. On

the 22d of June following, the society invited Mr. Hall to become the pastor. He accepted the call, but was not installed until Aug. 16th, 1826, having been obliged to spend the winter at the South on account of ill health. The new house of worship was dedicated Dec. 7th, 1825, Rev. Henry Ware, of Boston, preaching the dedicatory sermon. Mr. Hall was dismissed at his own request, Dec. 23d, 1829. During his ministry, a flourishing church and society was built up. On the 9th of November, 1831, Rev. Oliver Stearns was ordained in his place, and was dismissed March 31st, 1839. Rev. John Sullivan Dwight succeeded him March 20th, 1840, and his connection with the society was closed during the summer of 1841. Rev. Rufus Ellis was ordained June 7th, 1843, and his ministry extended through a period of ten years. He was dismissed May 1st, 1853, having been settled during a longer period than any of his predecessors. Since his withdrawal, the pulpit has been supplied by Rev. Dr. Ingersoll, of Keene, N. H. One hundred and eighteen have been admitted to membership in the church. Dr. Hall was settled in Providence soon after he left Northampton, where he still remains. Rev. Mr. Stearns is the pastor of a church in Hingham, Mr. Dwight is editor of the Musical Review, and the first musical critic in America, and Rev. Mr. Ellis is pastor of the First Church in Boston. Among those originally connected with the society were Judge Hinckley, Judge Joseph Lyman, Judge Howe, Judge C. E. Forbes, Hon. J. H. Ashmun, Christopher Clark, C. P. Huntington, Ebenezer Hunt, and other gentlemen of mark and eminence.

The Edwards Church, orthodox Congregational, was organized Jan. 17th, 1833, and on the 29th of the same month, Rev. John Todd, a native of Rutland, Vt., and a graduate of Yale College in 1822, was installed as the first pastor. The church was formed by a body going off from the first, or old church, consisting of 42 males and 51 females. Dr. Todd remained only until Sept. 26th, 1836, when he was dismissed, to take charge of a church in Philadelphia, from which he subsequently removed to Pittsfield in this State, where he still remains, maintaining the character of one of the most distinguished divines in Western Massachusetts. He is widely known by his published works, which have been numerous, and particularly

by his Student's Manual and Index Rerum. He was succeeded by Rev. John Mitchell, a native of Saybrook, Ct., who was installed Dec. 7th, 1836. Mr. Mitchell was a graduate of Yale College in 1821. After laboring through some years of feeble health, he was dismissed Dec. 20th, 1842, and went abroad. The result of his observations in foreign travel was embodied in two extremely well written volumes, entitled "Letters from over Sea."

Mr. Mitchell was succeeded by Rev. E. P. Rogers, pastor of the Congregational Church at Chicopee Falls, who was installed May 16th, 1843, and dismissed November 24th, 1846. He is now the pastor of a church in Philadelphia. Rev. George E. Day, of Marlboro, was his successor, and was installed Jan. 11th, 1848. He was dismissed May 7th, 1851, to accept of a professorship in Lane Seminary, in which office he still remains. Rev. Gordon Hall of Wilton, Ct., son of the well known missionary of the same name, was installed in his place, June 2d, 1852, and is the present pastor. The church numbers about 380 members. The corner stone of the house in which the church and society worship was laid July 4, 1833, and the building finished during that year.

St. John's Church (Episcopal) was organized in 1826, and their church edifice built in 1829. The first rector was Rev. M. Griswold, son of Bishop Griswold, and the second, Rev. Joseph Muenscher. Rev. Messrs. Silas Blaisdell, Clement Jones, J. C. Richmond, Leach, Conolly, Sunderland, Newhall, Foxcroft, Chaderton, and others, officiated for a short time each, from about 1831 to 1836, but no one of them was regularly installed as the rector of the church. From September, 1836, to January, 1837, the church was seldom open for religious services. January, 1838, Rev. David S. Devans was instituted rector. He was succeeded, April, 1841, by Rev. Orange Clark, who was succeeded in turn in Oct. 1843, by Rev. Henry Burroughs. In November, 1852, Rev. J. P. Hubbard was instituted the rector, and is still in office. The present number of communicants is 70.

In 1822, there was not within twelve miles of Northampton, going in any direction, a Baptist church: at least, such is the statement of the book of records of the Baptist society in Northampton. In August of that year, Mr.

Benjamin Willard entered the town as an agent of the Massachusetts Baptist Missionary Society. He was entertained in an old house occupied by two men as tenants, whose wives were members of a Baptist church in West Springfield. In this house, the only one accessible to a Baptist minister, Mr. Willard preached a few times. He visited a few families, obtained Dr. Stebbins as a general agent for the Baptist Magazine, and attracted some attention. In January, 1823, Mr. Willard visited Northampton again, and in the course of seven weeks preached in more than thirty different places in the town. In the following April, he was present again, and three persons were immersed, as the first fruits of his work. Mr. Willard preached at the water side to more than 1,000 persons, who had never witnessed a similar scene. Through much opposition, that had the semblance, if not the substance, of persecution, the brethren struggled on, until April 30, 1824, when a Baptist society was organized, consisting of eleven members. A church was formed July 20, 1826, consisting of forty members, fourteen males and twenty-six females. A new meeting house was opened on the 8th of July, 1829. Mr. Willard continued to be the pastor of the church for several years, though often absent for months on missionary labors. Sometimes, months passed, without the meeting house being once opened for preaching. Mr. Willard resigned his pastorate on the 25th of February, 1838. Elder Abel Brown, Jr., commenced preaching Feb. 23, 1840, and was succeeded May 16, 1841, by Elder William M. Doolittle. Elder Doolittle died Feb. 13, 1842, and was succeeded by his brother, Elder Horace Doolittle, in the following March. The present pastor, Rev. D. M. Crane, commenced his labors in April, 1846.

A Methodist church was formed about eight years since, under the ministrations of Rev. Mr. Marcy. The society has been prosperous, and possesses a neat and convenient house of worship. There is also a Roman Catholic church in the town, erected about ten years since. About 1840, a society of Fourierists, or a community after some of the philosophically approved patterns, was formed in the Western part of the town. There were men of ability and honesty in it, but its basis was a dream and its end a

failure. The experiment of a few brief years served to dissolve its attractions and scatter its constituents.

A history of the County Congress held in Northampton, in the time of the Revolution, has already been given, with other incidents in the connection of the town with that struggle. [Vol. 1, p. 216.] The town was a large contributor of men and means toward the success of the Revolutionary cause. Bounties were offered for enlistments, and even donations taken up from house to house, in addition to the contributions made in compliance with frequent government requisitions, for the benefit of the suffering soldiery. The families in the town, deprived of their support by the absence of their husbands, fathers and brothers, were taken care of generously. In 1775, the following individuals were selected as the committee of correspondence, inspection and safety: Joseph Hawley, Robert Breck, Ezra Clark, Josiah Clark, Jacob Parsons, Col. Seth Pomeroy, Elijah Hunt, Ephraim Wright, Elias Lyman, Elijah Clark, Capt. Joseph Lyman, Quartus Pomeroy, William Phelps, Caleb Strong, Jr., and Dr. Levi Shepherd. One of the above committee, Col. Pomeroy, was a distinguished officer in the Revolution. He was at the battle of Bunker Hill, and was appointed a brigadier, June 22, 1775. He died at Peekskill, in February, 1777. Major Jonathan Allen of Northampton was at the battle of Saratoga, and served in the Revolutionary army for several years. He was accidentally shot while deer hunting, January 7, 1780, at a time when he was visiting his home on a furlough. Major Allen had four brothers, three of them ministers, all of whom were distinguished in the Revolution.

Northampton has been the home of many eminent men. Among the natives of the old town three stand prominently out as deserving a place in history, viz. Col. John Stoddard, Major Joseph Hawley, and Governor Caleb Strong.

Col. John Stoddard was the son of Rev. Solomon Stoddard, and was born about the year 1681. He was a graduate of Harvard College in 1701, but was not looked upon as possessing great talents, until he began to appear in pub lic life; but from that time, he grew rapidly in the public estimation, until he held a stronger influence over the people than any other man living at that time in the commonwealth. In 1713, he was sent as commissary to Que-

bec, to negotiate the redemption of persons taken from New England. Gov. Hutchinson says: "he shone only in great affairs," while "inferior matters were frequently carried against his mind, by the little arts and crafts of minute politicians, which he disdained to defeat by counter working." An anecdote is related of him in "Dwight's Travels," which very forcibly illustrates the prominent stand he occupied. Once, when Governor Shirly had a party dining with him, a servant came into the room, and informed the Governor that a gentleman at the gate wished to speak with him. "Ask the gentleman to come in," said the Governor. "I did, sir," said the servant, "but he said he could not stay." The company were not a little surprised, nor less indignant, at behavior which they thought so disrespectful to the chief magistrate. "What is his name?" said the Governor. "I think," said the servant, "he told me that his name was Stoddard." "Is it?" exclaimed the Governor, rising; "Excuse me gentlemen, if it is Col. Stoddard, I must go to him." In the civil and military affairs of his native town and county, he stood at the head, forming one of that great trio, which had John Pynchon of Springfield for its first member, and Samuel Partridge of Hatfield for its second, and which ruled, or led, Western Massachusetts through an entire century of its history. Col. Stoddard died at Boston, June 19, 1748, in the 67th year of his age, and his funeral sermon, preached by President Edwards, ascribes to him the highest native gifts of mind, a peculiar genius for public affairs, a thorough political knowledge, great purity of life, incorruptible principle, and sincere piety. "Upon the whole," says President Edwards, "every thing in him was great, and perhaps there was never a man in New England to whom the denomination of a great man did more properly belong."

Major Joseph Hawley was born at Northampton in 1724, and graduated at Yale College in 1742. After he left college, he studied divinity, and was a preacher for several years, though he never was settled in the ministry. He officiated as a chaplain in the provincial army, and was at the siege of Louisburg. It was after this that he studied law, and commenced practice in his native place. Of his eminence as a lawyer, and of his high character as a man, a statement has already been given. [Vol. 1, pp. 183–

4–5.] Major Hawley was the son of Lieut. Joseph Hawley, who, in 1722, married Rebecca, daughter of Rev. Solomon Stoddard. Her sister married Rev. Timothy Edwards, the father of President Edwards, who was thus the cousin of Major Hawley. Major Hawley's grandfather was also Joseph, a man of education, who graduated at Harvard College in 1674, in a class of only three. Major Hawley married Mercy Lyman in 1752, but he left no issue. He had a brother, Capt. Elisha Hawley, who was killed at Lake George in 1755, and whose loss he deeply deplored. Such was his knowledge of political history, and of the principles of free government, that, during the disputes between Great Britain and the colonies, he was regarded as standing among the foremost in ability and influence, of the advocates of American liberty. Though repeatedly chosen a member of the Governor's Council, he refused the place, preferring a seat in the House of Representatives, where his distinguished patriotism and bold and manly eloquence gave him a commanding position. He was first elected a member in 1764. At the close of 1776, he became afflicted with hypochondria—a tendency of his temperament—and retired from public life. Maj. Hawley was very active in effecting the removal of President Edwards from his charge in Northampton, a course which he greatly regretted in later years. Of his hypochondriacal tendencies, as well as of the determined and high toned spirit that formed the real staple of the man, a good illustration is preserved in a story told by the late Judge Lyman of Northampton, who studied law in his office. Governor Strong, it appears, was his associate in the provincial Congress, and when, on one occasion, he returned from Boston, he found Major Hawley at home and extremely melancholy, under the apprehension that if the Revolutionary cause should fail, he should be hung. "No," replied Strong, "they will not probably hang more than 40 men, and you and I shall escape." Roused by the low estimate thus bestowed upon his opposition, Mr. Hawley rejoined, "I would have you to know, Sir, that *I am one of the first three!*" The next day he made a flaming patriotic speech before the town. He died in March, 1788, at the age of 64.

Hon. Caleb Strong, LL. D., was born January 9, 1745. He was the son of Lieut. Caleb Strong, who died in 1766,

and great-great-grandson of John Strong, the first ruling elder of the church in Northampton. Mr. Strong graduated at Harvard University in 1764, and pursued his legal studies under the direction of Major Hawley. In 1774, he was chosen to represent the town in the Provincial Congress. He was much in public affairs, and, in the intervals of repose, pursued his professional business and studies with such success, that, in 1776, he was appointed county attorney, an office which he held for 24 years. He represented the town in the convention for devising and adopting a Constitution, and was one of the committee appointed by that body to draw up a plan for a Constitution, to be submitted to the people. In 1780, he was a member of the Council, and in that year was appointed a delegate to Congress, an appointment which he declined. In 1787, he was a delegate in the convention which framed the present Constitution of the United States. In 1788, he was elected U. S. Senator in the first Congress under the new Constitution, and again in 1793, but, tired of public life, he resigned before the expiration of his term of office. He then considered his public career closed, but in 1800, the people of the Commonwealth called him to the chief magistracy. As a proof of his high standing, where he was personally the best known, it is a fact without parallel, that seven or eight towns, of which Northampton is the center, *gave not a single vote against him.* He was elected Governor for seven successive years. He then retired to his home, determined never to be drawn from it again. In the troubles that followed this period, the people began again to turn to their old Governor, and, much against his wishes, he was re-elected in 1811. The story of his connection with the war of 1812 has already been told. [Vol. 1. pp. 322–4–5–6–7–8.] After holding the office for four years, Gov. Strong retired, and for the last time, from the duties of public office. As a lawyer, a legislator, a chief magistrate, a men and a christian, Governor Strong stood high, incorruptible and without reproach. Many question the soundness of his opinions and the justice of his policy in his opposition to the General Government, in the last war with England, but none doubt that these opinions were conscientiously conceived and held, or that his policy was honestly

pursued. He died suddenly, at his residence in Northampton, November 7, 1819, in the 75th year of his age.

These three men and their noble memories are the jewels of Northampton, but perhaps another name should be added to them, although it is less directly associated with Northampton than these. Judge Simeon Strong, son of Nehemiah, was born March 6, 1736. His father removed when he was young to Amherst. He graduated at Yale in 1756, and had the honor, after graduation, of receiving the premiums instituted by the learned and generous Dean Berkley. He studied theology, and had repeated invitations to settle in the ministry, but he declined them all on account of pulmonary difficulties. He then read law with Col. Worthington of Springfield, and commenced practice in 1761. He soon rose to great eminence, standing at the head of the Hampshire Bar. In 1800 he was appointed one of the Judges of the Supreme Judicial Court of Massachusetts, a station for which he was eminently fitted. He died, greatly lamented, Dec. 14, 1805, aged 69 years.

Nothing has contributed more, unless its long line of christian teachers be excepted, to make Northampton the seat of intelligence and good society that it is, and has been, than its schools. In these, an early beginning was made. In 1663, a school master was to receive £6 and his charges for tuition, for teaching the children of the settlement. In 1687, the grammar school master had a salary of £20 and tuition fees. In 1725, the salary of the school master was £45. Northampton was one of the earliest towns in the State to reform and elevate its system of public schools, and took the initiative in those improvements which have done so much in the elevation of popular education within the last twenty years. The number of liberally educated men turned out by Northampton has been very large. It is stated that before 1821 one hundred of the young men of the town had received a liberal education. Since that time, the number has been very large,—too large, with the others, to be enumerated in this history, even were the statistics readily accessible. The number of professional and literary men who have made Northampton their home has been equally large. None of the learned professions have been without eminent ornaments,

but many of these are appropriately mentioned in the histories of the towns which gave them birth.

For several years following 1835, Northampton was the center of an excitement which, in its kind, is believed to have been without a parallel in the country. It was connected with the introduction of the culture of the mulberry, and the manufacture of silk. Samuel Whitmarsh, a gentleman of great enterprise and enthusiastic temperament, was the leader in the speculation, and demonstrated the sincerity of his views by becoming to a certain extent their victim. He formed a company, with a heavy capital, bought a large farm, and erected a mill of the most durable construction. He erected also a large cocoonry upon his own garden. The variety of the mulberry known as the *morus multicaulis* was introduced, and commanded fabulous prices. Small plants were sold for almost their weight in gold, and there was hardly a garden in Northampton but rejoiced in these treasures. From this point the fever spread, until it embraced all parts of New England where the mulberry could be grown. The affair at last assumed a national importance, and sage calculations were based on the introduction into America of a new branch of industry. The bubble swelled and still expanded, from year to year, radiant with golden hues and rainbow tints, until, with hardly a premonition, it burst, and the mulberry only stood to remind the fortunate of their gains, and the unfortunate of their losses—nay, in some cases, of their ruin. The sanguine hopes of Mr. Whitmarsh and the thousands who, with him, were interested in the enterprise of silk growing, were all swept away. The only lasting effect, so far as the silk interest was concerned, was the introduction into the town of the manufacture of sewing silk from foreign stock. This has been and is still carried on by several establishments.

A few years since, Mr. Ruggles, a colored man, and blind, opened a small water-cure establishment at Florence Village, about two miles west of the court house, and found himself well patronized. Since that time the water-cure establishments in the town have multiplied, and the town has become a great resort for the disciples of Preissnitz and pure water. There are three establishments now open and in successful operation, viz.: one carried on by Dr.

Charles Munde, a German, at Florence village; one at Springdale, by Dr. E. E. Denniston, and one on Round Hill, by Dr. Halsted.

Northampton is somewhat largely engaged in manufacturing, but the following are the only returns received:

The Greenville Manufacturing Co., at Florence village, manufacture cotton cloth, employing 75 hands and producing 700,000 yards annually, of the value of $50,000. The concern has been in operation 8 years.—Caleb Loud, (Loudville) manufactures paper, machinery and lumber, using annually in his paper business 100 tuns of rags and ropes, and materials in the other branches of his business which, in the aggregate, amount to $7,000, and producing 75 tuns of paper, valued at $15,000; machinery, $2,500; lumber (40,000 feet,) $800. He has been operating 8 years, and employs 11 hands.—Abells & Co. manufacture lumber, doors, sash and blinds, consuming annually 1,500,000 feet of lumber, of the value of $40,000, and employing about 20 hands. The concern has been in operation five years.—Warner & Suydam manufacture sewing silk, consuming annually 5,000 lbs. of raw silk, valued at $25,000, employing 15 hands, and producing finished sewings of the value of from $35,000 to $40,000. The mill was built in 1842, by J. Conant & Co., and for a considerable period since that time, was carried on by Warner, Holland & Co.—W. E. Hayes & Co., have for one year employed 20 hands in the manufacture of stationary steam engines and general machinery.—B. Bass uses up or "curls" annually 100 tuns of corn husks, of the value of $1,200, for mattresses. He employs 4 hands, has been in operation 3 years, and turns out yearly a production of 65 tuns, valued at $3,900.—White & Hawks manufacture enameled cloth. They have been in operation one year, employing 25 hands, consuming stock to the value of $32,400, and producing 180,000 yards of finished goods, valued at $65,000.

The total amount of taxation in Northampton, for town purposes, in 1854, was $17,090; appropriation for schools, $5,500. There were 1,264 polls in 1853. The population in 1840, by the state census, was 3,672; in 1850, 5,194; increase in ten years, 1,522.

PELHAM.

The territory of Pelham originally formed a portion of the "Equivalent Lands," an account of which is given in the history of Belchertown. It was sold by the state of Connecticut to Col. John Stoddard and others of Northampton, and was at first popularly denominated "Stoddard's Town." The lands, while in a wild condition, were much injured in timber and soil by the burnings to which they were subjected by hunters, and by those on the Connecticut, who, by this means, secured a favorite pasturage for their cattle. This burning was prosecuted for some time after the settlement of the town, and, in fact, until a committee was chosen by the town to prosecute the offenders. When the town was purchased, the first settlers were mostly residents of Worcester. They had formed a company for the purpose of purchasing a part or the whole of a township to settle upon, and sent forward Robert Peebles and James Thornton, as a committee to make arrangements for them. They examined Stoddard's Town, and made a contract with Col. Stoddard for the purchase and speedy settlement of the territory. This contract was made on the 26th day of September, 1738, and arrangements were immediately made to organize the proprietors, and take possession of the lands. The company numbered 34, and a deed was given on the 1st of January, 1739, to all of them, naming each, and the proportions of land which each should hold. The territory seems to have been divided into sixty parts, and while one proprietor had but one sixtieth, another had five sixtieths, according, doubtless, to what they had paid of the purchase money. The first meeting of the proprietors was held in Worcester, at the house of Capt. Daniel Haywood, Feb. 26th, 1739, when a committee was chosen to survey the town, and lay out sixty-one home-lots. This indicates that the number of proprietors had been increased, as a lot was laid out for each proprietor, and one for the first settled minister. In the following May, the proprietors met again, at the same place. The surveying committee made their report, and the proprietors drew for their lots. At this meeting it was "voted that the sum of £15 be allowed and paid towards making a road to the meeting house, (so called,) and from

thence to East Hadley, (viz.) a bridle road." All subsequent meetings of the proprietors were held in Worcester, until Aug. 6th, 1740, when a meeting was held at the house of John Ferguson, in the new township, named by the proprietors "Lisbon," otherwise "New Lisburne." By this name, with its variations and various spellings, it was known until the incorporation of the town with its present name.

Pelham was incorporated as a town, January 15, 1743, and the first town meeting was held on the succeeding 19th of April. The name was undoubtedly given in honor of Lord Pelham of England, who passed through the state about that time, and "thereby hangs a tale," or rather several tales. One is that, in acknowledgment of the honor thus conferred, Lord Pelham presented the church with a bell, which was allowed to remain in Boston until it was sold for freight and storage. Another is that it was purchased by the Old South Church in Boston, of the Pelham Church. Both stories are improbable. One thing is certain: the bell, if bell there was, never arrived in Pelham.

The ancestors of the settlers of Pelham were Irish Presbyterians. In the agreement between Col. Stoddard and the original Committee, occurs this passage: "It is agreed that families of good conversation be settled on the premises, who shall be such as were the inhabitants of the kingdom of Ireland or their descendants, being protestants, and none to be admitted but such as bring good and undeniable credentials or certificates of their being persons of good conversation, and of the Presbyterian persuasion as used in the Church of Scotland, and conform to the discipline thereof." August 6, 1740, it was "voted to build a meeting house, to raise £100 towards building it, and choose a committee to agree with a workman to raise the house, and provide for the settling of a minister." Subsequent to this, £220 were raised, in two instalments, for the erection and completion of the structure. April 19, 1743, a meeting was held at the meeting house, and May 26, of the same year, measures were taken "to glaze the meeting house, to build a pulpit, and underpin the house at the charge of the town." In this house, the public school was kept for several years. In 1755, the town "voted to build three school houses, one at the meeting house, one at the

West end of the town, and one on the East hill." As in most of the new towns of the region, it was several years before the meeting house was thoroughly finished. In 1818, it was removed a few feet from its original location, and thoroughly repaired.

A Rev. Mr. Johnson of Londonderry was first called to settle as pastor, but the call was not accepted. In the summer of 1742, Rev. Robert Abercrombie commenced preaching in Pelham, and a Presbyterian church was organized in 1743. Mr. Abercrombie preached the most of the time until March 5th, 1744, when a call to settle permanently was extended to him. He accepted the call, and was ordained on the succeeding 30th of August. The sermon was preached by Rev. Jonathan Edwards of Northampton. Mr. Abercrombie was a native of Edinburgh, Scotland, and was there educated. He was a profound scholar, and possessed a library surpassed by few in its time, which is now in the possession of one of his descendants. The date of his dismissal is not recorded. He was succeeded by Rev. Richard C. Graham, Rev. Nathaniel Merrill, Rev. Thomas Oliver, Rev. Elijah Brainard, Rev. Winthrop Bailey, Rev. Frederick Janes, and Rev. A. C. Page. The church has now no settled pastor.

The distance of the residence of those who settled in the Eastern part of Pelham brought about a division of the people, and that part of Pelham with a portion of New Salem, was incorporated as the East Parish of Pelham, on the 28th of June, 1786. The subsequent history of this parish will be found detailed in the history of Prescott.

A Methodist Episcopal Church was formed in the West part of the town about 1830, and in that year both the Congregational and the Methodist churches built for themselves convenient and beautiful houses of worship.

The people of Pelham were on the right side in the Revolution. November 3d, 1773, they addressed the Boston committee in a strain of which the following extract is an illustration. "We are not at present much intimidated with that pompous boasting on the other side of the waters, viz: that Great Britain could blow America into atoms." They voted their acquiescence in, and support of, a declaration of independence, fourteen days before independence was declared, and throughout the war furnished from their

slender resources their proportion of men and means for its prosecution.

Pelham has been the scene of sundry notorious adventures and events. The Shays Rebellion is associated with the town, both as the residence of its leader, and the quarters, at one time, of a large body of insurgents. A full account of this will be found in the Outline History. [Vol. 1, pp. 267–8–9–70–71; also, 292–3–4.] Pelham was the scene, not far from the same period, of the pastoral labors of that most notorious impostor, counterfeiter and scoundrel, Stephen Burroughs. He was subsequently an inhabitant of the Hampshire county jails. It is generally supposed that he wound up his life as a Roman Catholic priest in Canada. One of his sons still lives in Montreal, and there for many years a daughter was the principal of a famous Catholic school, both of whom maintained a high and honorable character.

An attempt was made in the winters of 1852 and 1853 to have the Western portion of the town set off to Amherst. The movement did not succeed, and in the winter of 1854, the town voted its willingness to surrender its charter of incorporation, and become portions of adjoining towns—a vote which is believed to be without a precedent in the Commonwealth. A petition was made to the Legislature in accordance with this vote, but it failed of success, and Pelham is thus in existence against its will.

Among those originating in Pelham, who have adopted a professional life, are Ithamar Conkey, now a resident of Amherst, and for many years Judge of Probate for Hampshire County; and Dr. Daniel Thompson and Dr. James Thompson, brothers, and partners in professional business at Northampton. The Messrs. Southworth, the well and widely known paper manufacturers of West Springfield, were also natives of Pelham.

The usual amount of money raised annually in the town by taxation is $1,500, of which $450 is appropriated for schools. Palm leaf hats are the principal articles manufactured in the town, though, of manufactories proper, there are none. The population in 1840 was 1,000; in 1850, 872; decrease in ten years, 128.

PLAINFIELD.

Plainfield was originally included within the boundaries of Cummington. The earliest settler upon its territory was Thomas McIntire. He settled in 1770. Other early settlers were Mr. Dunton, Mr. Walker, Andrew Cook, John Streeter, Stephen Smith, Eliphalet White, Isaac Joy, Ebenezer Colson, Andrew Ford, Caleb White and Samuel Streeter. This part of the town of Cummington was settled with comparative rapidity, so that, on the 16th of March, 1785, Plainfield was incorporated as a district of Cummington. It was not incorporated as a town until June 15th, 1807. The first district meeting was notified and warned by Isaac Joy, in pursuance of a warrant issued by Nahum Eager, Esq., of Worthington. The meeting was held at the house of Simon Burroughs, July 25, 1785, when Ebenezer Colson was chosen moderator, and the following officers were elected: Joshua Shaw, district clerk and treasurer; Ebenezer Colson, John Packard and John Cunningham, selectmen; Isaac Joy and John Packard, tythingmen; and John Streeter, deer-reeve. About this time, came on the Shays Insurrection. Several of the Plainfield people espoused the cause of the rebellion, but soon becoming convinced that they were in the wrong, they took and subscribed the oath of allegiance. On the 22d of March, 1790, the district "voted to raise twenty pounds for schooling, the ensuing year," and, on the following 5th of April, voted to build a school house in each district. On the 4th of February, 1794, Joseph Clarke and Jonathan Beals, with their families, and all the lands lying North of a direct line from the South East corner of Plainfield to the South West corner of Ashfield, belonging to the territory of Ashfield, were annexed to the district of Plainfield, and on the 21st of June, 1803, one mile of the Southerly part of Hawley was also annexed to Plainfield. The vote to petition for the incorporation of the town was taken May 15, 1806, and the incorporation effected, as has already been stated, on the 15th of June, 1807.

Previous to the incorporation of Plainfield as a district, the people attended church in Cummington. In the August following the incorporation, it was voted, in district

meeting, to raise £14 to hire preaching for that year, and on the 31st of August, 1786, a church was constituted, consisting of fourteen members. May 14, 1787, the district voted to call Mr. James Thompson to settle in the ministry, offering in specified articles, a yearly salary of £60. Mr. Thompson declined the invitation.

On the 23d of May, 1791, a spot of ground was agreed upon as a site for the first meeting house, and on the succeeding 27th of October, it was voted to build a house, fifty-five and a half feet long and forty-two feet and a half wide. November 23d, Caleb White, John Cunningham, James Richards, Andrew Cook and John Hamlin were appointed as a committee "to procure materials, and carry on the building of said meeting house, in such a manner as shall be most advantageous to the district, according to their best discretion." On the 23d of April, 1792, it was "voted that the owners of pews in the meeting house procure rum to raise said building." Owing to the limited means of the district, this building was not finished until 1797. On the 15th of June of that year, it was publicly dedicated, two sermons being preached on the occasion—one by Rev. Aaron Bascom of Chester, and one by Rev. John Leland of Partridgefield, now Peru.

On the 8th of March, 1791, the church voted to give Rev. Moses Hallock an invitation to settle in the ministry, and the district followed on the 14th of the same month with a unanimously confirmatory vote, and agreed to offer him ninety pounds as settlement, and "forty-five pounds a year for the first two years, then to increase five pounds a year until it amounts to sixty pounds, there to remain." Mr. Hallock declined the invitation, on account of infirm health. Notwithstanding this, the church voted on the 8th of March, 1792, to renew the offer. It was this time accepted, and on the 11th of the succeeding July, he was ordained. Mr. Hallock was born at Brookhaven, L. I., February 16, 1760. Before commencing study, he spent some time in the Revolutionary army. He was a graduate of Yale College, in 1788, and labored with his Plainfield flock until his death, which occurred July 17th, 1837—a period of fifty-five years—when he had arrived at the age of 77. During his ministry, there were several revivals of religion in his church. One day, in 1790, 17 per-

sons joined the church. In 1798, 31 persons joined the church, 24 persons "adorning the alley at one time." Thirty-four persons were admitted to the church on the first of May, 1808, 26 on the succeeding 3d of July, and 29 on the 4th of November, 1827.

On the 2d of March, 1831, Rev. David Kimball was settled as colleague pastor with Mr. Hallock, and closed his ministerial labors in Plainfield in January, 1835, though he was not regularly dismissed by an Ecclesiastical Council until September 27, 1837. Mr. Kimball was a native of Hopkinton, N. H., and a graduate of Yale College in 1818. On the day of his dismission, Rev. Dana Goodsell was installed in his place, but he remained in Plainfield only two years, and was dismissed September 25, 1839. Rev. Wm. A. Hawley was his successor, and was installed July 21, 1841. His pastoral connection was dissolved on the 6th of October, 1847, his labors having ceased on the previous 1st of July. On the day of his dismissal, Rev. H. J. Gaylord was installed in his place, and at the same time, Rev. David Rood, a graduate of Williams College, was ordained as a missionary of the American Board. Mr. Gaylord's connection with the church and society was dissolved September 9, 1851. Rev. David B. Bradford was installed in his place June 10th, 1852, and was dismissed in May, 1854.

A Baptist Society was formed in the Eastern part of the town on the 25th of February, 1833, the first meeting having been called by Asa Thayer, in pursuance of a warrant issued by Nehemiah Richards, Esq., of Cummington. The church was organized on the 18th of June, 1833, Elder David Wright acting as moderator of the Ecclesiastical Council. The society subsequently built a meeting house, but they have never had a settled pastor. Several ministers have, from time to time, been hired by the year. The names of those thus hired are Elders Alden B. Eggleston, Nathaniel McCullock, Samuel S. Kingsley, Wm. A. Pease, A. H. Sweet and James Clark, who is now preaching for the Society.

In the quiet society of Plainfield lived one man whose life exemplified the Christian graces to such a degree, that a simple narrative of it, written by Mr. William A. Hallock, has been for many years an active agency in the ex-

tension of Christianity. "The Mountain Miller," which stands side by side with "The Dairyman's Daughter" and "The Sheperd of Salisbury Plain," had its original in Plainfield, in the person of Deacon Joseph Beals. Deacon Beals was a native of Bridgewater, and removed with his family to Plainfield in 1779. Some ten years afterwards, he became a true Christian, and consecrated all his powers to the Christian work. His devotedness to the service of his master was almost without example. He died July 20, 1813. The pious traveler stops to cull the flowers that grow around the spot associated with his residence, and to drink of the spring where he so often paused in passing between his house and mill. The narrative tract of which he furnished the subject, was first published by the American Tract Society in 1831, and within one year, 140,000 copies were printed, the whole edition amounting to 168,000. In 1833, the work was carefully revised, and another edition of 168,000 copies printed. The tract has been multiplied since, almost indefinitely. It has been translated into various languages, and published and multiplied in foreign countries. The author received $50 for writing the tract, which he generously devoted to the diffusion of the tract itself.

Plainfield has no strictly Revolutionary history, as, during the revolutionary period, it was embraced within Cummington, but its list of pensioners, as given in Jacob Porter's history of Plainfield, published in 1834, shows that the people were actively upon the patriotic side. The names there given are Lemuel Allis, Joseph Barnard, Ebenezer Bisbee, John Campbell, Vinson Curtis, Ebenezer Dickinson, James Dyer, Joseph Gloyd, Rev. Moses Hallock, Jacob Nash, Philip Packard, Whitcomb Pratt, James Richards, Josiah Shaw, Samuel Streeter, Josiah Torrey and Caleb White.

The most important private school ever taught in Plainfield was a small one under the charge of the reverend pastor Hallock. Upwards of 300 young men enjoyed its privileges. Mr. Hallock possessed a wide popularity, as a manager and educator. Among those who in early life received the benefits of this school were William Cullen Bryant, the poet; James Richards, Jonas King, Pliny Fisk, Levi Parsons and William Richards, all foreign mis-

sionaries; William H. Maynard, Jeremiah Humphrey Hallock, James Hayward, the well known civil engineer, and Sylvester Hovey, once the professor of Mathematics and Natural Philosophy in Amherst College. Among the graduates of literary institutions, the following are the principal of those who have originated in Plainfield: James Richards, a graduate of Williams College in 1809, one of the originators of the American Board of Commissioners for Foreign Missions, and one of its earliest missionaries to India, who died at Tillypally in Ceylon, Aug. 3, 1822; Cyrus Joy, a graduate of Williams College in 1811, subsequently a practitioner of law in Northampton and Plainfield, from which latter place he removed to Philadelphia; William Allen Hallock, a graduate of Williams College in 1819, who assisted in the formation of the American Tract Society in New York, in 1825, and was its first Corresponding Secretary and General Agent; Gerard Hallock, a graduate of Williams College in 1819, and an editor in succession of the Boston Telegraph, the Boston Recorder, the New York Observer and the New York Journal of Commerce; William Richards, a graduate of Williams College in 1819, who arrived at the Sandwich Islands in 1823, as a missionary of the American Board, where he died November 7, 1847, at the age of 54, his fatal disease being the result of mental labor while acting as privy councilor and prime minister to the King of those Islands.—(Several years prior to his death he, with a native of the Islands, visited the United States, England and France, for the purpose of obtaining from those governments the recognition of the Independence of the Islands, and was entirely successful in his mission.)—Tilly Brown Hayward, a graduate of Brown University in 1820; Austin Richards, a graduate of Amherst College in 1824, ordained as pastor of a church in Francestown, N. H., November 7, 1827; Erastus Dickinson, a graduate of Amherst College in 1832; Isaac Newton Lincoln, a graduate of Williams College in 1847, and now a professor of languages in that institution; David Rood, a graduate of Williams College in 1844, and now a missionary in South Africa.

No man can read the history of Plainfield without the impression that few other towns in the Commonwealth

have had so wide and so constantly increasing an influence upon the cause of Christian missions. Few are the clergymen, in a quiet country town, who have been so influential in pouring out upon the world, into the broadest channels of Christian beneficence, such floods of kindly power as Rev. Moses Hallock—blessings on his memory!

There are ten school districts in Plainfield, for the support of which, in 1853, $600 was appropriated. A private school, for a term of eleven weeks, is usually taught in the town every autumn, in which instruction is given in the higher English branches, and the languages. Several of the school districts have district libraries, and all of them Webster's Unabridged Dictionary.

The leading industrial interest of the town is agriculture. There is one grist mill in the town, formerly owned by the Mountain Miller, Deacon Joseph Beals, and now owned by Dexter White. Capt. James Cook and Elbridge King each own a saw mill, at which broom handles are turned in considerable quantities. A. Streeter & Son, Levi N. Campbell and William J. Shattuck each own a saw mill. Kingman Thayer and Lyman K. Thayer each have a manufactory of tubs, pails and butter-boxes. Merritt Jones, Ezra, Jason, Jeremiah, and Joshua R. Tyrrell each manufacture butter and other boxes, in small quantities.

The town built a town hall in 1847, and the Congregational Society a new meeting house in 1846. The town contains 21 1-2 square miles of territory, has at least fifty miles of roads, and 203 ratable polls. The amount of money raised in 1853, by tax, was, for the support of schools, $600; for the poor, $450; for highways, $800; incidental expenses, $200; aggregate, $2,050. The population of Plainfield in 1790 was 458; in 1800, 797; in 1810, 977; in 1820, 936; in 1830, 983; in 1840, 926; in 1850, 813.

PRESCOTT.

A township of land, equal to six miles square, was granted to sixty proprietors, resident in Salem, on the 31st of December, 1734, and an additional grant of 4,000 acres was made June 17, 1742. This territory subsequently became New Salem, and is now mostly located within the

county of Franklin. Jeremiah Meacham was the first settler upon this grant, in 1737. The grant "equal to six miles square" was laid out in an oblong form, extending North and South nearly ten miles. The additional grant of 4,000 acres was added to the North end of the township, which made it about thirteen miles long. This form of territory was extremely inconvenient for those living at the extremities. Many attempts were made to have the town divided, but they were not successful until the 28th of January, 1822, when a tract about three miles long was cut off from the South end of the town, and, added to the East Parish of Pelham, was incorporated as a town, with the name of Prescott. Prescott is thus the youngest town in Hampshire County, and has but a brief history. The name of the first man who settled upon the present territory of Prescott is not known. The part taken from Pelham was probably settled first, as there were 40 families in Pelham in 1742, a date when New Salem had just begun to receive settlers.

When Prescott was incorporated, the church in the East parish of Pelham had become nearly or quite extinct, but it was re-organized January 15, 1823, and even then could count but twelve members. The ministers of the original church, thus revived, were Rev. Matthias Cazier, a graduate of the College of New Jersey in 1785, and Rev. Sebastian C. Cabot, a graduate of Dartmouth College in 1797. After the re-organization of this church, no minister was settled for several years. On the 27th of October, 1827, Rev. Ebenezer Brown of Brimfield, a graduate of Yale College in 1813, was installed as pastor. During his ministry, an extensive revival was enjoyed, and the church greatly enlarged. Mr. Brown was dismissed March 25, 1835, and was succeeded by Rev. Job Cushman, who was installed on the succeeding 27th of October. Mr. Cushman remained four years, and was dismissed in October, 1839. Rev. Francis Wood was installed in October, 1839, and dismissed in November, 1846. The church then remained several years without a pastor. On the 23d of February, 1853, Rev. S. B. Gilbert was installed as pastor, but did not remain in that relation an entire year, having been dismissed January 25, 1854.

Prescott is divided into five school districts. The amount

of money raised by tax in 1854, for schools, was $350. The total amount of taxation for all purposes was $2,050. The town contains about 24 square miles of territory, about 50 miles of roads, and numbers 153 ratable polls.

The leading industrial interest of the town is agriculture. Beef, pork, butter and cheese are produced in considerable quantities. The females of the town braid large numbers of palm-leaf hats annually. The population of Prescott in 1840 was 781; in 1850, 702; decrease in ten years, 79.

SOUTH HADLEY.

The territory included within the present towns of South Hadley and Granby was originally a part of Hadley, and covered about 24,000 acres. On the 25th of January, 1720, at a meeting of the inhabitants of Hadley, it was voted to divide all the land belonging to the town, on the South side of Mount Holyoke, according to the list taken the same month to defray town charges. A few families settled within the present limits of South Hadley the next year. South Hadley became the 2d or South precinct of Hadley, and the first precinct meeting was held March 12, 1733, when Daniel Nash was chosen clerk, and John Taylor, John Alvord and Samuel Smith were elected assessors. Among the names of the early settlers, these, and those of White, Moody, Preston, Montague, Ingram, Gaylord, Church and Kellogg seem to be the most prominent. The present burial ground in the central village of South Hadley was laid out in 1728, and near the center of it may still be seen a stone with the following inscription: "John Preston Dy'ed on March ye 4, 1727–8, aged 41 year, and the first here buried."

In 1733, the precinct voted "to plaster and ceil the meeting house up to the plates." The frame had been put up a year or two previous, but the structure was not finished until 1737. There were nine pews in the body of the house, and a gallery was subsequently erected. This structure still remains, and is occupied as a dwelling house on the North side of the common. In 1749, the precinct voted to "have a sign for meeting on the Sabbath." A conch shell was procured, for the blowing of which John

Lane was to be paid as the assessors should agree with him. "The old conch" is still in existence.

For a few years after the first settlement of South Hadley, the people attended meeting in Hadley, and at what date a new church was formed does not appear. The first minister was Rev. Grindall Rawson. He was a native of Mendon, and a graduate of Harvard College in 1728. He was settled Oct. 3, 1733, and was dismissed in 1741. At a precinct meeting, held March 23d of that year, it was "voted that whereas ye Rev. Grindall Rawson hath, in a public manner, withdrawn from 33 of the brethren of his church, whereby he hath not only gone contrary to the minds of a greater part of the church, but hath virtually withdrawn from the major part of the precinct, it is the mind of the precinct that Mr. Rawson is no longer our minister, and that Ephraim Nash, John Nash and Sarg't John Smith be a committee to acquaint him that we have no further service for him in the office of a gospel minister, and that we expect he will refrain from any public acts in that office in future." A council was called which recommended a separation, but Mr. Rawson still continuing to officiate, a committee was appointed to prevent his entering the meeting house, unless he would abstain from preaching. Tradition says that the committee stopped his mouth with a handkerchief, and forcibly carried him out of the house. The people then voted to raise £10 to defend the committee who had done the violence, but as no legal steps were taken in the premises, that sum was devoted to the payment of those who assisted in obtaining the settlement of Rev. John Woodbridge, who succeeded Mr. Rawson, and was settled April 21, 1742. Mr. Woodbridge was a native of West Springfield, and a graduate of Yale College in 1732.

On the 2d of March, 1738, the precinct voted "to build a school house 23 foots long and 18 foots broad, and 7 foots between joints." This building was not completed until 1747. The precinct was incorporated as a district in 1753. In pursuance of a warrant issued by Eleazer Porter, Esq., the first district meeting was held on the the 3d of April of that year. Daniel Nash was chosen clerk; Samuel Smith, Thomas Goodman, Dea. John Smith, Dea. John Smith, Jr., and Luke Montague, selectmen. The first

meeting house becoming too small to accommodate the increased population, the precinct, in 1750, voted to build a new structure, 25 feet long, and 45 feet wide, to be set as near the old one as possible. The vote locating the house was subsequently reconsidered, and the location was not finally settled until after having more than fifty precinct and district meetings. At last they agreed to decide the matter by lot. The lot was cast, and then a portion of the people refused to abide by it. A council of ministers was called, who decided that the lot was of a sacred nature, and that they did not see how it could be properly departed from. Thus, after a struggle of thirteen years, the house was located where the first vote placed it. The dissatisfaction growing out of the matter ended in the formation of a new parish, in 1762, whose following history will be found in the history of Granby. After Granby was incorporated as a town, (in 1768,) the division line between the two jurisdictions became "a bone of contention," and was several times altered by the legislature. The line of 1762, between the parishes, was superseded by the Goodman line (so called) in 1781. This was a straight line, running within about a half a mile of the West meeting house in Granby, giving Granby 14,643 acres of land, and leaving to South Hadley only 9,363 acres. The permanency of this line, however, depended upon the will of the two towns, for, by the act establishing it, any one, in either town, living upon the line, had a right to belong, with his estate, to which town he might choose, by making a return of his name, and his estate to be removed, into the secretary's office, on or before the first day of January then next following, which time was subsequently prolonged to April, 1783. In June, 1824, the line was established as a permanent one, and in January, 1826, the Legislature appointed a committee, consisting of George Grinnell, Jr., of Greenfield, Micah M. Rutter of Middlesex county, Nathaniel P. Denny of Leicester, Wm. Perry of Leominster, and William B. Calhoun of Springfield, to examine the premises, and report; and, in accordance with their report, the present boundary line was established. The committee say in their report: "It is somewhat difficult to say which town is the gainer or loser in territory by this line, though they believe the balance is in favor of South

Hadley." The present boundary lines of South Hadley are as follow: On Connecticut river, 6 miles and 296 rods; on Hadley, 3 miles 202 rods; on Amherst, 170 rods; on Granby, 6 miles, 239 rods; and on Chicopee, 2 miles, 156 rods.

Mr. Woodbridge remained the pastor of the church until his death, Sept. 10th, 1783. Rev. Joel Hayes was ordained as colleague pastor with him Oct. 23d, 1782, and, having preached to his flock for more than forty years, was dismissed in 1823. He was succeeded Feb. 24th, 1824, by Rev. Artemas Boies of Blandford, a graduate of Williams College in 1816. He was dismissed Nov. 18, 1834, and was succeeded July 8, 1835, by Rev. Joseph D. Condit of Hanover, N. J., a graduate of the College of New Jersey in 1826. Mr. Condit remained until he died, Sept. 19th, 1847. Rev. Thomas Laurie was settled in his place in June, 1848. He remained but a short time, and was succeeded by Rev. E. Y. Swift, who is the present pastor. In 1791, Col. Ruggles Woodbridge offered to give the town a bell, on condition that the town would build a steeple. The offer was accepted, and the steeple erected. The church was torn down in 1844, and the present beautiful edifice was erected the same year.

A second Congregational Church was organized (at the Canal Village,) August 12, 1824, and a meeting house was built in 1834. The first pastor was Rev. Flavel Griswold, a graduate of Yale College in 1821. He was settled Dec. 3, 1828. On the 10th of August, 1832, he was suceeeded by Rev. Wm. Tyler, of Attleborough, a graduate of Brown University in 1809. December 4, 1839, Mr. Tyler was succeeded by Rev. Wm. W. Thayer, and he, Dec. 13, 1843, by Rev. Leander Thompson. The present pastor, Rev. P. H. Snow, was installed Feb. 3, 1852.

A Methodist Episcopal Church was organized at South Hadley Falls in the Autumn of 1827, and a meeting house built in the Autumn of 1832, in which many preachers have officiated, in accordance with the practice of the denomination.

South Hadley was warmly on the side of the country in the Revolutionary struggle. In May, 1775, it united with Granby in sending two representatives—Phineas Smith and Noah Goodman—to the provincial Congress at Water-

town, and directed them to carry with them to the Congress their firearms and ammunition. The following interesting extract from the records of the town is given *verbatim et literatim*, as being alike a literary curiosity, and a happy illustration of the spirit of the town and the times:

"To the Committee of Correspondence at Boston Gent'm Your Pamphlet being Read in a rigilar Meeting of the Inhabitants of South Hadley the Meeting took the contents into Consideration and appointed a Committee of seven men to consult and report to the Meeting at a proposed adjournment what is proper for this District to do Respecting the premises; at a Legal Meeting of the freeholders and other inhabitants of the District of South Hadley held by adjournment on the 18th day of January 1773 the abovesaid Committee Reported an answer to the Town of Boston touching the matters in which they Invited the several towns to shew their Sentiments Said report is as follows

"Gent'm the proceedings of the Town of Boston under the Present Exigencies: we Esteem very Laudable and worthy of a Metropolis: we Concur in general with your Sentiments in Stateing the rights of the Collonists & Provinces and of the Infringements of those Rights we hold fast our Loyalty to our Sovereign, yet we grone under our burdens but do not Dispair of Redress, if the importunity of a poor Widow may move an unjust Judge to avenge her, how much more may we hope for redress by frequent application to a Gracious King. The Wheel of Providence often Crushes oppressors, and they are made to fall into the Pit which they diged for others. For Freeborn Loyal Subjects intending and Really accomplishing the Design of Enlarging their Kings Dominions to be kept under a MILITARY GUARD will naturally and unavoidably Create Such Resentments and Indignation in the minds of the Subjects, as is no ways Consistent with the Honour of a Prince Governing a free people; Indignity Cast on a Person or a people creates great resentments in the Sufferer; Prohibiting Sliting mills is Simelar to the Philistians Prohibiting Smiths in Israel when they had subdued them and Shews that we are Esteemed by our Brethren in Grate Briton as a sort of Vassals to them; What if Some impudencies have hapned in time past and Some Exceptionable proceedings have been perpetrated when we were almost Desperate and Ruine at the Door: What man will not Sudenly throw out his arme to prevent his Neighbor from thrusting his Finger in his eye; even although his arme might hapen to Strike the face of his Superior; must we be therefore alwais after Stigmatized as traitors on that account Not to be tedi-

ous, We Esteem our Selves embarked in the same Botom with the rest of our Neighbors, and we are willing to have it known; and Transmited to Postarity; that we Esteem our Selves Burdened and are willing to join in all proper Constitutionel measures to obtain Relief; our Representative being Elected by Joint Ballot by several other Towns with us we Canot with Good propriety give him instruction without consulting with the other Electors which we have not yet had opportunity to do; but we are willing this letter may be communicated to him, whereby he may be acquainted with our Sentiments.

"The question being put whether the foregoing report be accepted it unanimously passed in the affirmative; and thereupon it was ordered, that the Same be Entered in the District Book and that the Town Clerk Transmit a Coppy thereof Signed by him to the Committe of Corispondance in Boston. SILUS SMITH Moderator."

The name of Ruggles Woodbridge, already mentioned, is among the proudest associations of the town. He was a man of great wealth, was a Colonel in the Revolution, and for many years exercised a commanding influence in the town. He was the oldest son of Rev. John Woodbridge, and lived until March 8, 1819, when he died at the good old age of 80 years.

Col. Woodbridge had a brother, however, whose peculiarities and eccentricities fairly stamped him as a remarkable man. He had the peculiarity of never calling a thing by its proper name. For every name or nearly every one, and for every phrase, he used a synonym of his own invention. He was never inconsistent with himself, in this matter. He never blundered into correct speech, neither was he ever betrayed into it. His name was Æneas, and he was familiarly called "Uncle Enos." For *yes*, his synonym was "isn't it likely?"—for *no*, "it isn't likely." With him a cow was a "stripper," a hog a "pen-thing," a blacksmith, "an iron one," &c. When young, he was sent upon an errand to borrow some rye flour and some yeast, which he obtained by asking for "common truck and stuff to h'ist it with." He at one time hailed a young man, and addressed him as follows: "Here young dad, tell old dad that his strippers are all in the magistrate's ears." The young man addressed bore the name of Medad, his father, that of Eldad, and the cows were in the cornfield of

Col. Lamb, a justice. The town is full of stories of this most eccentric man. If all were collected they would fill a volume of themselves. He had generous traits of character, and shrewd points that betrayed no ordinary insight into human nature. He maintained his character to the very last, and died January 6, 1832, aged 79 years.

Hon. Samuel F. Vinton of Ohio, Phineas White of Vermont, and Judge Simeon Nash of Ohio, were natives of South Hadley.

The aggregate of manufactures in South Hadley is large, for a town of its population. G. A. Smith & Co. manufacture wrapping paper, consuming annually 300 tuns of material, valued at $11,000. They employ twelve hands, have been in operation eighteen years, and produce annually 225 tuns of paper, valued at $15,000.—J. N. Hastings manufactures window sash, blinds, doors, and the trimmings for window blinds, consuming 125,000 feet of lumber, and two tuns of iron annually, valued at $4,000. He occupies from ten to twelve hands, has been operating for twenty years, and produces the annual value of from $8,000 to $10,000.—Congdon, Weld & Co. manufacture lumber and boxes, using annually 500,000 feet of lumber, employing ten hands, and producing an annual value of $7,500. They have been in operation three years.—Nash & Josselyn use 40 tuns of stock, valued at $5,600 annually, in the manufacture of cotton mops, wicking and batting. They employ seven hands, and have been in operation two years. The annual product is 600 dozen mops, and 60,000 lbs. of batting, valued at $9,300.

South Hadley Canal Village had its birth in the establishment of the canal around the Falls in the Connecticut River, at that point, of which a full account is given in the Outline History, and in which also an account of the shad fishery at that point is given. [Vol. I, p. 303 to p. 310.] Various important mills, fed by the waters of the canal, have been maintained for many years. The more important manufacturing establishments now in operation are the two following: Glasgow Mills, established five years since, occupying 450 hands in the manufacture of ginghams, of which 2,500,000 yards are produced annually, of the value of $275,000.—Carew Paper Company, manufacturing fine writing paper, employing 53 hands,

consuming 200 tuns of white rags annually, of the value of $35,000, and other materials valued at $10,000, and producing 35,000 reams of paper, valued at $80,000. This company has been in operation six years.

The population of South Hadley in 1840 was 1,422; in 1850, 2,082; increase in ten years, 660.

SOUTHAMPTON.

Southampton was originally contained within the boundaries of Northampton. The first settlers of its territory were from Northampton. The first notice of the place on record relates to a meeting of the proprietors, held on the 10th day of March, 1729–30, which was an adjourned meeting from the 19th day of the previous January. At this meeting, the question was put "whether the proprietors would divide the land, beginning at the hill over Manhan (river) upon the West side of the county road, and to extend beyond Whiteloofe brook, so far as our old bounds went, in such form and manner as to be suitable (together with the additional grant that now belongs to the town) to make a precinct or town, and the division to be made to and amongst the original or ancient proprietors, their heirs or assigns, or any that hold by purchase under the ancient or original proprietors, or their heirs." The record of this meeting is signed by the committee appointed to make the division, viz: Hon. John Stoddard, Ebenezer Pomeroy, Deacon John Clark, Hon. Joseph Hawley, and Ensign Ebenezer Parsons. The committee divided the lands, and allotted them to thirty individuals, on certain conditions pertaining to their occupation and improvement of them within a specified time. The Northampton town records notice "the new settlement" on the 22d of December, 1732, when John Baker and Moses Lyman were appointed "to lay out a highway over the branch of the Manhan river, at or near Pomeroy's meadow," for its accommodation. Southampton was originally the Second Precinct of Northampton, and was first named as such on the Northampton records, Sept. 14, 1739.

In 1732, Judah Hutchinson and Thomas Porter became the first permanent settlers. Mr. Hutchinson built his house near where now stands the house of Joel T. Clapp. Thomas Porter settled a few rods North of Elisha Ed-

wards' house. Fourteen settlers arrived in the year following, viz: Nathan Lyman, Phineas King, Joseph Clark, Ebenezer Kingsley, Nathaniel Searl, John Clark, John Wait, Ichabod Strong, Waitstill Strong, Samuel Danks, Stephen and Elias Root, Moses Wright and Ezra Strong. During the three or four succeeding years, fourteen additional settlers came in, viz: Jonathan Bascom, Samuel Burt, Roger Clapp, Aaron Clark, Elisha Clark, Jonathan Clark, Ebenezer French, Eleazer Hannum, Elias Lyman, John Miller, Noah Pixley, Israel Sheldon, Noah Sheldon and Stephen Sheldon. The Second Precinct was not regularly incorporated until July 23d, 1741.

The first precinct meeting was held at the house of Phineas King, September 21, 1741, when the following officers were chosen: Ebenezer Kingsley, moderator; Phineas King, clerk; Waitstill Strong, Ebenezer French and Aaron Clark, assessors; Stephen Sheldon, collector. John Clark, Ebenezer Kingsley and Phineas King were appointed a committee to obtain a preacher of the gospel. Among the preachers who were employed in 1737, and for one or two years subsequently, were Mr. David Parsons, the first minister settled in Amherst, and Mr. John Woodbridge of West Springfield, who was settled in South Hadley in 1742. In 1737, Northampton voted that a part of the tax levied upon the inhabitants of the new precinct should be applied towards building their meeting house, a structure which was not completed for several years afterwards, when a special committee was chosen to "dignify" the seats and pews, dignity being "in the compound ratio of age and property."

The first minister in Southampton was Rev. Jonathan Judd, of Waterbury, Ct., a graduate of Yale College in 1741. He had preached a few Sabbaths in the Spring of 1743, when he received a call to become the pastor, and was duly ordained on the 8th day of June in that year. The sixty-three members of the church organized at the same time comprised nearly every adult within the precinct. For settlement, Mr. Judd had 200 acres of land, £100 old tenor in money, and £125 in work; and for salary, £130 in money per annum, for three successive years, and then to be increased £5 a year until it amounted to £170.

From the first settlement of the town until Quebec was reduced in 1759, the people lived in great fear of the Indians. Mr. Judd's house was palisaded, and a watch tower, communicating with the house by a window, was erected at the West end of his house. Jonathan Bascom's house seems also to have been fortified. In 1748, so frequent had been the alarms in consequence of occasional murders by the Indians, that the whole population forsook their settlement, and retired to Northampton, Mr. Judd, however, returning to his relatives in Suffield. On the 19th of the following July, seven families returned, and kept garrison during the Summer, and in the Autumn, they were followed by nearly all the settlers. This year was marked by severe affliction to the whole settlement. Superadded to the war, and as a consequence of it, came famine, while disease and death contributed their share to the general distress. Ezra Strong, Noah Sheldon and Moses Wright, original settlers, died. So scarce was food for animals that bundles of hay, on the backs of horses, were transported to the settlement from Northampton.

The limits of the settlement were much increased in 1749, by the "division among the proprietors of 3,000 acres of land called the "additional grant." This land was bounded by Westfield on the South. The peace declared between France and England this year stimulated settlement and building, and the new precinct went on prosperously. In 1752, Northampton declared its willingness that the precinct should be erected into a district, and on the 5th of January, 1753, it was incorporated as such, by the General Court. The name of Southampton occurs for the first time on the town records, March 5, 1753, and the first legal district meeting was held on the 19th of the same month. The last French war reproduced the old alarms, but no damage was done. Ten men belonging to the district were in Col. Williams' regiment, at the time he fell near Lake George, and two of them—Eliakim Wright and Ebenezer Kingsley Jr., were slain. Nathaniel Loomis and Joel Clapp were in Fort William Henry when that work was surrendered to the French and Indians by capitulation, and barely escaped with life, from the treacherous and diabolical outrages that followed.

The first notice in the records, of revolutionary times,

occurs in 1768, and is a communication from Rev. Mr. Judd, in which he states that if the struggle shall come between the colonies and the mother country, he will unite with a committee for the reduction of his salary to as low a point as can reasonably be thought proper. Samuel Burt and Aaron Clark were delegates to the Northampton Convention, and Dea. Elias Lyman was chosen delegate to the Provincial Congress which met at Concord on the 11th of October, 1768. A Committee of Correspondence was appointed, consisting of Jonathan Judd Jr., Samuel Burt, Elias Lyman, Aaron Clark, Jonathan Clark, Timothy Clark, Samuel Pomeroy, Samuel Clapp and Israel Sheldon. Minute men were raised, and money voted to hire instruction for them in the military art, and to pay them ninepence a time for six half days while they were learning. Noah Burt was one of the most efficient and prompt men in the town, in entering into the great work of the day. The signal gun found Mr. Burt in his field engaged in ploughing. He immediately took one horse from the team, told his boy to look after the other, and hastened on his way. His wife, with such help as she could command, managed the farm, and in the harvest season, she, with her daughters, entered the field, sickles in hand, and by persevering toil, cut and secured the grain. Mr. Burt was away from home during most of the Summer, and the succeeding Winter. His farm was large, and after the close of the war he found himself, with his neighbors, involved in the pecuniary distresses of the period. His friend, at this time, was Caleb Strong of Northampton, afterwards Governor of Massachusetts, who lent him *half a bushel* of silver dollars. A committee was chosen to carry out the advice of the Congresses in regard to the selling of imported goods. Nine days after the battle of Lexington, the district voted to pay for two-thirds of the provisions for Capt. Lemuel Pomeroy's company, and a committee of nine was appointed to collect the provisions, and dispatch them by team. For several years after this, the records teem with votes upon questions connected with the great struggle then in progress. In 1781, the town voted to raise £200 in silver or gold, and £4,000 in continental money "towards raising our quota of soldiers."

In those days, the trades and professions were not

crowded as now. Committees were even raised to procure the settlement of a doctor, and the erection of a blacksmith's shop. Mr. Sylvester Woodbridge had a regular call to settle in the town as physician.

Towards the close of the century, Mr. Judd became infirm, and unable to continue the active discharge of his professional duties. He died on the 28th of July, 1803, after a ministry of sixty years, in the 84th year of his age. Mr. Judd was regarded throughout the period of his ministry with the profoundest veneration. He was affable in personal intercourse, respectable in pulpit talents, and Stoddardean in his theological views. He was successful in his ministry, and had the satisfaction of seeing his church built up and strengthened, from year to year, and occasionally refreshed by marked revivals. The whole number that joined the church, during his active services, was 442. The number of baptisms that occurred during his ministry was 1,034; number of deaths in town, 440; births, about 1,550. Samuel Wait, aged 19, was the first individual who died in the town.

On the 26th of August, 1801, Rev. Vinson Gould was settled as colleague pastor with Mr. Judd. He was a native of Sharon, Ct., and a graduate of Williams College in 1797. He was dismissed on the 5th of January, 1832, after a ministry of thirty-one years. He was succeeded by Rev. Morris E. White, of Ashfield, a graduate of Dartmouth College, who was ordained on the 20th of June the same year. Mr. White was dismissed at the close of 1852, and was succeeded in 1854 by Rev. Stephen C. Strong of Northampton, a graduate of Williams College in 1845.

The Methodists, who had previously maintained a church organization, erected a handsome and convenient church edifice in 1844. Their preachers have been numerous, in accordance with the usages of their denomination. The present occupant of their pulpit is Rev. Franklin Fiske.

Southampton has been somewhat remarkable for the number of educated professional men she has furnished to the country, as is seen in the following list of graduates, the majority of whom were born in Southampton, and all of whom lived there before going to college:

Jonathan Judd, a graduate of Yale College in 1765, merchant in Southampton; David Searl, a graduate of

Dartmouth College in 1784; Rev. Ashbel Strong, a graduate of Williams College in 1801, removed to Delaware; Rev. Lyman Strong, M. D., a graduate of Williams College in 1802; Rev. Sylvester Burt, a graduate of Williams College in 1804; Rev. John Woodbridge, D. D., a graduate of Williams College in 1804; Martin L. Hurlburt, a graduate of Harvard University in 1804; Rev. Saul Clark, a graduate of Williams College in 1805; Theodore Pomeroy, M. D., a graduate of Yale College in 1808; Rev. Samuel Ware and Rev. Rufus Pomeroy, graduates of Williams College in 1808; Rev. Thaddeus Pomeroy, a graduate of the same in 1810; Rev. Isaac Parsons, a graduate of Yale in 1811; Rev. William Strong, a graduate of Williams College in 1811; Rev. Federal Burt, a graduate of the same institution in 1812; Rev. Sylvester Woodbridge, a graduate of Williams College in 1813; Rev. Rufus Hurlburt, a graduate of Harvard in 1813; Rev. Noble D. Strong, a graduate of Middlebury in 1813; Rev. Aretas Loomis, a graduate of Williams in 1815; Justin W. Clark, a graduate of Harvard in 1816; Rev. Medad Pomeroy, a graduate of Williams in 1817; Rev. Chandler Bates and Rev. Lemuel P. Bates, graduates of Williams in 1818; Rev. Philetus Clark, a graduate of Middlebury the same year; Rev. Erastus Clapp, a graduate of Union in 1822; Rev. Jairus Burt and Rev. Bela B. Edwards, graduates of Amherst in 1824; Rev. Abner P. Clark, a graduate of Yale in 1825; Rev. Ralph Clapp, a graduate of Amherst in 1825; Joseph B. Clapp and Rev. Jeremiah Pomeroy, graduates of Amherst in 1829; Alvan W. Chapman, M. D., a graduate of Amherst in 1830; Gideon Searl, a graduate of Union in 1830; Rev. Jesse L. Frary, a graduate of Amherst in 1831; Edward R. Thorp, a graduate of Hamilton in 1831; Israel W. Searl and Mahlon P. Chapman, graduates of Amherst in 1832; Rev. Philander Bates and Rev. Rufus C. Clapp in 1833, Daniel Gould in 1834, and Rev. Sereno D. Clark, Rev. Justus L. Janes and Rev. Lemuel Pomeroy, in 1835; Rev. Lewis F. Clark, a graduate of Amherst in 1837; Rev. Wm. H. Sheldon, a graduate of Yale in 1837; Spencer S. Clark, a graduate of Amherst in 1839; and J. C. Searle and H. L. Edwards, the former of whom graduated at Amherst College in 1842 and the latter in 1847.

On the 23d of July, 1841, the people of Southampton celebrated their centennial anniversary, the address being delivered by Rev. B. B. Edwards, a native of the town, and professor in the Andover Theological Seminary, who passed from among the living in 1852, at the age of 49. He was a man much interested in local history, and his address delivered on that occasion is an invaluable legacy to the town of his birth.

The number of school districts in Southampton is seven, and the amount of annual appropriations for schools, $600.

Nine-tenths of the population of the town are farmers, although the land generally will not compare with that more immediately upon the river. There are about a dozen saw mills in the town, at which large quantities of lumber are prepared, and sent to the neighboring towns. A manufactory of *port monnaies* has recently been started, employing a large number of hands.

The amount of money raised by tax in 1854, for all purposes, was 3,190 12. The town owes no debt, and has on deposit, of surplus revenue, $2,587 20. The town lines are extremely irregular, but the territory will average about five miles square. The number of ratable polls is 314. The population in 1840 was 1,158; in 1850, 1,120; decrease in ten years, 38.

WARE.

Ten thousand acres of land covering the whole of the Western portion of the present town of Ware were part of the Equivalent lands (see Belchertown) conveyed to John Reed by Connecticut, soon after 1713, as Trumbull says, "for less than one farthing per acre." Five hundred acres in the South East corner of the town, where the village now stands, were granted in 1673, to Richard Hollingsworth, of Salem, in consideration that his father was the first builder of vessels in the Colonies, although the grant was not located until 1715. One thousand four hundred and forty-three acres in the North East corner of the town, were granted to settlers in 1733, whose descendants occupy portions of it at the present time. These several tracts cover nearly the whole of the territory included within the present boundaries of the town.

The territory of Ware suffered, in company with sev-

eral of its neighbors, by being burned over by the Indians, as a means of securing game. Brookfield was settled at an earlier date than Ware, and the people were accustomed to use the Ware lands for pasturage, and to burn them over to improve the grazing. So bare became the country that the people of Warren, on coming to the top of "Coy's hill," could discern a stray beast anywhere in the whole valley. The first settlements took place on the Hollingsworth Grant. Capt. Jabez Olmstead emigrated from Brookfield, probably in 1729, and built mills upon the falls. He built a house a little East of where the Bank now stands, which was afterwards known as the "Great House," and was kept as a tavern. The house was standing when the first movement was made for the erection of factories in 1813, and the well of the house is still in use. Jacob Cummings came soon afterwards, from Killingly, Ct., and settled on a tract at first laid out to Stewart Southgate, the clerk of the proprietors of "The Elbows." (Palmer.) Isaac Magoon was the first settler in the South East corner of the town, on lands that then belonged to the proprietors of the Elbows, whose grant covered all the land in Ware except Reed's manor, the Hollingsworth grant, the grant of 1443 acres in the North East corner of the town, and small tracts since added to the town from Brookfield.

In 1742, when there were but thirty-three families in the territory, they petitioned the General Court to be erected into a town. The Committee appointed to examine into the circumstances of the place, reported against them, but recommended that, as they were a weary distance from any place of worship, they should be freed from taxes in all other places, and be allowed to support the gospel themselves. They were, accordingly, erected into a precinct, Dec. 7th of that year, and the first precinct meeting was held March 15th, 1742–3, at the house of Jabez Olmstead. Jacob Cummings was the moderator, and he and Edward Ayres and Joseph Simons, were chosen Precinct Committee, and Joseph Post, clerk. It was voted to raise £10 6s., old tenor, to pay the committee, surveyor and chainmen, and to raise £40 to hire preaching with. On the 5th of May, 1743, the precinct voted to hire Mr. Dickinson to preach until the £40 should be ex-

pended. In 1744, £60 were raised, and several candidates employed. In Nov., 1745, Rev. Henry Carey was invited to settle, but declined the call.

At an early date in the history of the precinct, efforts were made to erect a meeting-house. In 1748, "it was voted to build a house 40 by 35, 18 feet posts, to pay 12 shillings old tenor for common laborers, eighteen shillings for team and cart." This vote was subsequently reconsidered, and, in September, 1750, it was voted to build a house 30 by 25 feet, 15 feet posts. It was also "voted to raise the sum of £30 13s. 4d., lawful money, to defray the charges of building and covering the meeting-house—£20 13s. 4d., to be paid in labor and covering and slitwork, provided that every free-holder will pay to the Committee or collector the labor or materials his due proportion, that he shall be assessed, upon suitable notice, and £4 to procure nails for the meeting house." Jacob Cummings, Joseph Scott, Edward Ayres, Samuel Allen and John Taplin, were chosen building Committee. The house was probably never very thoroughly finished. In March, 1750–51, it was "voted to ordain the worthy Mr. Grindall Rawson in this precinct on the second Wednesday in May next." Mr. Rawson was promised £100 as settlement, and as salary £45 for the first two years, with an addition of £3 the third year, and £4 for each year thereafter until it should amount to £60. He was ordained on the 8th of the month designated in the vote. Mr. Rawson was a graduate of Harvard College in 1741, and seems to have been a man of eccentric parts. "Traditional accounts represent him as a man of little seriousness, comeliness or refinement." Whatever may have been the fact, disaffection with him was soon manifested. A vote was passed May 12, 1752, only a year after his settlement, "to reconsider the vote giving Mr. Rawson a call, and for paying the salary and settlement." The collectors refused to collect the taxes for the payment of his salary, and others were chosen in their stead, by special leave granted by the Governor and Council. Mr. Rawson asked for a dismissal Jan. 30, 1754, and the next year was settled in Yarmouth. Judging from the specimens of his literary performances that are left on record, in the form of letters, his acquirements were inferior to those of a majority of the ministers of the day.

After Mr. Rawson's dismission, there does not appear to have been any regular preaching for several years. Rev. Ezra Thayer was ordained Jan. 10, 1759. Up to this date, the church had no confession of faith, and the ordaining council presented one which was adopted. The church itself was formed May 9, 1757, though under what auspices it does not appear. Mr. Thayer continued the pastor until Feb. 12, 1775, when he died. During his ministry, 79 were received into the church in full communion. He was a graduate of Harvard College in 1756. Oct. 12, 1785, he was succeeded by Rev. Benjamin Judd, who, on account of divisions among the people in regard to him, remained only until Sept. 28, 1787, when he was dismissed. Rev. Reuben Moss of Cheshire, Ct., a graduate of Yale College in 1787, was ordained June 12th, 1792. He received £150 as settlement, and £80 as salary. He continued the pastor until his death, which occurred Feb. 17, 1809,—more than 16 years. Mr. Moss was a good man, and a man of industry and ability, and exerted a strong influence in the forwarding of religious and educational affairs. He was succeeded by Rev. Samuel Ware, Oct. 31, 1810, who, after most acceptably discharging the duties of his office, was dismissed on account of ill health, July 18, 1826. Mr. Ware was a native of Conway, and a graduate of Williams College, in 1808. July 19, the day of his dismissal, Rev. Augustus B. Reed, a native of Rehoboth, and a graduate of Brown University in 1821, was installed in his place. He was dismissed on account of feeble health, June 5, 1838, and was succeeded Sept. 19, of the same year, by Rev. Hervey Smith, who was dismissed in 1840. Rev. William E. Dixon of Enfield, Ct., was ordained Jan. 14, 1841, and dismissed May 26, 1842. He was succeeded by Rev. David A. Coburn of Thompson, Ct., who was ordained Sept. 21st, the same year, and was dismissed April 17, 1854. The church is now without a pastor.

In 1825, a new Society was formed in the new village that sprang up that year on the Eastern border of the town. April 12, 1826, the church was organized, and Rev. Parsons Cooke of Hadley was ordained the first pastor, June 21st of that year. During the same year, a large and commodious house of worship was built, which was

remodeled in 1846. Mr. Cooke gathered 350 members into the church during his ministry, and retired April 13, 1835. Rev. Cyrus Yale was installed June 11, 1835; dismissed Aug. 3, 1837. Rev. Jonathan E. Woodbridge of Worthington, a classmate of Mr. Cooke in Williams College, succeeded him, and was settled May 2, 1838. He was dismissed Dec. 27, 1840, to become one of the editors of the New England Puritan, in connection with Mr. Cooke. Rev. Nahum Gale of Auburn, Mass., a graduate of Amherst College in 1837, succeeded Mr. Woodbridge June 28, 1842. He was dismissed in June, 1851. Rev. Theron G. Colton, a graduate of Yale College, was installed Sept. 1851, and is still the pastor.

A Baptist Church was formed in the village in 1846, over which Rev. Amory Gale, a graduate of Brown University, was ordained, Nov. 11th, of that year. He was dismissed in the winter of 1850, and was succeeded in September, 1850, by Rev. Mr. Bullard, who remained two years. In April, 1853, Rev. George E. Fuller became the pastor, and is now in office.

A Unitarian Society was organized Sept., 1846, and a house of worship dedicated in June, 1847. Rev. George S. Ball was ordained Sept., 1847, and dismissed Oct., 1849. Rev. George T. Hill was installed pastor in Sept. 1852. and is now in office.

A Methodist Church has been ministered to by a succession of preachers. Rev. Nelson Spaulding is the present pastor.

The Catholics have recently erected the largest church in town.

Ware was incorporated as a town Nov. 25, 1761. It received its name from the *weirs* or *wears* that were constructed in Ware river, to aid in taking salmon. These gave the stream the name of Wear river, and the river gave its name to the town, the present orthography of the name being a corruption of the original. The first town meeting was held March 9, 1762, when William Brakenridge was chosen clerk, Samuel Sherman, Wm. Brakenridge, John Davis, Jacob Cummings and Judah Marsh, selectmen and assessors, and Jacob Cummings, treasurer.

March, 1775, Wm. Brakenridge was chosen delegate to the Provincial Congress, and May 1st, of the same year,

it was voted to choose three men to attend the Congress in turn, the town paying their expenses. The men chosen were Mr. Brakenridge, Joseph Foster and Deacon Thomas Jenkins. The inhabitants of Ware, as the records prove, were not behind their neighbors in the sacrifices made to secure success to the struggle of the Revolution. The town sympathized to a considerable extent with Shays in the rebellion which bears his name, and chose delegates to the County Conventions that were held at that time, to consult upon the matter of public grievances.

In Ware, as in many other towns in the Commonwealth, it was the custom, instead of hailing all new comers as a welcome accession to the strength of the community, to warn them to depart, lest they should became a charge to the town. In March, 1765, the town allowed William Bell 12 shillings for warning out several and *carrying out some.* In 1790, the constable was directed to warn 51 persons, whose names were given, to depart from the limits of the town, with their children and all under them, within fifteen days.

The first vote on record in regard to schools was the following: "Voted to Devid ye Peraish into two parts for a scool and flat Brook to be ye deviding Line." Joseph Scott was appointed "to take care" of the West part, and Wm. Brakenridge of the East. At the first town meeting, it was voted to divide the town into four quarters, or districts, and to "Raies twelve pounds for Skoling; also that Eatch Quarter shall Skole out there part within the year or be forfit." In 1785, it was voted to divide the town into six districts, and determined where the school houses should be located. The amount of school money was increased from year to year until 1854, when it reached $2,600.

Ware river, the (Nenameseck of the Indians,) furnishes a fine water power to the town, which has been fully taken advantage of. At Ware Village, the stream falls seventy feet in less than that number of rods, and it was here that in 1730, Jabez Olmstead erected his mills. His heirs sold the property to Isaac Magoon, from whom it passed to his son Alexander, in 1765. In April, 1813, the mills and 400 acres of land around them were sold by James Magoon, a grandson of Alexander, to Alpheus Demond and Thomas

Dewey, for $4,500. Mr. Demond rebuilt the dam, repaired the saw and grist mills, and started two carding machines. The conclusion of the last war with England interfered with the prosperity of the factory enterprise, and in April, 1821, the property, with all its improvements, was sold to Holbrook & Dexter of Boston, for about $15,000. It then became the property of a company of Boston capitalists, called the Ware Manufacturing Co., who completed a mill commenced by Mr. Demond. In 1823, the woolen mill, about one-third its present size, was built, and in 1824, a large mill was erected, to take water from the upper fall. The company was incorporated in 1823, with a capital of $600,000, but its plans were not successful, and it never made a dividend. In 1829, its property was transferred to the Hampshire Manufacturing Co., at a nominal value of $300,000, and this capital was subsequently increased to $400,000. In the financial crash of 1837, the company failed, and in August, 1839, the cotton mills passed into the hands of the Otis Manufacturing Co. In June, 1845, the long mill, built in 1824, was burnt, and the new company, which already had commenced the erection of a stone mill 200 feet long, immediately erected another of the same dimensions, upon the site of the old one. These are still in operation, and, with the old cotton mill and the small one near it, run 20,000 spindles, consume 1,600,000 lbs. of cotton annually, and give employment to about 650 hands. The capital of the Otis company is $500,000, and they have been very successful. In 1845 and 1846, they built two new mills—one of brick and the other of granite.

In 1841, Gilbert & Stevens, from Andover, purchased of the assignees of the Hampshire Co. the woolen mill and the other property on the South side of the river. They started the old mill, and in the Summer of 1846, erected a new stone mill, 80 feet by 50, and five stories high. Each mill contains 7 sets of machinery. Their mills consume 400,000 lbs. of wool annually, make about 700,000 yards of flannel, and employ 225 hands. A division of the property has been made, Mr. Gilbert taking the new stone mill, Mr. Stevens retaining the old one, which he has considerably enlarged.

The manufacture of straw goods was commenced in Ware in 1832, by John B. Fairbank, was afterwards car-

ried on by Avery Clark, and is now prosecuted by Lorenzo Demond, who employs usually about one hundred girls in sewing them. C. E. & H. S. Blood have also opened a shop, employing as many girls in making similar goods, which are mostly for New York dealers.

The professional and liberally educated men who have originated in Ware, or were residents when educated, are the following: William Bowdoin, son of William, lawyer, for many years a resident at South Hadley Falls; Rev. Emerson Davis, D. D., son of Dea. Enos, a graduate of Williams College in 1821, now minister in Westfield; Rev. John Dunbar, son of John, graduate of Williams College in 1832; Isaac Wethrell, son of Thomas, graduate of Amherst College in 1832; Rev. William Paige Davis, son of Benjamin, graduate of Union College in 1833; Joshua Pearl, son of John M., graduate of Yale College in 1836; Rev. Porter H. Snow, son of Dea. Eli, entered Amherst College in 1833, and after spending three years there, entered the senior class in Union College, and graduated in 1838; Rev. Loranus Crowell, (Methodist) son of Joshua, graduate of Wesleyan University at Middletown, Ct., in 1840; Rev. Thomas S. Norton, son of Allen, graduate of Amherst College in 1840; William Snell, son of Thomas, graduate of Amherst College in 1840; Rev. Loring B. Marsh, son of Foster, graduate of Yale College in 1840; Rev. Samuel H. Allen, son of Chester, graduate of Amherst College in 1841; Aaron Walker, son of Aaron, do., do.; David Gould Sherman, son of Thomas, graduate of Yale College in 1841; Daniel L. Shearer, son of John, graduate of Yale College in 1842; Dr. John Hartwell, son of Joseph, graduate of Amherst College in 1843; Rev. Samuel D. Marsh, son of Foster, graduate of Yale College in 1844; Charles Demond, son of Alpheus, graduate of Williams College in 1844; Elbridge Pepper, son of John, graduate of Amherst College in 1853.

The town debt of Ware is $6,800, incurred for the purchase of a farm for the poor, in part, and partly for the town hall. The valuation of real estate for 1844 was $1,030,283; personal, $258,350; total, $1,288,633. The amount raised for schools was $2,600; highways and new roads, $2,200; payment of town debt (in part) and interest, $1,680; contingencies, $1,500; paupers, $800, which, with the state

and county tax, makes the assessment $11,155 34, for the year. The population in 1840 was 1,955; in 1850, 3,568, (state census); increase in ten years, 1,613. The town now ranks second in the county in population and valuation.

WESTHAMPTON.

Settlements in the Westerly part of the town of Northampton, began to be made in, or about, the year 1767. From this time to the time of the incorporation of this section into a separate town, now known as Westhampton —a period of about eleven years—very little can be said of it, it being a secluded part of Northampton, and almost without historical data. From memoranda made by Rev. Enoch Hale—the first minister of the town—it appears that in Nov., 1767, Lemuel Strong—eldest son of Lieut. Noah Strong—was born, supposed to be the first child born within the limits of the present town of Westhampton. At the end of 1779, about sixty families were in the town, generally young and small, containing, in all, perhaps a few more than three hundred souls.

The pioneers in the settlement were principally emigrants from Northampton, some from Southampton, and the balance, almost without exception, from other places within the jurisdiction of the Massachusetts Bay. In those days of puritanic simplicity—though less than a century ago—the enterprise of removing from adjacent towns, to this, then almost an unbroken forest, was esteemed by those interested in it, to be an effort of scarcely less magnitude than an emigration, at this day, from New England to Iowa or Minnesota. Many a grist of precious breadstuff—as tradition has it—was borne on the shoulders of these first settlers, over the whole distance—seven to ten miles—between this place and Northampton, where, at that time, was the nearest mill accessible.

In the year 1778, the inhabitants of the Westerly part of the town of Northampton, apprehending themselves of sufficient numbers and abilities, petitioned the General Court to be incorporated into a separate town. In accordance with the prayer of the petition, an act of incorporation was passed Sept. 29, 1778, "that the Westerly part of the said town of Northampton, separated by a line four

miles Eastward from the West line of said town of Northampton, and parallel thereto, be incorporated into a separate town, by the name of Westhampton." By this same act, Caleb Strong, Esq.—known at a later period as Governor Strong—was "authorized and required to issue his warrant," calling a meeting of the freeholders and other inhabitants of said town, to choose such officers as towns are authorized by law to choose, and transact other such matters as shall be expressed in said warrant. Such a warrant was accordingly issued, in pursuance of which a meeting was held at the house of Nathan Clark, Nov. 19, 1778, and Caleb Strong was chosen moderator; Sylvester Judd, clerk; Dea. Martin Clark, treasurer; John Smith, Capt. Wm. Bartlett, and John Baker, selectmen; Abner Clatlin, constable; John Smith, warden; Azariah Lyman, tythingman; John Parsons and Ephraim Wright, surveyors of ways.

At the first annual town meeting for the choice of officers, held in March, 1779, Gideon Clark was elected to the office of town clerk, which office he held, by re-election, from year to year, until the time of his decease in 1814—a period in all, of thirty-five years. This circumstance, while it has contributed, in no small degree, to furnish the town with a record, at once correct, uniform, and easy to be traced, during that series of years, demonstrates the superiority of the practice over that of frequent change, as pursued by many towns in later years, and furnishes a lasting memento of the value and fidelity of Mr. Clark as a recording officer.

In the convention for forming the Constitution of the Commonwealth, in 1780, Westhampton was represented by Sylvester Judd; and by Rev. Enoch Hale, in the convention of 1820. Probably as great and permanent an influence for the good of the town was exerted by these two individuals, in their time—each in his respective sphere of action—as by any other two men who have ever been inhabitants of the place. Among the early settlers of Westhampton were a considerable number of men who bore arms in their country's defense, some for a longer, and some a shorter period, in the war of the revolution. Several of them lived to witness the gratitude of their country for their services, and to participate in its bounty. But

they are all numbered with the generations that are past—not one of them now survives.

It is a fact worthy of notice, that, in the first meeting for the organization of the town, by the choice of officers, the only other business transacted was to provide for the establishment, maintenance and enjoyment of the institutions of religion. It was voted that Messrs. Martin Clark, Azariah Lyman and Sylvester Judd, be a committee to procure Mr. Hale—after his present term of engagement expires—or some other person, to preach, and to provide for meeting one-half the time at the house of Nathan Clark, and the other half at the house of Azariah Lyman.

To fix upon a locality on which to erect a meeting-house, appears to have been an affair of great and protracted difficulty. It was not until 1785—more than six years after the incorporation of the town—that a house for public worship was erected, and this was not completed and finished, with all its appurtenances, until four years after that time. So sharp was the contention in regard to the location of the house, that, for a time, a division of the town was seriously threatened. But, though the record of those times plainly indicates that the revered fathers of the infant town were subject to like passions with other men, it also proves that they did not "forsake the assembling of themselves together," regularly and statedly, for the purpose of public worship. Here they could meet on common ground. Here they did meet. They were emphatically a church-going community. And to this fact, doubtless, under God, is owing, in a great degree, the peace, harmony and unanimity, which, to so great an extent, have prevailed in the town, from those days to the present time.

The Church of Christ in Westhampton was organized Sept. 1st, 1779, by the aid of Rev. Jonathan Judd of Southampton, and Rev. Solomon Williams of Northampton; and Reuben Wright and Martin Clark were chosen deacons. Rev. Enoch Hale—the first pastor of the church—was ordained Sept. 29th, 1779. The ordination services were performed in Ebenezer French's barn, fitted up, as it best might be, for the occasion.

An exact list of the first members of the church cannot be given, that record having been destroyed, with many other valuable papers, at the burning of Rev. Mr. Hale's

house, in the autumn of 1816. The number of communicants, including those who were such at the time of organization, and those who united very soon after, by profession, was about fifty. Large additions were made to the church in 1789, so that in about ten years from its commencement, it numbered more than 160 members.

There has been but one church in the town from the time of its settlement, with the following exception. In 1828, a portion of the members of the church declared their secession from its jurisdiction, and, together with other persons in Westhampton, and the neighboring towns, formed themselves, under the guidance and direction of Rev. John Truair, into an organization called "Union Church." For a time, the prosperity and success of this new church were apparently commensurate with its zeal. It was not long, however, before its meteoric light began to wane, and in a few years, there were not left data sufficient to mark the place where, or the time when, the light went out.

The meeting house, of which mention has been made, was taken down in 1816, and its place supplied by a new house of more ample dimensions,—70 by 52 feet—under the architectural supervision of Capt. Isaac Damon of Northampton, and at that time, said to be one of the best church edifices in all the small towns of Western Massachusetts. This house was consumed by fire in February, 1829. The church and society, weakened by the secession of a portion of their members, and their commodious and beautiful house in ashes—did not sit down in despair. On the same day of the burning of the house, and before retiring from its smouldering ruins, to their homes, measures were adopted preliminary to re-building. And during that year, the meeting house now standing was erected, on the same foundation as the one burnt—only, in length, ten feet less. The architects were the late Major Caleb Loud of Westhampton and his sons.

Rev. Enoch Hale, the first pastor of the church in Westhampton, died January 14, 1837, at the age of 84 years, and in the 58th year of his pastoral connection with the church. He was a native of Coventry, Ct., and brother of Capt. Nathan Hale, who, in the war of the Revolution, so nobly offered his life—a sacrifice on the altar of his coun-

try's liberty. Rev. Horace B. Chapin, then recently of South Amherst, was installed as colleague pastor with Mr. Hale, July 8, 1829, and was dismissed, at his own request, in May, 1837. He then labored, for a time, in Canada, from which field he was compelled to retire, on account of the political disturbances and rebellion in that province. He was afterwards settled at Lewiston Falls, Me., where he died in October, 1840, of an acute disease, at the age of forty-eight years. Rev. Amos Drury was installed pastor of the church, June 28, 1837. He had previously held pastoral relations in West Rutland and Fairhaven, Vt. He died at Pittsford, Vt., July 22, 1841, at the age of 48 years, while on a visit to his friends in that place. The fourth pastor of the church—Rev. David Coggin—a native of Tewksbury, Mass., was ordained May 11, 1842, and died of consumption, April 28, 1852, aged 35 years. His bereaved and afflicted people will long cherish, in fond recollection, a grateful sense of his virtues as a man, and his fidelity as a pastor. Rev. Andrew Bigelow, late of West Needham, was installed as the pastor of the church March 2d, 1854, and still remains in office. Few churches, it is confidently believed, have enjoyed a succession of more faithful, godly and devoted ministers than this.

The town of Westhampton is divided into nine school districts—a number quite too large, whether considered in reference to the economical expenditure of the money raised for educational purposes, or the number of children to be educated. The amount of money raised for schools, and appropriated for the payment of teachers, is $450.

Of manufacturing establishments, in the general acceptance of the term, and of mines, there are none, though both exist immediately on the borders of the town. Granite is abundant, but the quarrying of it is not prosecuted as a regular and permanent business. The principal industrial pursuit is agriculture. It is one of the smallest towns in Hampshire County, considered both in regard to population and valuation. Occupying a position intermediate between the plains which skirt the valley of the Connecticut, and the mountains lying to the Westward of them, the mountainous features are strongly predominant, and, as a whole, it is by far better adapted to grazing than tillage. This town has, during the past half century, furnished its full quota of Western emigrants.

The following persons, natives of Westhampton, have received college degrees: Rev. Jonathan Fisher, 1792, Harvard, settled and died in Maine; Tertius Strong, 1799, Williams, died 1802,—aged 24; Rev. Levi Parsons, 1801, Williams, resides at Marcellus, N. Y.; Hon. Nathan Hale, 1804, Williams, editor Boston Daily Advertiser; Rev. William Fisher, 1805, Williams, died at Allensville, Ia., April 19, 1840; Justus Kingsley, 1809, Williams, died soon after graduating; Rev. Justin Edwards, D. D., 1810, Williams, late President of Andover Seminary; Hophni Judd, 1812, Williams, studied law, died 1818; Calvin Montague, 1814, Williams, a physician; Rev. Ebenezer B. Wright, 1814, Williams; Epaphras Clark, 1815, Williams, a lawyer in Enfield; Rev. Dorus Clarke, 1817, Williams, lives now in Eastern part of the state; Anson Hooker, 1819, Williams, a doctor at Cambridge: Edward Hooker, 1820, a lawyer, died in Ohio in 1843; Rev. Tertius S. Clarke, 1824, Yale, at Penn Yan, N. Y.; George Burt, 1825, Amherst, a lawyer, died at the South; Rev. Orange Clarke, D. D., Harvard, lives in California; Rev. Lyman Clarke, D. D., Trinity, lives in Waterbury, Ct.; Levi F. Claflin, 1826, Williams, teacher, lives in Dayton, Ohio; Rev. Calvin Clark, 1832, Williams, agent for home missions in Michigan; Rev. George Lyman, 1837, Amherst, lives at Sutton; Rev. Sylvester Judd, 1836, Yale, died at Augusta, Maine; Chauncey P. Judd, 1840, Yale, lawyer at Reading; Zenas M. Phelps, 1839, Williams, teacher in New York; Rev. Jonathan S. Judd, 1839, Williams, lives at Whately; Rev. Dexter Clapp, 1839, Amherst, lives at Salem; Rev. Melzar Montague, 1841, Williams, lives at Fort Atkinson, Wisconsin; Rev. Enos J. Montague, 1841, Williams, at Summit, Wisconsin; Rev. Luther Clapp, 1841, Williams, at Wawatosa, Wisconsin; Samuel W. Fisher, 1841, Williams, at Westhampton; James Brewer, 1842, Williams, somewhere out West; Rev. Anson Clark, 1845, Williams; Rev. Charles H. Norton, 1847, Williams, North Becket; Rev. Justin Parsons, 1849, Williams, missionary at Salonica. Total of college graduates, 34; of whom 20 are ministers, and 6, lawyers.

Sylvester Judd, (son of Sylvester,) the editor and proprietor of the Hampshire Gazette, from 1822 to 1835, was a native of Westhampton. Since his retirement from the

Gazette, he has been engaged almost uninterruptedly in antiquarian researches, and has collected and recorded an immense mass of information concerning the early history of Massachusetts, and its multitude of municipalities. Probably no man now living in the United States has accomplished an equal amount of labor in a similar field. The materials in his possession have a permanent, intrinsic value, equal to the labor they have cost. Mr. Judd now lives in Northampton, and, in the enjoyment of a hearty old age, purchased by a life of temperance, pursues the researches, which are alike his labor and his recreation.

The amount of money raised by tax for all purposes is $2,200; number of square miles, 24; ratable polls, 165; miles of road, about 40. The population in 1840 was 752; in 1850, 636; decrease in ten years, 116.

WILLIAMSBURG.

This town is formed from "Hatfield Addition," or "Hatfield Three-Mile Grant," a tract six miles long and three miles wide, granted by the General Court, in 1795, to the inhabitants of Hatfield, and entirely divided up among them. The present boundary lines of Williamsburg are almost entirely identical with those of the original grant. The date of the settlement is not known, but settlement, to any considerable extent, did not probably take place many years before the incorporation of the territory as a district, which event took place April 24, 1771. The first district meeting was held on the following 6th of May, in pursuance of a warrant issued by William Williams, Esq. Samuel Fairfield was chosen moderator of this meeting; John Nash, clerk and treasurer of the district; Amasa Frost and Thomas Warren, constables; Joshua Warner, Josiah Dwight and John Nash, selectmen and assessors; Jonathan Warner and Joshua Thayer, wardens; Abel Thayer, Abijah Hunt, Mather Warren and Elisha Nash, surveyors of highways; Richard Church and Russell Kellogg, tythingmen; Jesse Wild and Joseph Cary, fence-viewers; Jonathan Warner, clerk of the market; Andrew Gates and Downing Warner, deer-reeves; Joshua Thayer and Joseph Tory, hog-reeves; Josiah Hayden and Amasa Graves, field drivers, and Levi Ludden, surveyor of boards and shingles. This is a long list of officers, but it will in-

form us of the names of the principal settlers at that time, as well as of the multiplicity of offices.

At a meeting held May 13, 1771, it was voted to raise £20 for preaching, before the next March meeting. Other votes were passed at this meeting, giving "the proprietors of the school house" two-thirds of the cost of building it, deciding to repair it so that it might serve as a place for public worship, and providing a conch shell, and a salary of 15 shillings to Lieut. Joshua Thayer for blowing it to call the people together, and for keeping the school house in order. This shell is still preserved as a precious memorial of the past. In 1772, 95 polls were taxed, while seven were exempted from taxation. This shows a considerable population. The following names fill the assessment list for that year:

Russell Kellogg, Elijah Wait, Joshua Warner, Jonathan Warner, George Andrews, William Dunton, Benjamin Blanchard, Joseph Tory, William Stephenson, Joel Warner, Paul Warner, Downing Warner Jr., Smith Kennett, Mather Warren, Joseph Warren, Abner Cole, Samuel Fairfield, Amos Truesdell, John Wait, Samuel Day, John Nash, Elisha Nash, William Reed, Asa Thayer, Richard Church, John Meekins, Samuel Hontanton, Daniel May, Joseph Cary, John Burroughs, Silas Billings, Seth Tubbs, Daniel Hollis, William Bodman, James Smith, Simeon White, Thomas Lothing, Enoch Thayer, Ezra Strong, Thomas Warren, Seth Pomeroy, Josiah Pomeroy, John Miller, Seth Graves, Perez Graves Silas Graves, James Porter, Thomas Fenton, Caleb Conant, Jesse Wild, Josiah Hadlock, Joshua Thayer, Andrew Gates, Asa Ludden, Ezra Ludden, Thomas Flow, Josiah Dwight, Anson Cheesman Samuel Patridge, Simeon Burroughs, David Burroughs, Lucy Hubbard, Ebezezer Hill, Ichabod Hemenway, Abijah Hunt, Josiah Hadlock Jr., Hezekiah Reed, Gaius Crafts, George Dunn, Thomas Fance, Ebenezer Paine, Thomas French, Lemuel Barber, Abel Thayer, Thomas Fenton Jr., Benjamin Reed, Joseph Ludden, Lucy Ludden, Thomas Spafford, Jonathan Wolcott, Jonathan Wolcott, Jr., Thomas Meekins, Amasa Graves, Seth Hastings, Nehemiah Cleaveland, William Guilford, Asaph Wales, Eleazer Root, Aaron Hemenway, James Ludden, Seth Ludden, Asa Brown, Joseph Janes, James Janes, William Fenton, Thomas Beebe, Thomas Loring, Moses Carley, Josiah Hayden, Thomas How, Amasa Frost, Nathan Frost, Sampson Hill Alexander Miller, Samuel French, Jacob Paine, Levi Ludden, Samuel Bagley, Edward Curtis, James Bangs, William Wales, Isaac Phinney, and Benjamin Hadlock.

The late Ira N. Fairfield, who died December 2, 1850, in the 86th year of his age, was the first male child born in Williamsburg. He was a son of Capt. Samuel Fairfield, who kept a tavern in the Western part of the present village of Haydenville. Ensign Josiah Dwight kept another public house about three miles west of him, on the road to Albany, and between those points, embracing the present site of Williamsburg village, was a stretch of dark, dismal, swampy ground, known as "The Cellars."

Though poor in worldly goods, the people made early provision for building a meeting house, for the support of the gospel, and for the establishment of schools. During the war of the Revolution, they took an active part on the side of liberty, in furnishing men, provisions and clothing for the army. On the 15th of July, 1776, it was voted "to raise money to give to the nine soldiers to encourage them to join the continental army in Canada, £6 each." June 4, 1777, Joel Wright was hired as a soldier during the war, for £36 10s., and Samuel Dewey, for three years, for £30. August 27, 1777, it was voted to raise money enough to hire seven men to continue as soldiers for 3 years, or during the war, and £300 was raised for that purpose. August 29, 1778, it was voted to raise money to pay three soldiers, viz: £14 per man, and to raise £30 for another soldier. Votes of this kind, are numerous, and constantly recurring, during the period of the war.

From 1771 to 1780, there appears to have been an increase of population from Martha's Vineyard, Braintree, Northampton, Hadley, Sunderland and, perhaps, other places. The last district meeting was held December 11, 1775, and the first town meeting, February 12, 1776. In 1780, the number of polls had risen to 131; in 1793, to 245; but in 1800 it had fallen to 228, in consequence of emigration to the West. In 1830, the polls had risen to 271. The valuation in these years was as follows: In 1780, £2,304 7s.; in 1793, £29,174 3s.; in 1800, $108,013; in 1830, $330,013.- Up to this latter date, but little manufacturing had been done in the town, except in the business of ax-making. For several years following 1812, Messrs. J. Hannum, S. Hyde, and L. Hitchcock, and others, made 3,000 axes per annum. The number of polls in

1848 was 352; valuation, $548,258; polls in 1853, 446; valuation, $735,952 32.

The First Congregational Church in the District of Williamsburg was organized July 3d, 1771, and was composed of the following persons: Thomas Nash, Thomas Warren, John Nash, Jonathan Warner and wife, Amasa Frost and wife, Joseph Cary and wife, Richard Church and wife, Jesse Wild and wife, Elisha Nash and wife, Samuel Fairfield and wife, Josiah Dwight and wife, Joshua Warner and wife, and Hezekiah Reed—in all, 22. Amasa Frost and Joseph Carey were chosen deacons. The first pastor of this church was Rev. Amos Butler, who was ordained July 14, 1773. He died October 13, 1777. A sandstone slab was erected to his memory, which, in after time, was broken—tradition says—by a stroke of lightning. The inscription had become almost illegible, when some friendly hand traced and copied it, and procured a respectable marble stone to stand in the place of the old one. The inscription is as follows:

"This monument is sacred to the memory of the Revd. Amos Butler who was born at Hartford: settled the first gospel minister in this town; sustained the ministerial character with uncommon dignity and usefulness four years, and rested from his labors October 13, 1777, in the 30th year of his age. If they hear not Moses and the prophets, neither will they hear if one rose from the dead."

Rev. Joseph Strong, a graduate of Yale College in 1749, was settled in Mr. Butler's place December 26, 1781, and died January 1st, 1803. His epitaph reads thus:

"To the memory of Rev Joseph Strong who died Jan. 1, 1803, in the 76th year of his age and the 52d of his ministry. Naturally possessed of great self command, a correct judgment and a penetrating mind; he was eminently qualified for ruling a church, and silencing opposers. By a faithful examination of the Scriptures, he acquired a thorough knowledge of their truths, and in his discourses taught them with perspicuity and force. His ministry, by a divine blessing, was crowned with remarkable success."

Rev. Henry Lord, a graduate of Yale College in 1801, was ordained June 20, 1804, and labored at Williamsburg for 30 years, or until his death, which occurred November 22, 1834. Mr Lord was a faithful minister, and lived the sermons to which he gave utterance. His oldest son, Rev.

Chester Lord, died November 8, 1834. His first sermon was his last. Rev Charles Lord, the only other son and child of Mr Lord, is now a pastor in Madison, Wisconsin. Rev William Lusk of Chenango, N. Y., a graduate of Union College in 1822, succeeded Mr Lord, and was installed January 20, 1836. He was dismissed, February 7, 1840, and was succeeded by Rev David E. Goodwin, (from the East Windsor Seminary.) January 13, 1841. He died May 2, 1842, at the early age of 31, and was much lamented. Rev M. G. Wheeler was installed in his place October 18, 1842, and dismissed March 1,1846; and he, in turn, was succeeded by Rev. Samuel C. Wilcox, February 10, 1847, who was dismissed November 14, 1849. Rev. Edward W. Root was ordained October 23, 1850, and remains the pastor. The Sunday School attached to this church has 147 scholars, 625 books in library, and takes 43 copies of the Well Spring and 25 of the Child's Paper. Seth Dwight, son of Josiah Dwight, one of the original members of the church, married a daughter of Rev. Joseph Strong, and they were the parents of Rev. H. G. O. Dwight, missionary to Constantinople.

A Methodist Episcopal Church was organized and a meeting house built, in 1832, at which time the place became a regular station. Previous to this, it was a part of the Hampshire Circuit, and received the ministrations, among others, of Rev. Ephraim Scott and Rev. J. D. Bridge. In 1833, Rev. D. Leslie occupied the station; 1834 and 1835, Rev. E. M. Beebe; 1836 and 1837, Rev. William Smith; 1838 and 1839, Rev. George May; 1840, Rev. J. A. Merrill; 1841, Rev. Benjamin McLouth; 1842 and 1843, Rev. Moseley Dwight; 1844 and 1845, Rev. F. P. Tracy; 1846, Rev. John H. Twombly; 1847, 1848 and 1849, Rev. E. S. Potter; 1850, Rev. Wm. Butler; 1851 and 1852, Rev. H. M. Nichols; 1853, Rev. H. M. Bridge. The number of scholars in the Sabbath School is 100, volumes in library, 375, Sunday School papers taken, 41.

In Haydenville, a manufacturing village of Williamsburg, a Congregational Society, numbering 60 members, was organized March 19, 1849. Their church edifice was subsequently built, at an expense of about $13,000, of which Mr. Joel Hayden, a wealthy and generous member, paid about $9,000. The church was organized still later.

Rev. Edward Sweet, the first pastor, was ordained in March, 1851, and dismissed March 7, 1854. He was succeeded on the following 14th of June, by Rev. E. W. Cooke.

Quite an extensive manufacturing business is carried on in Williamsburg. Henry Wells manufactures bench and moulding planes to the number of 53,040 per annum, valued at $24,000.—Downing W. Graves manufactures annually the value of $37,000 in buckles, cast iron and tin faced buttons, moulds, &c. A paper box manufactory carried on in connection with this establishment produces from 6,000 to 10,000 boxes per week.—Willisson and Wm. E. Thayer make screw drivers, chisels and other varieties of hardware, of the annual value of $10,000, and of different varieties of cabinet furniture, $5,000 worth.—A. E. Lyman manufactures for New York and Philadelphia, iron-teeth garden rakes and children's rakes, hoes and spades, to the amount of from $8,000 to $10,000.—Hitchcock & Sears manufacture cast steel socket-chisels of the annual value of $2,500.—Levi M. Graves and George E. Lamb, tanners and curriers, turn out annually $10,000 worth of leather.—W. S. Pierce & Co. manufacture 75,000 yards of satinet, and Nathaniel Sears, 10,000 yards of flannel annually.—V. Abell works up 3,000 lbs. of wool annually, into stocking yarn and frockings.—O. G. Spelman manufactures 800 to 1,000 gross of wooden buttons and moulds per day.—In the village of Haydenville, John A. Root, (late Root & Kingsley) carries on a furnace, at which he turns out yearly $12,000 worth of castings.—Hayden (Joel) and Sanders run a mill, with 4,000 spindles, in the manufacture of cotton sheetings, of which they turn out annually the value of $80,000. They also manufacture brass goods to the value of $50,000 per annum.—The manufacture of gold pens was commenced at this point in the autumn of 1846, by J. & J. Hayden. Dawson, Warren & Hyde purchased the interest of the Messrs. Hayden in 1849, and have since gradually extended their business. Their pens, by their many excellent qualities, find a ready market throughout the United States, and their concern is doubtless the largest manufactory of gold pens in the Union.

The town, county and state taxes of Williamsburg for

1853 were $3,635 31, (for ordinary expenses) and $1,000 was raised for schools. The number of school districts in the town is 9, scholars 337; miles of roads 40, which have cost the town, including bridges, $1,000 per mile; and which now cost the town $1,000 a year for repairs. There are 24 bridges over Mill river and its branches. The number of square miles in the town is 26. The population in 1840 was 1,289; in 1850, 1,534; increase in ten years, 245.

WORTHINGTON.

Of the ten townships sold at auction in Boston on the 2d of June, 1762, the present town of Worthington occupies the territory of No. 3. The township was sold to Aaron Willard for £1,860. Subsequently, but at what date it does not appear, the township passed into the possession of Col. John Worthington of Springfield, and Major Barnard of Deerfield. The settlement was commenced in 1764, and progressed much more rapidly than in the majority of the towns in its vicinity,—so rapidly, in fact, that, at the commencement of the present century, the town contained more inhabitants than it does at the present time. The names of those who are denominated the first settlers are numerous, but they were probably several years in accumulating. They are as follow: Nathan Leonard, Samuel Clapp, Nathaniel Daniels, Nahum Eager, Dr. Moses Morse, John Kinne, Ebenezer Leonard, Thomas Clemmons, Benjamin Bigelow, Thomas Kinne, John Watts, Ephraim Wheeler, Mr. Collamore, Alexander Miller, Joseph Marsh, Amos Frink, Abner Dwelly, Jeremiah Kinne, Stephen and Davis Converse, Phinehas Herrick, Joseph Pettengill, Joshua Phillips, Gershom Randall, Daniel Gates, Asa Cottrell, Asa Burton, Zephaniah Hatch, Nathan Branch, John Buck, Timothy Meech, Samuel Crosby, Daniel Morse, Daniel Morse, Jr., John Skiff, James Benjamin, Beriah Curtis, Jonathan Prentice, Samuel Morse, James Wybourn, Israel Hoton, Col. Ebenezer Webber, Samuel, Robert and Amos Day, Joseph and Isaac Follett, Stephen Fitch, Ezra Cleaveland, Samuel Buck, Edmund Pettengill, James and John Kelley, Isaac Herrick, Joseph Prentice, John Patridge, Seth Sylvester, Amos Leonard, Elijah Gardner, Joseph Dewey, Luke

Boney, Daniel Bronson, Asa Spaulding, Hezekiah Mahéuren, John Howard, Thomas Hall, Joseph Gardner, Miner Oliver, Constant Webster, Joseph Geer, Samuel Tower, Nathaniel Collins, Reuben Adams, John Drury, Matthew Fenton, James Bemis, Moses Buck, Thomas Buck, Samuel Pettengill, Noah Morse, Nehemiah Proughty, Seth Porter, Stephen Howard, Mr. Hickey, Elihu Tinker, Wm. Burr, Jonas Bellows, Jonathan Eames, Mr. Wilkins, Mr. Rice, Mr. Ford, Samuel Wilcox, Rufus Stone, Moses Ashley, Joseph French, Samuel Converse, Thomas Butler, Simeon Lee, Samuel Taylor, Samuel Clay, Nathan Morgan, Lewis Church, John Ross, James Tomson, Lewis Porter, Moses Porter, Joseph Lee, Alexander Chillson.

The settlement was so rapid that, in 1768, the town was incorporated with the name of Worthington, in honor of Col. Worthington, one of its proprietors, whose liberality to the settlers in building for them a church and a grist mill, at his own expense, and in assigning generous lots for ministerial and school purposes, well earned the distinction. At the time of the incorporation of the town, the limits of its territory, as defined in the bill, extended to the Partridgefield line on the West, and to the North Branch of the Westfield river on the East, while the Northern and Southern lines were nearly as they exist at the present day. In pursuance of a warrant issued by Israel Williams, Esq., July 11, 1768, the first town meeting was held on the first day of August, Capt. Nathan Leonard, moderator. Nathan Eager was chosen town clerk, Capt. Nathaniel Daniels, Capt. Nathan Leonard and John Kinne, selectmen; Benjamin Bigelow and Thomas Kinne, wardens; Thomas Clemmons, constable and leather sealer; Samuel Clapp and Dr. Moses Morse, surveyors of highways; Nahum Eager and Ephraim Wheeler, fence viewers; John Watts, tythingman. At a subsequent meeting, Amos Frink and Ebenezer Webber were chosen deer-reeves. The following, in relation to the first roads laid out, is from James C. Rice's history of Worthington:

"Among the first of the roads that were surveyed by the town was one which, in the fertile imaginations of the selectmen, was called 'the direct road through Worthington to Boston and Albany.' This road was laid out, so as to connect with the Chesterfield road, at the 'gate,' and, running West,

to lead by the farms now owned by Mr. Harrington and Mr. Drury, till it reached the 'Buffington place,' where stood, at that time, the inn of Alexander Miller. From this place it was laid out directly North, till it passed the house of Mr. Tilson Bartlett, and then it was continued North and West, passing through a part of Peru and Windsor, till it intersected a road which led more directly to Pittsfield. Subsequently this road was changed, so as to lead directly to the inn of Capt. Nathaniel Daniels from 'The Corners.' This change was made by the town, so as to prevent any travel by the house of Alexander Miller, who favored the cause of Great Britain, and to secure the same to Capt Nathaniel Daniels, who was a zealous patriot. In after years, '*to make the road more straight and direct*,' the town laid it out over what is now called Snake Hill. The second road of importance which the town surveyed led from Cummington to Chester. This road extended through Cole-street, and passed the inn of Captain Daniels and the Buffington place, till it intersected a road near where Mr Alden Curtis now lives; and from there crossed directly to Middle river, where it continued on the banks of that stream till it reached Chester. During these two years, the town laid out and surveyed twelve cross-roads, all of which, except two, have become obsolete, as it regards travel. On the 17th of April, 1770, the town voted to raise '£45 for repairing the highways, and to pay for men's labor on the road, 3s. per day, for that of a yoke of oxen, 1s. and 6d, for use of a plow, 8d.' Previous to the year 1768, there was scarcely a road in town; all journeys at that time, were performed over trails, or paths marked by cut or girdled trees."

In Revolutionary times, Worthington, like most other towns, undertook to prescribe the prices of labor, provisions and staple-goods. On the 28th of June, 1774, a town meeting was held, in view of the threatening aspect of political affairs, when Capt. Ebenezer Leonard, Nathan Leonard, Nahum Eager, Nathaniel Daniels, Thomas Kinne and Moses Morse, were chosen a committee of correspondence. Through this committee, the committee of safety in Boston was promised the earnest co-operation of the town. Soon afterwards, all the soldiers in the town were ordered to meet for the purpose of choosing military officers. The action of the town upon revolutionary matters has no record, for the three years succeeding 1774, but other sources show that Worthington and Ashfield turned out the large number of 71 minute men, who marched to Cambridge upon the Lexington alarm, under Capt. Ebenezer

Webber of Worthington, whose lieutenants were Samuel Allen and Samuel Bartlett, both of Ashfield. From this time, throughout the war, Worthington was actually drained of its resources, in men and means, for the support of the Revolutionary cause. In 1780, a requisition made upon the town for horses, found the people without the required number, and even then they voted to give the security of the town for the price of the horses, if they could be found elsewhere. Between 1779 and 1782, such was the number of men in the army that not more than ten or twelve men, out of more than seventy families living in the town, attended the church on the Sabbath. The following names of those who served in the war have been preserved, but these evidently cover but a part of the number: Samuel Dewey, Barnabas Clapp, Lemuel Clapp, Isaac Clapp, Stephen Clapp, Gershom Randall, Samuel Buffington, Nathaniel Daniels, Jr., John Daniels, Samuel Daniels, Dan Daniels, Jeremiah Kinne, Samuel Cole, Daniel Goodman, Gershom Brown, John Harvard, David Woods, Samuel Follett, Jonas Leonard, Asa Cottrell, Nicholas Cottrell, Samuel Pettengill, Elisha Brewster, Richard Briggs, Israel Burr, Roger Benjamin, Asa Jackson, Sylvanus Parsons, Moses Buck, Samuel Kingman, Alexander Kingman, Ephraim Parish, Timothy Meech, Asa Benjamin, John Stone, Nahum Eager, Lott Drake, Jonathan Ring, Rufus Marsh, Joseph Marsh, Jr., Joshua Morse.

Col. Worthington, (probably associated with the other original proprietor or proprietors,) erected a church in 1764, near the site of the house of the late John Watts. The house was not fully finished; in fact, it was but a rough affair, with such poor accommodations that the old people took chairs with them to church, to give them tolerable ease in sitting out the service. In 1780, the house was remodeled, by placing in it a regularly constructed pulpit, two deacons' seats, four seats on each side of the broad aisle, and by laying the gallery floor and stairs. In May, 1791, it was voted to have the house taken down, moved, erected, and every way finished. This was done, and in 1825, after a long controversy, the church now worshiped in by the original society was erected, and took its place. The first school house, built of logs, was erected in 1773, near the site of the present dwelling house of John Adams.

The people of Worthington seem to have acted with liberality, in relation to schools, from the first. In 1771, the town voted to raise £10, in silver money, for the support of schools. This sum was gradually increased, from year to year, until, at the commencement of the present century, it had reached £60 a year.

For the first seven years after the settlement of the town, the people depended on temporary supplies for preaching. No church was organized until April 1, 1771, when the following were constituted the first church in the town: Thomas Kinne, Ebenezer Leonard, Nathaniel Daniels, Thomas Clemmons, Ephraim Wheeler, Jonathan Huntington, Hannah Kinne, Lydia Marsh, Nathan Leonard, Benjamin Bigelow, Moses Soul, Samuel Converse, Edmund Pettengill, Priscilla Benjamin, Anna Williams, Grace Buck, Sarah Pettengill, Sibyl Colton, Meribah Converse, Sarah Huntington, —— Bigelow, Eunice Morse, Joseph Marsh, Israel Holton, David Jewett, James Bemis, Elizabeth Bemis, Eleanor Soul, Dorothy Daniels and Abigail Maheuren. The first pastor of this church was Rev. Jonathan Huntington, who was ordained June 26, 1771. He was a native of Windham, Ct., and was probably a graduate of the college of New Jersey in 1759. He died on the 11th of March, 1781, aged 48. After his death, the church remained for several years without a pastor. The second pastor was Rev. Josiah Spalding of Plainfield, Ct., a graduate of Yale College, in 1778. He was installed Aug. 21, 1788, and remained pastor only until 1794. He was succeeded by Rev. Jonathan S. Pomeroy of Fairfield, Ct., who was settled Nov. 26, 1794, and remained the pastor until 1832, a period of 38 years. He died at Feeding Hills, June 4, 1836. During his ministry, the church was visited with marked revivals in 1808, 1819 and 1827. Rev. Henry Adams of Worthington, a graduate of Amherst College in 1828, was settled Dec. 25, 1833, and was dismissed in 1838, on account of ill health. Rev. John H. Bisbee, the present pastor of the church, was settled in December, 1838. About 900 have been connected with the church since its organization, and 226 remained on the 1st of July, 1853. The following individuals have been deacons of the church: Joseph Marsh, Joshua Phillips, Rufus Marsh, Ebenezer Niles, Charles

Starkweather, Daniel Pierce. Normand Allen, Nathan Leonard, Jonathan Brewster, Ezra Leonard, Asahel Prentice, Azariah Parsons, Asa Marble, Lyman White, and Schuyler R. Wilbur.

In 1828, a Methodist Episcopal Church was formed in the South-eastern part of the town, and a congregation gathered from Worthington, Chesterfield, Norwich and Chester. A meeting house was erected, and, for several years, the church was supplied with preachers from the conference. The church at last changed its organization and connection, and is now Wesleyan, and manages its own affairs. Recently, the society has erected a new and more commodious house of worship, and has been much prospered.

In 1848, a Methodist Episcopal Church was formed in the North-western part of the town, and soon afterwards a house was erected for its accommodation. It is connected with the Troy conference, and the congregation comes mostly from Worthington and Peru.

Among the noteworthy men who have resided in the town were Dr. Moses Morse, Hon. Ezra Starkweather, Jonathan Brewster, Jr., Azariah Parsons and William Ward. Dr. Morse was an Englishman, and was educated at Cambridge in England. He was a flagrant tory in the Revolution, and was for that reason recalled from the General Court, and censured by the town, on the 14th of January, 1777. He was a strong-minded, "crossed-grained" man, and though repulsive to many, was often honored with offices of importance. Dr. Starkweather was a man of decided intellectual eminence, who removed from Preston, Ct., to Worthington, in 1785. He represented the town in the Legislature during six years, was a member of the Senate from 1803 to 1813, inclusive, and also in 1815–16 and 1817. He was also a member of the Constitutional Convention of 1820. He was a man of the highest and best influence in all town affairs, and died July 27, 1834. Mr. Brewster and Mr. Parsons were men who served the town in humbler capacities, but left a most honorable memory for their sound counsels and many good deeds. Mr. Ward represented the town in the House, and the county in the Senate, of the State Legislature, and was postmaster under eleven administrations. He

was elected representative in 1851, and died on the 20th of December, the same year, greatly honored and profoundly lamented.

There are 11 school districts in the town, for the support of which $500 was raised in 1854, exclusive of town and state funds. An academy was established in 1836, and flourished for about ten years. Other schools have come into competition with it, and it has at last been torn down. A select school, during three months of the year, is still continued. Much is doing at the present time in the erection of better school houses. District No. 1 has erected a double building, 30 by 44 feet, and two stories high, with a fine hall for lyceums, &c.

Agriculture is the leading business of the people. The oldest manufactory of importance is that formerly owned and carried on by E. and T. Ring, and now by the firm of Fuller, Weeks and Co., at Ringville. They make children's wagons, which are sent into almost every State in the Union. The work is all done by machinery. They employ 15 hands, work up annually 80,000 feet of beach and maple timber, and turn out 25,000 wagons per annum. Ethan C. Ring manufactures bench and moulding planes, producing $5,000 worth annually. Messrs. Stevens, in the Eastern part of the town, are largely engaged in the manufacture of wooden ware—mostly sieve-hoops. Horace Cole, a man of much enterprise, has recently invested $20,000 in the manufacture of boots and shoes, and already employs fifty hands. The inmates of the House of Correction, at Northampton, are also in his employ, he having contracted for their services for five years. A factory for the prosecution of the same business has been erected by a joint stock company, of which J. M. Burr is the president. Cole and Parish, E. C. Porter and S. Brewster and Son are the firms of three thriving mercantile houses.

The total amount of taxation in 1854 was $2,575. The population in 1840 was 1,185; in 1850, 1,144; decrease in ten years, 41.

HISTORY

OF THE

TOWNS OF FRANKLIN COUNTY.

ASHFIELD.

Ashfield is situated in the South Western part of the county of Franklin, eighteen miles from the county seat, and at an elevation of some 1,200 feet above the waters of the Connecticut. It was originally called Huntstown, in honor of Capt. Ephriam Hunt, of Weymouth, who was sent out by order of the Government, in the year 1690, as commander of a company, selected from that town and vicinity, to aid in the reduction of Montreal and Quebec. So confident were the colonies of success in this war, that no express provision had been made for the payment of the troops. But, after encountering numerous hardships, disasters and severe suffering, they returned, failing in their object, and receiving no recompense, except bills of credit issued by the colony of Massachusetts, as a substitute for money, and of little value in their hands. After a delay of forty-six years, those bills were redeemed, so far as this company was concerned, by granting them, their heirs and legal representatives, a tract of land within the limits of this town. In the conditions of the grant, express provision was made for the early settlement of the town,

the erection of a meeting house, the settlement of a learned and orthodox minister, and for common schools. By a committee of the General Court, sixty-three lots, called "Rights," containing from fifty to sixty-three acres each, according to the quality of the land, were set off, and numbered, to be disposed of as follows: One right to be given to the first settled minister, one for the use of the ministry, one for the use of common schools, and the remaining sixty rights to be divided by lot among the officers and privates of the company.

The grantees, or proprietors, organized at Weymouth, March 13th, 1738, and July 24th, 1739, met again at the same place, and drew lots for their respective rights; and again May 28th, 1741, when they passed a resolve, that a bounty of £5 should be paid to each of the first ten of their number who should take actual possession of his right, build a house, and bring under cultivation six acres of land. But it does not appear that any of the original proprietors had the hardihood to settle in what was then a howling wilderness, and their rights were sold, from time to time, as opportunity offered, and in many cases for only a little more than was sufficient to pay the taxes that had accumulated upon them.

The first settler was Richard Ellis, a native of Dublin, Ireland, who planted himself about 1745. He felled the first tree, and built for himself and family a log house, in the North Eastern portion of the town. He was soon followed by Thomas Phillips, from Easton, whose sister Ellis had married. He built a log house about one-half mile North of Mr. Ellis. A third family soon joined them,—that of Mr. Chileab Smith, from South Hadley. Other families joined them from different portions of the country, from time to time, so that, by the year 1754, after the lapse of nine years, they numbered from ten to fifteen families, and nearly one hundred souls. They had labored and toiled, as none but the pioneers of the forest know how to labor and toil, to obtain a comfortable support for their families, up to this year, which was memorable for the breaking out of fresh hostilities between the French and English; and savages were again let loose upon the defenseless inhabitants. In the month of June, of the next year, a party of men, at work near Rice's fort in the upper

of Charlemont, were attacked by a body of Indians, wo of their number killed, and two taken prisoners. oon as the news of this massacre reached the settlers, hastily collected such things as they could transport horseback, abandoned their houses and lands, and fled, their families, to the older settlements on the Connec- t. After the lapse of about three years, they returned, built a fort around the house of Mr. Smith, for the mon defense. The fort was nine rods square, and it of logs, of sufficient size to be bullet proof, set three t in the ground and rising twelve feet out. This fort d but one gate, opening to the South. Into this fort y retired at night, and barricaded it to be safe from the my. Upon its roof was constructed, of logs, a tower, sufficient size to hold six men with arms. They re- ined in this condition about one year, laboring by day, d keeping watch by night, when they solicited and ob- ined, from the authorities of the colony, a company of ne soldiers, under command of Sergeant Allen, who was der the general command of Col. Israel Williams. This mpany continued with them, protecting them by day hile at their labors, and watching over them by night, for early two years, until the close of the war. The Indians vere never seen in the vicinity of their fort but once, and hen, finding them so well guarded they did not molest hem.

They continued increasing gradually, in population and prosperity, until June 11, 1765, when the town was incorporated with the name of Ashfield. The warrant, to call the first meeting, under the act of incorporation, was issued by Thomas Williams, Esq., of Deerfield, and directed to Samuel Belding, clerk of the town. The first town officers under this act were, Benjamin Phillips, town clerk; David Alden, treasurer; Chileab Smith, Moses Fuller and Thomas Phillips, selectmen. The first representative chosen was Capt. Elisha Cranston, in 1775, to represent the town in the assembly to be convened at Watertown, Boston being then in the hands of the British.

They took an early an active part in the war of the Revolution. The following preamble, and resolutions, drawn up as early as 1774, and signed by Benjamin Phillips and

sixty-four other citizens, will show something of t
spirit :—

"We, the subscribers, inhabitants of the town of Ashfi
from a principle of self preservation, the dictates of natu
conscience and a sacred regard to the constitution and la
of our country, which were instituted for the security of
lives and property, do severally, and mutually covena
promise and engage with each other and all of us :

"1st. That we profess ourselves subject to our sovere
Lord, the King, and hold ourselves in duty bound to yi
obedience to all his good and wholesome laws.

"2d. That we bear testimony against all the oppressi
and unconstitutional laws of the British Parliament where
the chartered privileges of this Province are struck at a
cashiered.

"3d. That we will not be aiding, nor in any way assisti
in any trade with the island of Great Britain, until she wit
draw her oppressive hand, or until a trade is come into by t
several colonies.

"4th. That we will join with our neighboring towns in th
province, and sister colonies in America, in contending for an
defending our rights, and privileges, civil and religious, whic
we have a just right to, both by nature and by charter.

"5th. That we will make preparation that we may b
equipped with ammunition, and other necessaries at town cost
for the above purposes.

"6th That we will do all we can to suppress petty mobs
trifling and causeless."

In August, 1774, the town voted to send an agent to Albany to purchase guns and ammunition, at the expense of the town. Notwithstanding the pressing embarrassments under which they labored at this period, we find them, at one time, voting a lot of coats to the army; at another, offering a bounty to such as might enlist from among them to serve in the war, and, at another, voting a sum of money to purchase provisions for the famishing army. In 1779, the town voted to pay the soldiers enlisted from among them, for nine months, in addition to the bounty paid by the General Court, forty shillings per month—the value of money to be regulated by corn, at 2s. 6d. per bushel, rye at 3s. 4d., and wheat at 4s. 6d. In 1780, the town voted to give, by way of encouragement, to any who should enlist in the army for three years, twenty calves—said calves to be procured the following May, and kept at the

expense of the town, until the three years had expired. In 1781, the town voted to raise ninety silver dollars, to purchase the amount of beef that fell to their share, for the army. Such was the spirit which animated the fathers of this town during the time "that tried men's souls."

The war of the Revolution ended, and peace entire prevailing, the people devoted themselves to the labors of the field, free from all danger of molestation. They cleared away the forest, cultivated their lands, and increased in population and prosperity. By the enterprise, perseverance, diligence and economy of its inhabitants, this town continued to hold, and still holds, a position among the most populous, wealthy and enterprising towns situated on the mountains. The greatest number of inhabitants was in 1820: 1,748.

The ecclesiastical history of the town is coeval with its first settlement. The first church (Congregational) was organized with fifteen members, Feb. 22, 1763. The first meeting house was raised in 1766. The second and present house of worship of the Congregational society was built in 1812. An incident connected with this house seems worthy of notice. Col. John Ames of Buckland had contracted to build the house for a stipulated sum. When he had nearly completed it, he went out very early one morning in June, back of the house, and committed suicide, by opening the jugular veins with a chisel. The fear of sustaining heavy loss, and, perhaps, some degree of insanity, were supposed to be the causes which led him to this melancholy act. A Baptist church was organized in the north part of the town in 1761, and a house of worship built. In 1831, the society built their present meeting house. In 1820, an Episcopal society was formed, and in 1829 a church, called St. John's, was erected on the plain, the central place of business. The Universalists have a society and a meeting house about one mile and a half East of the plain, on what is called the Flat.

The Congregational church has had eight pastors. The first, Rev. Jacob Sherwin, was ordained Feb. 23d, 1763: dismissed May 17, 1774. The second, Rev. Nehemiah Porter, was installed Dec. 21, 1774, and died Feb. 29, 1820, aged 99 years, 11 months and 7 days. He was able to enter the pulpit in his one-hundredth year, and give the

address to the people at the ordination of his colleague. Rev. Alvan Sanderson, the third pastor, was installed as colleague with Mr. Porter, June 22, 1808. He died June 22, 1817. Having no family, he bequeathed his property nearly as follows: to the church in Ashfield, to purchase a bible, $20; to the religious society with which he had been connected, for the support of a Pedo-Baptist Congregational minister, $400; to the Hampshire Missionary society, $200; to the American Board of Commissioners for Foreign Missions, $300. The remainder, consisting of $1,500 or $2,000, he committed to the care and management of a board of trustees, for the continuance of a school which he had commenced under favorable auspices, and it continued under the direction of this board, by the name of Sanderson Academy. The fourth pastor was Rev. Thomas Shepard. He was ordained as colleague with Mr. Porter, June 16, 1819, and dismissed May 8, 1833. Rev. Mason Grosvenor, the fifth, was installed May 9, 1833, and dismissed July 16, 1835. Rev. Burr Baldwin was settled as sixth pastor, April 20, 1836, and dismissed Sept., 1838. Rev. Sereno D. Clarke was the seventh pastor, and was ordained over the church June 11, 1840, and dismissed April 22, 1851. Rev. Wm. H. Gilbert, the present pastor, was installed Dec. 3, 1851.

The first regularly constituted church in the town was of the Baptist order. It was organized July, 1761, with nine members, and in August following, Rev. Ebenezer Smith was ordained as pastor. In May, 1768, Nathaniel Chapin and 17 others sent a petition to the General Court, setting forth that they were Ana-Baptists, and praying to be exempt from taxation for the support of the Congregational ministry. After repeated and persevering efforts, during which they were subject to many trials, the petition was granted. Mr. Smith was dismissed in 1798, and his brother, Rev. Enos Smith, ordained as his successor. He continued as pastor about forty years. Several have succeeded him, but the prevalence of Perfectionism among them has reduced them to a small and feeble state.

Rev. Lot Jones, Rev. William Withington, Rev. Mr. Humphrey, Rev. Silas Blaisdale, Rev. Mr. Pierson, Rev. Mr. Stone, Rev. Mr. Downing and Rev. Mr. Cleveland, have successively officiated in St. John's Church.

The amount of money raised for the support of schools is not in proportion to the avails of the industry of the town. There are fifteen school districts, and about 400 scholars between the ages of five and sixteen years. Eight hundred and fifty dollars raised by tax for the year 1853, and, in addition, $56 57 from certain school lands, with $76 10 from the state, constitute the amount expended in the town for common school education. A select school is usually maintained one quarter in the year, in the Sanderson Academy, which, at the present time, is in rather a dilapidated condition, but efforts are now maturing to repair it, and put it in good condition for school purposes. The amount of property invested in school houses is small, in proportion to the wealth of the town. The appraised value of her school houses would not exceed $3,000.

Agriculture is the leading interest. The soil is of that hard and rocky nature, which is found generally on the slopes and plains, and in the valleys of the Hoosac mountain, and is better adapted to grazing than tillage. The farms in general are well cultivated, and yield very good rewards. Wool, lambs, neat stock, horses, butter, cheese and maple sugar, are the chief articles of export. Corn and oats are rarely raised beyond individual wants. Potatoes, to some extent, are an article of commerce, and are usually of good quality. The want of ample water power has prevented capital of much amount from being invested in manufacturing enterprises. Saw mills are erected on the streams, and considerable timber is sawed during the season of high water, and carried to other places for sale. There are, within the limits of the town, fourteen saw mills worked by water power, and one by steam power, the latter being in operation most of the year. There are several establishments for manufacturing broom handles which are in operation only about one half of the year. There is one plane factory, on a moderate scale, and one for manufacturing yankee notions in general—mincing knives, pill boxes, &c., owned by N. & S. Gardner. There are also two tanneries.

This town is the native place, and residence in early life of seventeen ministers of the orthodox congregational order: Rev. Rufus Bement, recently settled in Tiffin City, Ohio, is now lecturing on Egypt, where he spent two years

in traveling; Rev. Wm. Bement of Elmira, N. Y.; Rev. John Cross of Illinois; Rev. Anson Dyer, who was employed as teacher and laborer by the American Board among the Choctaw Indians, from 1820 to 1828, was ordained as an Evangelist in West Hawley, April 21, 1831, and was deposed from the ministry for "unministerial conduct," March 26, 1834; Rev. Alvah Lilly, in the employ of the American Home Missionary Society in Wisconsin; Rev. Elijah Paine, who ranked high among his acquaintances as a scholar, a theologian, a man of sound judgment, correct principles, fervent piety, and unimpeachable integrity, died, as pastor of the church in West Boylston, Nov. 13, 1834; Rev. John C. Paine of Gardner; Rev. William P. Paine of Holden; Rev. Melzar Parker of Wisconsin; Rev. Samuel Parker, who made an exploring tour under the direction of the American Board, through Oregon, in 1835–6 and 7, an account of which he published in a volume of 371 pages, now resides in Ithica, N. Y.; Rev. Charles S. Porter, recently called from the Church of the Pilgrims in Plymouth to South Boston; Rev. Freeman Sears settled at Natick, Jan 1, 1806, died June 30, 1811; Rev. Oliver M. Sears, settled in Dalton, Sept. 29, 1847, died Oct., 1853; Rev. Preserved Smith, died in Warwick, Aug. 15, 1834, as pastor of a Unitarian church; Rev. Preston Taylor of Sheldon, Vt.; Rev. Morris E. White, ordained at Southampton, June 20, 1832, now resides in Northampton; Rev. Francis Williams, ordained in Eastford Parish, Ashford, Ct., Sept. 22, 1841.

In May, 1826, a casualty occurred which produced a profound sensation in the town. Five individuals were drowned in the pond West of the Plain, while engaged in washing sheep, viz: Dea. Aaron Lyon, aged 63, Arnold Drake, 28, William, son of Dea. Lyon, 18, William and Robert Grey, 15 and 12, sons of Eli Grey. It was a beautiful morning when they left their homes, with the full expectation of returning again to their families at night, but night found them wrapt in the sleep of death. One remarkable fact noticed, was, that not one of them, after sinking the first time, ever rose, till his body was brought up by others. Although Dea. Lyon's body was under water only fifteen minutes, yet all efforts to resuscitate him proved unavailing. In a fit of merriment, while under the

influence of ardent spirits, which at that time were considered necessary on such an occasion, six of their company seated themselves in a log canoe, with two sheep, for the purpose of a short sail. On reaching deep water, about eight or ten yards from the shore, the canoe dipped, filled, and went under.

The amount of taxes raised in Ashfield for all purposes in 1853 was $4,423. In 1849, 60,000 pounds of maple sugar were produced in the town. The territory covers 38 square miles and 281 1-2 acres, and is traversed by 75 miles of roads. The population in 1840 was 1,579; in 1850, 1,521; decrease in ten years, 58.

BERNARDSTON.

On the 18th of May, 1676, occurred what has been known as "The Falls Fight." Capt. Turner, with a comparatively small body of men, fell upon and destroyed hundreds of Indians at the Falls in the Connecticut river, since known as Turner's Falls, in honor of the commander of the day. The retreat from this massacre was accomplished with great difficulty, and with a sad loss of life, Capt. Turner himself being among the victims. It was not until sixty years after this event, namely, on the 21st of January, 1736, that the General Court acknowledged the important and perilous service rendered on this occasion, by an appropriate grant of land. It then granted to the survivors of the fight, and the descendants of the others, a township which was called, in honor of the fight on which the grant was based, "Falltown," and which has since been incorporated with the name of Bernardston. The following are the names of the grantees:

"Joseph Atherton, Deerfield, only son of Hope Atherton; Nathaniel Allexander, Northampton, Nathaniel Allexander; Thomas Alvard, Middleton, eldest son of Thomas Alvard; John Arms, Deerfield, son of William Arms; John Baker, Northampton, son of Timothy Baker; Samuel Bedortha, Springfield, son of Samuel Bedortha; John Field, Deerfield, descendant, James Bennett; John Barber, Springfield, son of John Barber; John Bradshaw, Medford, John Bradshaw; Isaac Burnap, Windham, son of John Burnap; Samuel Clesson, Northampton, descendant, Peter Bushrod; Samuel Boltwood, Hadley, son of Samuel Bolt-

wood; Samuel Bardwell, Deerfield, son of Robert Bardwell; John Hitchcock, Springfield, descendant, Samuel Ball; Stephen Belden, Hatfield, son of Stephen Belden; Richard Beers, Watertown, son of Elnathan Beers; Samuel Beldin, Hatfield, Samuel Beldin; Preserved Clapp, Northampton, son of Preserved Clapp; Thomas Chapin, Springfield, son of Japhet Chapin; Samuel Crow, Hadley, son of Samuel Crow; Joseph Crowfoot, Wethersfield, descendant, Joseph Crowfoot; William Clark, Lebanon, son of William Clark; Noah Cook, Hadley, descendant, Noah Colman; Benjamin Chamberlain, Colchester, Benjamin Chamberlain; Nathaniel Chamberlain, descendant, Joseph Chamberlain; Samuel Cuniball, Boston, son of John Cuniball; John Chase, Newbury, son of John Chase; William Dickeson, Hadley, son of Nehemiah Dickeson; Samuel Jellet, Hatfield, descendant, John Dickeson; Benjamin Edwards, Northampton, son of Benjamin Edwards; Joseph Fuller, Newtown, Joseph Fuller; Samuel Field, Deerfield, son of Samuel Field; Nathaniel Foot, Colchester, son of Nathaniel Foot; John Flanders, Kingston, son of John Flanders; Isaac Gleason, Enfield, son of Isaac Gleason; Richard Church, Hadley, descendant, Isaac Harrison; Simon Grover. Malden, son of Simon Grover; Samuel Griffin, Roxbury, son of Joseph Griffin; John Hitchcock, Springfield, son of John Hitchcock; Luke Hitchcock, Springfield, son of Luke Hitchcock; Jonathan Hoit, Deerfield, son of David Hoit; Jonathan Scott, Waterbury, descendant, John Hawks; Eleazer Hawks, Deerfield, son of Eleazer Hawks; James Harwood, Concord, son of James Harwood; John Dond, Middleton, descendant, Experience Hindal; Samuel Hunt, Tewksbury, Samuel Hunt; William Janes, Lebanon, son of Abell Janes; John Ingram, Hadley, son of John Ingram; Samuel Jellet, Hatfield, son of Samuel Jellet; William Jones, Almsbury, son of Robert Jones; Medad King, Northampton, son of John King; Francis Keet, Northampton, son of Francis Keet; Martin Kellogg, Suffield, son of Joseph Kellogg; John Lee, Westfield, son of John Lee; John Lyman, Northampton, son of John Lyman; Joseph Leeds, Dorchester, son of Joseph Leeds; Josiah Leonard, Springfield, son of Josiah Leonard; John Merry, Long Island, son of Cornelius Merry; Stephen Noble, formerly of Enfield, descendant, Isaac

Morgan; Jonathan Morgan, Springfield, son of Jonathan Morgan; Thomas Miller, Springfield, son of Thomas Miller; James Mun, Colchester, James Mun; Benjamin Mun, Deerfield, son of John Mun; John Mattoon, Wallingford, son of Philip Mattoon; John Nims, Deerfield, son of Godfrey Nims; Ebenezer Pumroy, Northampton, son of Medad Pumroy; Samuel Pumroy, N. H., son of Caleb Pumroy; Samuel Price, Glastenbury, son of Robert Price; Samuel Preston, Hadley, descendant, John Preston; Thomas Pratt, Malden, son of John Pratt; John Pressey, Almsbury, son of John Pressey; Henry Rogers, Springfield, son of Henry Rogers; John Read, Westford, son of Thomas Read; Nathaniel Sikes, Springfield, son of Nathaniel Sikes; Nathaniel Sutliff, Durham, son of Nathaniel Sutliff; Samuel Stebbins, Springfield, son of Samuel Stebbins; Luke Noble, Westfield, descendant, Thomas Stebbins; Ebenezer Smead, Deerfield, son of William Smead; Joseph Smith, Hatfield, son of John Smith; James Stephenson, Springfield, son of James Stephenson; Thomas Seldon, Haddam, son of Joseph Seldon; Josiah Scott, Hatfield, son of William Scott; John Salter, Charlestown, son of John Salter; William Turner, Swanzey, grandson of Capt. Turner; Benjamin Thomas, Strafford, son of Benjamin Thomas; Joseph Winchell, Jr., Suffield, descendant, Jonathan Tailer; Samuel Tyley, Boston, son of Samuel Tyley; Preserved Wright, N. H., son of James Wright; Cornelius Webb, Springfield, son of John Webb; Jonathan Webb, Stamford, son of Richard Webb; John Wait, Hatfield, son of Benjamin Wait; Eleazer Weller, Westfield, son of Eleazer Weller; Thomas Wells, Deerfield, son of Thomas Wells; Ebenezer Warriner, Enfield, son of Joseph Warriner; Jonathan Wells, Deerfield, Jonathan Wells; Wm. Worthington, Colchester, son of Nicholas Worthington; John Scott, Elbows, grandson of John Scott; Samuel Colby, Almsbury; Irgal Newberry, Malden."

The township granted to these individuals was about six miles square, and, at that time, contained not an inhabitant. The first meeting of the proprietors was held at Northampton, Jan. 27, 1736, six days after the grant had received the Governor's signature. At this meeting, Ebenezer Pomeroy was chosen moderator and clerk, and it was voted that a committee be chosen to examine the tract, and

have it surveyed. At a meeting held at the same place, in the succeeding October, it was voted to lay out the land into fifty-acre home-lots to each proprietor, and the meadow land on Fall river into five-acre lots. In May, 1737, another meeting was held at Northampton, when it was voted that there should be 100 members of the company, and each proprietor should draw for his lot. There were but 97 proprietors, and the remaining lots were to be appropriated, two to the ministry, and one for school purposes. During this year, it was also voted that, of the 97 proprietors, 60 should settle on the land, and the remaining 37 should pay £18 towards the building of a meeting house, and the settlement of a minister. The first settlement commenced probably in 1738. The first four houses built were by Maj. John Burk, Samuel Connable, Lt. Ebenezer Sheldon, and Dea. Sheldon. At a meeting of the proprietors held at Deerfield, in June, 1739, it was voted to build a meeting house "50 feet long, 40 feet wide, and 23 feet between joists." This house was built in the summer of that year. In October, 1740, £20 was voted for the support of preaching, the ensuing winter.

The first meeting of the proprietors held in the township was on the 23d of September, 1741, at the house of Lieut. Sheldon, when it was voted to invite Rev. John Norton to settle in the ministry, and that he have £200 as settlement, half in money and half in work, and a salary of £130 for the first five years, afterwards to be increased £5 a year until it should amount to £170. Mr. Norton, who was a native of Berlin, Ct., and a graduate of Yale College in 1737, was ordained at Deerfield, Nov. 25, 1741, and a church was organized on the same occasion. Rev. Mr. Ashley of Deerfield preached the sermon. The sermon was printed, and a copy of it is still preserved in the rooms of the Antiquarian Society at Worcester. In consequence of the unsettled state of the times, growing out of the French and Indian wars, Mr. Norton's connection with his people was dissolved in 1745, after which he served as chaplain in Fort Massachusetts, from which he was taken a prisoner to Canada. He subsequently returned and settled in Chatham, Ct. From 1744 to 1750, Falltown was either abandoned, or the people lived in their forts, and, small in numbers, contented themselves with

simply supporting and defending themselves. From 1750 to 1761, there was no settled minister in the place, though there was occasional preaching. The people were still harrassed by the French and Indians wars, and even the women were in some cases necessitated to bear arms in defense of their dwellings.

In 1760, Moses Scott and Samuel Connable were granted £27, to build a bridge "across Fall River at the saw mill," which was the first bridge built in the town. Rev. Job Wright of Easthampton, a graduate of Yale College in 1757, was settled over the Falltown church in July, 1761. Mr. Wright continued in office until March 13, 1782, when, on account of the financial troubles of the time, he was dismissed.

Previous to 1762, the township, including the present towns of Bernardston and Leyden and a part of Coleraine, had been known as Falltown. March 6th of that year, it was incorporated with the name of Bernardston, in honor of Bernard, then provincial governor of Massachusetts, an honor of which he was altogether undeserving. The first town meeting was held May 11, 1762, Joseph Allen, moderator. At an adjourned meeting, Maj. John Burk was chosen town clerk, (an office which he held for 22 years in succession,) and John Burk, Remembrance Sheldon and Moses Scott were chosen selectmen. Major Burk became the first representative of the town in 1764. In 1772, a committee, consisting of Capt. Joseph Root of Montague, Nathaniel Dwight of Belchertown and Capt. William Lyman of Northampton, was chosen to see where the meeting house should stand, as it had been determined to move it. They determined it should be moved from its original location, on the south end of "Huckle Hill," to a point nearly half a mile further South, and it was moved accordingly, in December of that year, by men alone, Mr. Samuel Connable "having the whole ordering of the affair."

The first vote on record appropriating money for schools was passed in December, 1770, when £6 was thus voted. In January, 1773, £10 was raised for schooling. The first school house was built in 1783.

In 1775, the population of the town had reached probably about 500 souls. The growth of the town had been

slow and painful, yet, when the Revolutionary period came on, the people were found as ready as their stronger and more prosperous neighbors to do their duty. On the Lexington alarm, many left their homes and fields for the East, and in May, 1775, it was voted to raise 16 men for the continental army, in addition to those already in the service, at Cambridge. There were less than half a dozen tories in the town. In 1778, Bernardston voted £50 bounty to any who would enlist. Similar votes are frequent upon the records. The town had its committee of correspondence and safety, consisting of Capt. E. Burnham, Capt. Joseph Slate, Caleb Chapin, Aaron Field and Daniel Newcomb. Before this committee, Joseph Orcutt was brought and tried, for altering a 6d. bill to a £6 note. He was convicted and ordered to receive 30 lashes on the bare back. The constable, Samuel Connable, upon whom the task of whipping was imposed, declined it, (although the most skillful mechanic in the region,) and Lieut. Ezekiel Foster administered the flogging.

In 1779, it was voted to set off 2,576 acres of land, a tract lying West of Green River, to Coleraine. This was in accordance with the wishes of the residents of the tract, and the Legislature passed an act the next year in correspondence with the vote. March 12, 1784, the town was again reduced by setting off the district of Leyden. In 1782, the town (to its honor be it spoken)voted to release the Baptists from the minister tax. In 1791, the meeting house was taken down, and again removed, in order to be more centrally located for the accommodation of the inhabitants. In 1799, the first census was taken, by Daniel Saxton of Deerfield. The town then contained 108 families and 691 inhabitants, while the district of Leyden contained 991, exactly 300 the most, a preponderence which it has not maintained.

In 1789, a Baptist society was organized. In 1790, their first meeting house was built, and Elder Hodge, their first minister, was ordained the same year. He remained about ten years. Elder Rogers was the supply for a few years subsequently, and Elder Green was the next settled minister, retiring from his labors there about 1823. The Baptists built a new meeting house in 1817, and again in the summer of 1851. The dedication of the latter occurred Dec. 10th of the same year.

The third minister of the Congregational church was Rev. Amasa Cook of Hadley, a graduate of Brown University in 1776, who was ordained in December, 1783. He ministered to the church for a period of 22 years, and was then dismissed, May, 1805, on charges of immoral conduct. Rev. Timothy F. Rogers of Tewksbury, a graduate of Harvard College in 1802, was settled in his place, Sept. 20, 1809. In the summer of 1824, the meeting house was rebuilt by Maj. Orra Sheldon, and was dedicated Jan. 12, 1825, the sermon of the occasion having been delivered by Mr. Rogers. In 1850, it underwent thorough repairs and modification, and was dedicated anew Oct. 31st, 1850. Mr. Rogers was a Unitarian, and under his ministry the church became mostly attached to his views, and has continued since in the same faith. Mr. Rogers died Jan. 26, 1847. Rev. Azariah Bridge was installed as his colleague, Feb. 18, 1846, and preached his farewell sermon March 31, 1850. Since then, the pulpit has been supplied by Rev. Thomas Weston and Rev. Wm. W. Hebbard.

The Second Congregational Church was organized Jan. 13, 1824, with 15 members. The first meeting house of this church was erected in 1831, and the second in 1846, on the site of the first one. The first pastor settled was Rev. Vinson Gould of Southampton. He was installed pastor Oct. 30, 1833, and was dismissed Dec. 21, 1836. He was succeeded, Dec. 21, 1836, by Rev. Bancroft Fowler, who was dismissed Dec. 31, 1838. His successor was Rev. Frederic Janes of Northfield, who was installed Nov. 4, 1840, and dismissed Nov. 9, 1843. Rev. Charles Kendall of Westminster was installed in his place Jan. 24, 1844. He has not been in pastoral duty at Bernardston since Dec., 1853.

A Methodist class was formed in Bernardston in 1799, and the church was organized July 1, 1852. Among the preachers who have supplied them are Rev. Messrs. Bromley, Ward, J. S. Day, John Beckwith, Horace Smith and Randall Mitchell. The Methodists built a new church in the spring of 1852.

The Universalist society in Bernardston was organized June 19, 1820, and its preachers have been Rev. Messrs. John Brooks, Aurin Bugbee, R. S. Sanborn, Wm. S Ballou, Orrin Perkins, and Hymen B. Butler. The church

edifice of this denomination having been thoroughly repaired in the summer of 1852, was re-dedicated Dec. 22d of that year.

The men of note who have lived in Bernardston have been sufficiently apparent in the course of the history. A few professional and literary men have originated in the town, the most prominent of whom was Hon. Samuel C. Allen. He was born Jan 5, 1772, and graduated at Dartmouth College in 1794. He was ordained as a Congregational minister at Northfield in 1795. Disliking his profession, he was soon afterwards dismissed, and, having studied law, was admitted to the bar in 1801. He practiced in New Salem several years, represented that town four years in the House, and the county three years in the Senate of the State Legislature, and, in 1817, was elected to Congress, and represented his district in six successive Congresses. He was subsequently a member of the Governor's Council. He bore the character of a high-toned man, an honest and fearless politician, a sound lawyer, and a true Christian.

Hon. Henry W. Cushman, still a resident of Bernardston, was born in that town Aug. 9th, 1805. He received the most of his education at the common school, and at the age of 18, entered Capt. Partridge's well known literary and military academy at Norwich, Vt., where he pursued his studies for about two years. From this institution, continued under the name of the "Norwich University," he received the honorary degree of Master of Arts in 1827. He has five times represented his native town in the Legislature, was a member of the State Senate in 1844, was the Lieut. Governor of the State in 1851 and 1852, and has sustained for a great length of time the most responsible town offices. Mr. Cushman has been eminently a useful man. His unvarying industry and energy are felt in every cause to which he may lend his efforts. He has written much for the periodical press, has a taste for historical research and compilation, and adorns a business life by valuable literary labor.

Bernardston is almost exclusively an agricultural town. It has a manufactory of scythe-snaths, by Temple & Green, who make from 12,000 to 15,000 per annum; and supports 2 grist mills and six saw mills. The rate of taxation has

always been low. There are 6 school districts, for the support of which there was raised by tax, in 1854, $500. There is a school fund of $716, and the people contribute annually, in board and wood, $150 or $200. The population in 1840 was 924; in 1850, 977; increase in ten years, 53.

BUCKLAND.

The territory of Buckland consisted originally of a tract of land known as "No Town," and a part of Charlemont. The first settlements were made in the Charlemont part, on the Deerfield River, and in the South part of the town. Among the first settlers were Capt. Nahum Ward and a Mr. White. They were followed by emigrants from Deerfield, Leominster and Lancaster, and from Stafford, Ct. Others, still, were from Rhode Island. The first child born in the town was Jonathan, son of Capt. Nahum Ward. Before a church was formed, these pioneers were accustomed to attend meetings on the Sabbath in Charlemont, where Mr. Leavitt preached. It was the common practice of men, with their wives, to attend meetings there, walking six miles and back every Sabbath throughout the year. On their way, they were under the necessity of crossing Deerfield River, and there the venerable matrons would disencumber themselves of their shoes and stockings, and ford the stream, going and returning. When the water was high, they crossed in a rude canoe, while a bridge of ice served them in the winter.

Buckland was incorporated April 14, 1779, but no church was organized until Oct., 1785, when a Congregational church was formed, with 18 members. The first meeting house was built in 1793, a structure which was displaced in 1846 by a new one. Previous to the settlement of a minister, the people were supplied by Rev. Jacob Sherwin of Ashfield and Rev. Jonathan Leavitt. Previous to the erection of the meeting house, the religious meetings were held in a barn. The first pastor was Rev. Josiah Spaulding, who was installed Oct. 15, 1794. Mr. Spaulding was a native of Ashfield, and a graduate of Yale in 1778. He was one of the best men, and one of the best ministers, in the county, and his memory is still held in great love and reverence. He died while in the pastoral office in Buck-

land, on the 8th of May, 1823, in the 73d year of his age. He was succeeded Feb. 4, 1824, by Rev. Benjamin F. Clarke of Granby, a graduate of Williams in 1820. After preaching in Buckland about 15 years, Mr. Clarke was dismissed May 2, 1839, and was succeeded Jan 1, 1840, by Rev. Preston Cummings of Seekonk, a graduate of Brown University in 1822. He was dismissed Dec. 31, 1847. His successor was Rev. Asa B. Smith, the present pastor of the church. Mr. Smith was a native of Williamstown, Vt., and a graduate of Middlebury in 1834.

There is a small Baptist Church in Buckland, which seems to have had its origin on the 22d of July, 1789, when ten individuals belonging to the Baptist Church in Ashfield "were delegated to form a branch in Buckland." There were Baptists among the first settlers, who located themselves about two miles South-easterly of the center of the town. Notwithstanding this early movement, and the early presence of Baptists, no permanent church organization seems to have existed until Nov. 21, 1828. In 1853, the church numbered 26 members. The following have been the pastoral supplies: Rev. Messrs. Linus Austin, James M. Coley, Benjamin F. Remington, John K. Price, Amherst Lamb, Alden B. Eggleston, P. P. Sanderson, James Parker and James Clark.

The Methodist Society existed many years as the part of a circuit, but the date of the organization of the church is not known. It was probably not far from 1820. The list of preachers that have supplied the church is the following:—Rev. Messrs. Ibri Cannon, Orrin Peir, Henry Hatfield, John Nixon, Samuel Avery, John J. Matthias, Moses Ammadon, Robert Travis, J. B. Husted, Alexander Hulin, Elias Crawford, John Luckey, John Parker, Hiram H. White, William Todd, Joel Knight, Noble Shepard, Philo Hawks, Ziba Loveland, Erastus Otis, Otis Wilder, Windsor Ward, Daniel Graves, Simon Pike, Wm. Gordon, Oakes, C. C. Barnes, Wm. Taylor, E. K. Avery, S. Drake, Leonard Frost, Proctor Marsh, Porter R. Sawyer, Henry S. Shedd, George W. Greene, Homer W. Clark, Moses Palmer, A. G. Bolles, Solomon W. Johnson, Solomon Cushman, George E. Chapman, A. S. Flagg, M. Leffingwell and Austin F. Herrick. The Methodists have a good meeting house, and sustain regular preaching.

The records of the town of Buckland are made up of little else than the common town business, and present no points of special interest to the public. The town made early provision for schools, in which an increasing interest has been felt from year to year until, now, it ranks in the second class of towns in the county, in the amount appropriated of school money per scholar. The old school houses have been displaced by more commodious and respectable edifices, and the best teachers are selected instead of the cheapest, as formerly.

From Buckland has gone out one of the purest, highest and most important influences of the day. It was the birth place of Mary Lyon, the founder of Mount Holyoke Female Seminary. A notice of her will be found in connection with the description of that institution in the second part of this work. [Vol. 1, pp. 489–90–91.] That her active and devoted mind was the initial point of an influence greater and better than that of any other woman who ever lived in Western Massachusetts, none will doubt who contemplate the mass of educated, cultivated and christianized mind that passes into society every year from the walls of the institution associated forever with her name and memory.

Buckland is mostly an agricultural town. There is one important manufactory within its limits, that of Lamson & Co., who produce cutlery of the annual value of $200,000. Wm. B. Caswell has a tannery that produces annually $15,000 worth of leather; Orrin Pratt makes yearly $4,000 worth of wooden ware, and Franklin Ballard $3,500 worth of the same article.

The valuation of real and personal estate in 1854 was $350,000. The amount raised for schools the same year was $845 75, being $2 50 for every scholar between the ages of 4 and 21 years. In addition to this amount, $123 is realized from the interest of a school fund and the contributions of the State. The population in 1840 was 1,110; in 1850, 1,049; decrease in ten years, 61.

CHARLEMONT.

Charlemont is fourteen miles long from East to West, lying mostly on the North side of Deerfield river, and varying in width from one to three miles, the boundaries of

its width being very irregular, and determined principally by the points of the hills between which it lies. The alluvial flats upon the river furnish the arable portion of the land, the hills being devoted to grazing. The river and the flats are 800 or 900 feet below the average level of the country on the North and South. This valley was once, doubtless, a lake, and it is certain that for many ages the river has run over the ledges North of Shelburne Falls, which are 100 feet above its present level. The flats are mostly on the North side of the river, where are also the houses of the inhabitants, and the road. The latter winds through some of the most beautiful and picturesque scenery to be found in New England. The projected railroad from Greenfield to Troy is laid along the banks of this river, and the Eastern terminus of the proposed Hoosac Tunnel is located at the point where the river road leaves the level, and commences to climb the mountain.

The territory of Charlemont forms one of three townships given to the town of Boston by the General Court, June 27, 1735. The other plantations granted were Coleraine and Pittsfield; Charlemont being named "Boston plantation No. 1." The General Court reserved 500 acres for the first minister, 500 acres for the support of the ministry, and 500 for the support of schools. Boston conveyed the township to John Reed, July 14, 1737, and Reed sold to Chickley and Keyes. The following, preserved among many old papers in possession of Elias Taylor, Esq., which will be further cited in this history, will show the dates of subsequent sales:

"The contents of a deed from Gershom Keyes to William Ward, dated 27th January, 1742: The one moiety or half part of a certain township called Charlemont, lying on Deerfield river, in the county of Hampshire, it being the whole I purchased of John Reed, as may appear by a deed of sale bearing date the 14th day of December, 1737, and recorded at Springfield the 30th day of the above December. Excepting my part of all that is sold to Mr. Thomas Hancocks, Capt. Rice, John Stearns, and to a number of other persons as may appear by their deeds recorded at Springfield."

The proprietors' books have been destroyed by fire, and many of their doings thus lost beyond recovery. The following is a copy of a notification for the first proprietors'

meeting in Charlemont. Their previous meetings had been held in Lancaster and Worcester:

"Whereas, the Great and General Court, on the 1st of December current, upon the petition of Moses Rice, of a place called Charlemont, in the County of Hampshire, being Boston township No. 1, in behalf of himself and others, did vote a tax of one penny per acre, lawful money, to be laid upon all the land in the within named township, (the public lands only excepted) for the space of three years next to come, and that the money so raised shall be improved for the following purposes, viz., For finishing the meeting house already agreed and engaged to be put up in said Township, for support of preaching, Encouraging the building of Mills, and for laying out and clearing Highways and other roads there, and in such manner and proportion as the Proprietors of the lands there shall order and determine at their meetings for such purposes called and held. And the said court did also empower the said Moses Rice to call a meeting of said proprietors, to be held in said Township, at some reasonable future time, (by posting up notifications of the time and place, and purposes of holding the same, at said Charlemont, and at Lancaster in the County of Worcester,) and that the Proprietors so met have power to choose a Clerk, Treasurer, Assessors and Collectors, and all other officers necessary for the assessing, levying and collecting said tax from time to time, and to agree upon and determine the disposition of the money raised by said tax as they shall see meet, only for purposes aforesaid, and to agree upon any proper method of calling meetings for the future. These are therefore (by virtue of said order of court we thereto impowering) to warn and give notice to the Proprietors of said Charlemont, that they meet at said Charlemont, at the house of Moses Rice on Wednesday, seventeenth day of January next, at ten of the clock in the forenoon, then and there to act upon the particulars aforesaid, and agreeable to the power given them by said court. "MOSES RICE."

"December 9, 1752.

The names of those appointed to office at this meeting were Moses Rice, Othniel Taylor, Joseph Wilder, Jr., Eleazer Hawks, Gershom Hawks, Dea. Israel Houghton, Jonathan White and Aaron Rice. It was voted to give Aaron Rice £170, old tenor, in part payment for building a corn mill in the town, and provision was made for future action on the same subject, when Mr. Rice should finish his mill, provided he would agree to keep it in repair for ten years, and grind for the proprietors, "taking one 16th

part for toll, and no more." It was also voted to appropriate $100, old tenor, of the year's tax, to pay for preaching. Aaron Rice gave a bond to fulfill the conditions of the appropriation in regard to the mill, May 30, 1753, a document which is still in existence, and from which the following is extracted:

"The condition of the above obligation is such that, whereas, the proprietors of said town have agreed with Aaron Rice to build a corn mill, and a saw mill, and to keep them in good repair for the space of ten years, and to grind for a sixteenth and no more, also to saw boards for the proprietors at the same rates as they do at Deerfield, for the space of ten years, the proprietors voted to give said Rice £40 lawful money, and a complete set of saw mill irons."

This mill has continued in operation until the present time, and has done most of the grinding for the "proprietors" for 100 years, taking "the sixteenth and no more." It appears by sundry orders that the proprietors furnished themselves with preaching at once, though a church was not formed for some years. Rev. C. M. Smith preached £40 worth, as appears by his order on the committee, dated Hatfield, Oct. 24, 1753. Rev. Mr. Treat and Rev. Mr. May preached 4 days each, in 1754. A bill of Moses Rice was allowed June 26, 1750, amounting to £4 4s. for "keeping the ministers"—Mr. Smith, Mr. Dickeson, Mr. May and Mr. Treat.

The Rice and Taylor families were the first, and most important settlers. They had more property than the others, and secured the best situations. Capt. Moses Rice was born in Sudbury, Mass., Oct. 27, 1694, married Sarah King of the same town Nov. 16, 1719, went to Charlemont about 1747, and took with him seven children: Samuel, (born 1720,) Abigail, Aaron, (born 1724,) Dinah, Sylvanus, Tamar, and Artemas, (born 1734.) Capt. Rice was about 53 years old at the time of emigration, and his children ranged from 27 to 13 years old. The deed from Gershom Keyes to Capt. Rice, recorded in Springfield in 1741, is the earliest deed on record, to any settler of Charlemont. The trials to which the first settlers were subjected by the Indian difficulties of the period have been briefly recorded in the Outline History. Capt. Moses Rice and Phineas Arms were killed on their meadow, June 11,

1755. The traditionary account of this event, among the people of Charlemont, is, that several persons were working in a corn field on a very warm day, that the Indians discovered them from the hill on the North, and saw where they had placed their arms, and that they came down the ravine by the brook, concealed by the bushes, between the laborers and their house, and fired upon them when at the end of the rows, farthest from their arms. Mr. Arms died in the corn. Capt. Rice fell, and was carried up the brook half a mile, and scalped, dying in the evening. Titus King, supposed to have been a brother-in-law of Moses Rice, was taken captive, and carried to Canada, from whence he returned by way of France, though he did not settle again in Charlemont. Asa Rice, a grandson of Capt. Rice, about 13 years old, was riding a horse to harrow between the corn rows. The horse was frightened by the firing, and ran. The boy hid, but the Indians found him and took him to Canada. He at last returned, and settled in Charlemont, always retaining a vivid recollection of this startling event of his boyhood. The settlers did not leave the place, and the Indians did not return.

Aaron Rice, the son of Moses, was 23 years old when he came into the town, and he lived longer in the town than any of the first settlers. It was with him that the early grist and saw mill contract was made, and some still remember Dea. Rice as one of the best and most useful inhabitants of the town. He lived with his wife 54 years, reared 11 children, and died Dec. 2, 1808, at the age of 84.

Othniel Taylor purchased 1,000 acres of land at the East end of Charlemont, one half being in what is now Buckland, Nov. 1, 1742, of Phineas Stevens of Deerfield, for which he paid £1,010, old tenor. The Taylor families of the second generation made several good farms of this land, and two farms, one on each side of the river, owned by the third and fourth generations, are equal to any in these towns. The large old house on the Charlemont side of the river, built more than eighty years ago, in which have lived and died six generations of the Taylor family, is now occupied by three generations of the same name and family. Capt. Taylor was born in Deerfield, in 1719, and was a grandson of John Taylor, one of the early set-

tlers of Northampton. He married Martha Arms of Deerfield, in 1743, and died in 1788, his wife dying in 1802. He probably removed to Charlemont in 1750, for his three eldest children were born in Deerfield, and his fourth, Enos, was born in Charlemont, Feb. 3, 1751. This was the first child born in the town, so far as the records show. The children of Othniel were Samuel, Mary, Lemuel, Enos, Othniel, Tertius, Martha, William, Rufus, Lucinda, Tirzah, Dolly, and Lydia—in all thirteen, every one of whom lived to old age, the youngest dying at 66, and the oldest at 92. Their average age was 77 years, and their aggregate ages 1,000 years! The account book of Capt. Taylor, commenced in 1760, still exists, and some names have a frightful array of charges against them for "Rhum," "Flip," "Toddy," "Sider," &c. At the present time there is neither "Rhum" nor drunkard in the East part of the town. In 1762, there is a charge of tavern expenses to Capt. Samuel Robinson and family, on their way to Bennington, Vt. Tradition says that Mrs. Robinson wept over her dismal prospects at this time, and yet, her son Moses, who was with her then, became the first governor of Vermont, and her family was among the richest in the State.

Charlemont was incorporated June 21, 1765, including at that time two thirds of the present town of Heath, and a part of the town of Buckland.

It was a great effort with the settlers to build a meeting-house so respectable that it might properly be called the House of God. Torn pieces of paper, preserved in the garret of the Taylor House, show something of the action of the people of Charlemont in this matter, especially connected with the project of building a house on the hill side, near, or within, the present bounds of Heath. In a warrant for a town meeting "near the meeting house frame," issued June 26, 1754, it being the second proprietors' meeting, occurs the following article: "to receive accounts from any persons who have done service for the proprietors, especially the accounts of the committee for building the meeting-house." At the meeting it was "voted that Mr. Dicks be notified to cover the roof of the meeting-house with boards and shingles, and board the gable ends." "Voted and accepted of land for a lot for the first minister

that shall be settled in said town, to lay South of lot No. 2, on Hancock's farm, and to be 200 rods long and 80 rods wide." A warrant was issued July 10, 1761, for a meeting to take measures for the speedy inclosure and covering of the meeting-house, and on the 2d Thursday of April, 1762, a meeting was held to choose a committee "to finish the meeting-house, and to give them their instruction." In a warrant for a meeting to be held June 27, 1762, occurs this article: "to choose a committee to see that the outside of the meeting-house be covered, *if the former frame will do*. If not, to set up a new frame, and cover it, and see how far they will proceed towards the finishing." The following agreement to build a new meeting-house is dated the same day:

"Know all men by these presents that I, Thomas Dick, of Pelham, in the County of Hampshire, Innholder, For and in consideration of a former obligation I gave to Mr. Othniel Taylor, Treasurer of Charlemont, to build a meeting-house in Charlemont, do by these presents covenant and engage to set up a frame in said town, in the place where the old frame now stands, it being 35 feet by 30, and 18 feet post, to cover the outside with chamferred boards and the roof with boards and shingles, and to put up weather boards, to lay the lower floor with boards on sleepers or joice well supported, and to complete the same, workman like, by the last day of September next. Otherwise, on failure thereof, to pay said Treasurer 26 pounds for the use of said Proprietors. THOMAS DICK.

"N. B. The proprietors are to find boards, nails and shingles, and *rum for the raising*."

The lot for the minister was secured to Rev. Jonathan Leavitt; that for the *ministry* is not mentioned in the later doings of the proprietors, while that for schools still yields the town a few dollars annually.

A new house of worship was completed in 1794, by the town and parish, which was sold in 1852, and the timber used in the construction of dwelling-houses at Shelburne Falls. The people of the town worshiped in this house for nearly 50 years. When Rev. Joseph Field, one of the ministers of the town, became a Unitarian, some of the people built a large and handsome church a mile East of the center, where Mr. Field preached a few years, but the people never had a settled pastor, and the house is not now occupied. There are now in the valley four pretty churches: in the town village, the 1st Congregational and the Metho-

dist; five miles East, the 2d Congregational; between this and the village, the Unitarian.

The date of the organization of the first church in Charlemont is not known. Rev. Jonathan Leavitt was its first and only pastor, for it became defunct in a few years. The church was probably formed in 1767, when Mr. Leavitt was installed, and was probably considered disbanded when he was dismissed, April 15, 1785. June 6, 1788, a new church was formed with 16 members. Rev. Isaac Babbitt was settled as the pastor, February 24, 1796, and dismissed June 7, 1798. He was a native of Easton, Ct., and a graduate of Dartmouth in 1783. He was succeeded by Rev. Joseph Field of Sunderland, a graduate of Dartmouth in 1792, on the 4th of December, 1799. After remaining the minister for about 23 years and a half, he was dismissed, on account of conversion or perversion (a word for each side) to Unitarianism, July 10th, 1823. Rev. Wales Tileston of Williamsburg, a graduate of Union College in 1822, was ordained in his place March 16, 1825, and dismissed March 22, 1837. Rev. Stephen T. Allen of Heath, a graduate of Amherst in 1833, was his successor, and was ordained as pastor, April, 1838, and was dismissed on the 24th of the following April, having been connected with the charge but a year. Rev. John D. Smith was ordained in his place November 20, 1839, dismissed August 11, 1844, re-settled over the same church June 21, 1848, and re-dismissed May 19, 1852. Mr. Smith was the son of the late eminent Dr. Nathan Smith of New Haven, and brother of the late Dr. James M. Smith of Springfield. The church in 1853 had 87 members.

The Third (the present Second) church was organized in the East part of the town, August 6, 1845. Its first and only meeting-house was built in 1847. The church originally consisted of 43 members. Rev. Moses H. Wilder of Winchendon was installed as the first pastor, March 17, 1847, and dismissed Oct. 3, 1848. He was succeeded February 13, 1850, by Rev. Aaron Foster of Hillsboro, N. H., a graduate of Dartmouth in 1822. The church in 1853 had 80 members.

The Baptist church in Charlemont was formed about 1791. The following preachers have supplied the desk: Rev. Messrs. John Green, Wheeler, Palmer, Ebenezer

Hall, Samuel Carpenter, Nathaniel Rice, McCulloch, James M. Cooley, Darius Dunbar, David Peace, Benj. F. Remington, R. P. Hartley, S. Bentley, M. J. Kelley, James Parker and Hervey Crowley. In 1853, the church had 57 members.

Methodist classes were formed in 1828 and 1831. For some time the Methodists in the town were connected with those in Rowe. Since the church was formed, (date not known,) the following have been the preachers: Rev. Messrs. Samuel Eigmy, John Nixon, A. Hulin, E. Andrews, J. B. Husted, E. Crawford, J. C. Bontecou, S. W. Sizer, Wm. Todd, O. C. Bosworth, Wm. Ward, H. Moulton, E. P. Stevens, S. Heath, D. K. Bannister, Wm. Kimball, C. Haywood, W. Willicutt, L. Wing, J. W. Lewis, W. Taylor, E. Bugbee, E. K. Avery, C. C. Barnes, P. Marsh, L. Frost, P. R. Sawyer, D. Mason, G. W. Green, Moses Palmer, Wm. Bordwell, E. A. Manning, Ichabod Marcy, A. Taylor, A. A. Cook, D. K. Merrill and Wm. Penticost.

Charlemont had its revolutionary soldiers. Col. Hugh Maxwell, who lived in that portion of the town now within the bounds of Heath, was a distinguished officer in that struggle. He was an Irishman by birth, and was lost at sea, on a passage to England. The pensioners of the town are Jonathan Howard, Martin Rice and Josiah Pierce, the latter of whom was at the laying of the corner stone of the Bunker Hill monument. Othniel and Tertius Taylor, sons of Othniel, served through the war. Tertius obtained a Lieutenant's commission, and was at the battles of Stony Point, King's Bridge, White Plains and Saratoga. Othniel served as Captain, and after the war was Colonel of the militia. Subsequently he removed to Canandaigua, N. Y., and after passing through many reverses and vicissitudes, died at that place in 1819, at the age of 66, the youngest of that remarkable family.

The lawyers of Charlemont have been Joseph Bridgman, Sylvester Maxwell, Emory Washburn, (late Governor of Massachusetts,) Joseph P. Allen and Edwin H. Porter. The physicians have been Moses Heaton, Stephen Bates, George Winslow, Wm. R. Bates, Stephen Bates, Jr., Merritt F. Potter, David B. Hawkes and Ashman H. Taylor. The following are among the natives of Charle-

mont who have graduated at colleges: Rev. Jedediah Bushnell, Sylvester Maxwell, Rev. Roswell Hawkes, Rev. Samuel Leonard, Constant Field, Rev. James Ballard, Stephen Bates, Joseph White, Joseph Hawkes, Rev. Daniel Rice, Dr. M. F. Potter, Rev. Theron M. Hawkes, Wm. Legate. Notwithstanding this somewhat numerous list, no pastor, no lawyer, no native graduate, and but one physician has a grave in Charlemont.

In the Constitutional Convention of 1780, Charlemont was represented by Dea. Aaron Rice; in 1820, by Capt. Asahel Judd; in 1853, by Rev. Aaron Foster.

The total taxation of Charlemont for 1853 was $3,801, of which $600 was appropriated for schools. The number of ratable polls is 277. The territory covers upwards of 24 square miles. The Post office was established in 1816. The population in 1840 was 1,181; in 1850, 1,188; increase in ten years, 7.

COLERAINE.

On the 27th of June, 1735, the larger part of the territory of Coleraine was granted, with two other townships, to the town of Boston, in answer to a petition of the inhabitants of that town, setting forth the facts of their paying about one-fifth of the Colony tax annually, the great amount of money expended by them for schooling, and the large amount paid annually for the support of the poor. Coleraine was the second of these townships, and was first called "No. 2," or "Boston township, No. 2." The first settlement was made in 1732, by two brothers—Andrew and John Smith, who had been residents of Deerfield. Becoming dissatisfied with the people of that town, they removed beyond its limits, and built their house on the farm now occupied by William Coombs. They lived at their new home about two years, and then, in consequence of the Indian troubles, abandoned it, and did not return until after the grant to the town of Boston, when they, with others, become permanent settlers. The first inhabitants of Coleraine were mostly of that class of men known as the "Scotch Irish." Some of them emigrated from the province of Ulster, in 1719; others did not leave Ireland until about the time of the settlement of the town, in 1736. Many of them lived in Londonderry, N. H., and some in

Woburn, Stow, Roxbury and Pelham, in this State, after their arrival in America, before they settled in Coleraine.

They were a robust set of men, six feet or more in hight, with frames of corresponding size; possessing constitutions capable of great endurance, and fitted for any emergency. There seems to have been one exception, in the person of John Newman, who was very small in stature, but who possessed great personal courage. It was said of him that he would not turn from any wild animal that crossed his path. At one time, in passing over one of the high hills, he saw a catamount in a tree, and having no gun, he armed himself with a good cudgel, climbed the tree, succeeded in killing the catamount, took him on his back, and carried him to the house of Lieut. Pennell.

As early as 1738, the settlers chose a committee to manage the affairs of the settlement. Among their first acts was one, setting apart a lot for ministerial use, and appropriating certain sums to be expended annually in improving said lots. In 1741 and 2, the proprietors built the first meeting house, on one of the highest pieces of land in the town, near the North-West corner of the old burial ground. In 1742, they entered into a contract with James Fairservice to build a grist-mill, they paying a part of the expense. This mill was the first built in town, and was located on the place where L. Lyon's mills now stand. It was burned by the Indians in one of their marauding incursions, about 1757.

On the 29th of June, 1740, was born the first white child in town,—Martha, daughter of Hugh and Martha Morrison. The first white male child was Abraham, son of John and Sarah Pennell, born March 21st, 1741. The first warrant for a meeting of the settlers was issued by Thomas Wells on petition of Andrew Smith, John Clark, James Barry, Alexander Herroun, Alexander Clark, John Pennell, Samuel Clark, Matthew Clark, Hugh Henry, John Henderson, James Clark, William Clark, Thomas Cockran, and Robert Hunter. These were some of the first settlers.

It became necessary at an early period of the settlement to guard against the wily savage. Three forts were built, which many times saved the people from a horrid death, or a more horrid captivity. The Indians usually kept at

a good distance from the forts, seldom coming within gunshot of them. The inhabitants were always on the lookout for them, and were not often surprised. A party of Indians at one time (1746) appeared on the highlands about one hundred rods East of the house of Matthew Clark. Mr. Clark hastened at once, with his family, consisting of a wife and several children, to Fort Lucas, which was the nearest place of safety. Clark kept in the rear of his family, and kept the Indians at bay till they arrived at the fort. He was so hard pressed by the savages that he was obliged to secrete himself under a bridge, where he was discovered and shot.

This occurred on the 10th of May, 1746, near the house now occupied by Mr. Josiah Haynes. The same fact less circumstantially stated will be found in the Outline History. About the same time that Clark was shot, a Mr. Mills was shot and killed near his own door; and it was also supposed that a woman of the name of Pennell was taken captive by the Indians. She was seen by some of the settlers near the close of the day, passing along the road, but she did not return home, and no trace of her was ever found. Not long after this affair, one of the settlers was surprised that his cow did not return, as usual. He took his gun, and went in the direction where he supposed he should be most likely to find her. After traveling awhile, he heard her bell, but thought it sounded strangely. He could hear it ring very rapidly for a minute, and then entirely cease. He passed along cautiously, occasionally hearing the bell, and getting near the sound, until he saw an Indian, sitting upon a rock, the bell in one hand and his gun in the other. The Indian rang the bell, and then laid it down, and commenced pecking the flint in his gun, and, while in this act, the settler shot him. He immediately fled to the fort, and having obtained suitable assistance, returned to the spot, but no Indian was to be found. They tracked him some distance by the blood, but soon lost all trace of him. It was supposed, as the savages were always careful that their dead should not fall into the hands of the whites, that his companions found his dead body, and carried it away during the settler's absence.

In the last French and Indian war, in 1756–7–8–9, there were a number of soldiers from this town who belonged to

a company known as "Rodger's Rangers." Some of them were at the battle of Quebec, when Gen. Wolfe was killed. Among these were John Bolton and David Morris. The Indians were more troublesome to the settlers of Coleraine in this war than in the previous one. They had constantly to keep a watch, and at times did not consider it safe to go beyond the limits of the settlement. Fort Morrison was situated in the Northerly part of the town, on the interval, not far from North river. At a short distance West of the fort was a mountain, rising quite abruptly to the hight of several hundred feet. Upon the side of this mountain, the Indians were frequently to be seen, and from here they could see many of the homes of the settlers. On one occasion, the people in Fort Morrison became satisfied that the savages were in the vicinity of that fort, and, as was customary, they sent two men, Capt. John Morrison and John Henry, to notify the people in the other forts. The savages seeing them leave the fort, started in pursuit, and fired upon them, breaking Morrison's arm. The Indians by their horrid yells and fierce gestures frightened a horse which happened to be in their way. The horse took the same path that Morrison and Henry had taken, and when he came up to them, Henry, without saddle or bridle, mounted him, and assisted his wounded companion to get on behind. By letting the horse manage affairs himself, he soon carried them out of the way of the enemy, and safely arrived with them at Fort Lucas. The savages failing to get the scalps of Morrison and Henry, went to the house of Morrison, set fire to it and his barn, and destroyed them.

Early in 1759, they again made their appearance on the hill West of the fort. From their post of observation the movements of the people about the fort could plainly be seen. One day, several men left the fort, and the savages believing it nearly defenseless, when night came, attempted to take it. There were but three men in the fort, Maj. Willard from Deerfield, Dea. Hurlburt and Joseph McCown or McCowen. Maj. Willard was wounded soon after the attack, so that he was unable to render any assistance. Some of the women in the fort melted their teapots and made bullets, others of them loaded the guns, and the two men fired so fast, that the savages were led to believe that

the fort was full of men; and to confirm this belief the more, Dea. Hurlburt, who was a large and powerful man, and who had a voice of thunder, would cry out to the Red Skins, to "come on" as they were "ready for them." Much of the night was passed in this kind of fighting, until, finally, the savages concluded that they must adopt some other means to accomplish their purpose. They went to one of the barns in the vicinity, and piled upon a cart a load of swingling tow, believing that by keeping the load in front of them, so as to protect them from the guns of the fort, they might, with safety, place it in immediate contact with it, and then, by setting it on fire, they would burn the fort and those in it, or compel them to surrender. Daylight coming before the Indians got their load to their fort, and not deeming it safe to go within gun-shot of the whites after this time, they relinquished their intentions, and withdrew into the forest. Early in the attack, Maj. Willard caused the children to be warmly clad, not doubting that before morning they would be in the hands of the savages, and on their way to Canada. Soon after this night conflict, Joseph McCowen, wife, and a son six months old, were surprised, and taken prisoners by the Indians. Mrs. McCowen was a corpulent woman, and before the close of the first day's march she became so much exhausted as to be unable to reach their camp for the night. The savages permitted her husband to go back and remain with her a short time, but would not allow him to assist her, in reaching the camp. He was soon compelled to leave her, and, as soon as he turned his back, the savages buried their tomahawks in her head. He was taken to Canada, and, after a few years, returned to the home of his early life. The child was kindly cared for by the savages, and was sold to a French lady who adopted him as her own. The father was permitted to see him occasionally, as long as he remained in captivity. After the close of the war, Mr. McCowen went to Canada to procure his child, but was unable to find him. He again returned to Coleraine, and soon learned that his boy, who had grown to be a tall lad, had been secreted, and kept from his sight. Another attempt to reclaim his child proved equally fruitless.

After the close of the Indian war, many persons who had left Coleraine, for places of greater security, returned to

their homes, and others came into town in such numbers that, in 1767, about ninety farms were occupied, with about four hundred acres of land subdued for tillage, about the same number of acres for pasturing; and mowing land enough to yield five hundred tuns of hay annually. Some of the settlers who came from Roxbury brought with them a few negroes, who were slaves until the war of the Revolution. The inhabitants of the town took a very firm and decided stand at the commencement of that struggle.

At a town meeting held August 2, 1773, a committee was chosen to draft a preamble and resolutions, and in answer to a communication from the town of Boston, they say:

"Although we are an infant settlement, we look upon our liberties as dear to us as if we were the oldest in the province, and do, with the most sincere regard, acknowledge the vigilance and care discovered by the town of Boston, respecting publick rights and liberties—would inform you that this town do and will heartily concur with you in all salutary, constitutional, proper measures for the redress of those intolerable grievances which threaten us with total destruction. We would ever esteem ourselves obliged to the town of Boston, the capitol of this province; may she rejoice in perpetual prosperity, may wisdom direct her in all her consultations, may her spirited prudence render her a terror to the enemies of our Constitution, and may every town and every colony in America be awakened to a sense of danger, and unite in the glorious cause of liberty; may this land be purged from evil and designing men, that want to bring slavery on a loyal and dutiful people to his Majesty, and may righteousness be exalted, that God Almighty may be our God, as he was the God of our forefathers, and may we be possessed with virtue, religion and publick spirit, which warmed and animated our ancestors. We conclude with expressing our gratitude to all that have been instrumental in bringing to light things that have been hid, and hope by uniting we may stand."

Almost all the able bodied men were engaged more or less of the time in the war of the Revolution, and the town taxed itself almost beyond endurance, for the furtherance of the cause of liberty.

At the commencement of the war, the men who went from Coleraine joined companies from other towns. In 1777, a company of artificers was raised in town, with John Wood as captain, and John Bolton as first lieutenant. This company was soon stationed at West Point. The

officers received their commission September 6, 1777. Capt. Wood received his discharge, after the expiration of a few months, when the command devolved on Lieut. Bolton. He was one of the best practical mechanics in this part of the colony. He had also men who had served in the French and Indian wars, and it was by his influence that the company was raised.

After about two years, his men became discontented. They were badly clothed, and otherwise uncomfortable. They told their commander that his promises to them were not fulfilled, and that they must leave him, unless something could be done to render them more comfortable. Bolton, engaged with his whole soul in the cause of freedom, and, confident that his country would not let him suffer for any sacrifices he might make, left the camp on furlough and returned to Coleraine, where he possessed a valuable property. He raised by bond and mortgage all the money he could, took it with him to West Point, and paid it to his men. He was chief engineer in the construction of all the works at West Point; also in building the Croton River Bridge, and in throwing the chain across North River. Bolton, with his company, remained at West Point until the close of the war, when they received their discharge; but, being Massachusetts soldiers, they were not paid off, and they were obliged to get to their homes as best they could, some of the way by begging, after going half starved, and enduring more from hunger and exhaustion than they had at any time during the war. After various hardships, they arrived at Coleraine, where the most of them had good and comfortable homes. Not so with the commander. He arrived at his home only to be driven with his family from it, a wanderer upon the face of the earth. After a time he gathered the little fragments of his property that were left, and emigrated to New York, where he resided with some of his children. He was a man of ardent temperament, and was always inclined to look on the bright side of things, until old age began to come on, which, with poverty, and the thought of his unrequited sacrifices for his country, made him melancholy and moody for a few years before his death, which occurred in 1807.

Capt. McClellan, with a company mostly from Coleraine,

was at the battle of Stillwater. He was on several occasions chosen to perform perilous duty. After the battle of Stillwater, General Burgoyne sent forward a company of artificers, protected by a strong guard, to prepare a way of retreat. It became necessary for the American commander to have those works, so far as they had been completed, destroyed. Captain McClellan, and his company were chosen to perform this duty. Under cover of night, they went and destroyed a bridge which the enemy had erected. On their return to the American camp, they passed a house in which Captain M. conjectured a part of the guard sent forward by Gen. Burgoyne might be stationed. He placed his men around the house, so that no one could escape, and then ordered two of them to fire at the door; upon which a company of 31 men came out. A battle ensued in which all of the enemy were killed save two, who were taken prisoners. These two afterwards joined the American army, and Capt. McClellan's company; and when he returned to Coleraine, they came with him. The name of one was Harris, the other, Bond,—father of James Bond, recently of Heath. Capt. McClellan, for many years, was one of the principal men of the town. He was a man of sterling integrity, kind and affable manners, and was beloved by all who knew him.

Col. William Stevens, an active spirit in the great drama of the Revolution, was for a number of years a resident of Coleraine. Previous to the commencement of the war he lived in the vicinity of Boston. On one occasion, he was in the town, when some British officers were instructing a company of men in the art of firing heavy ordnance. Young Stevens was very inquisitive to know how much a gun should be elevated to carry a given distance. After answering his questions for some time, one of the officers remarked to another that perhaps they were not doing right, in instructing the little Yankee, as he might soon be pointing the guns at them. His fears proved well founded. Young Stevens entered the service, and was connected with that arm of defense which was his favorite, the artillery. It is said of him that he was one of the best shots with heavy ordnance in the American army. He continued in the service until the close of the war, when he returned to Coleraine, and engaged in mercantile pursuits.

The people of Coleraine, in consequence of the extreme distress in which they found themselves at the close of the Revolution, furnished many active sympathizers to the Shays Rebellion.

The present Congregational Church in Coleraine was originally Presbyterian, and was doubtless formed in 1750. The change to the Congregational mode of government was made Dec. 9, 1819. Rev. Alexander McDowell, the first pastor, was ordained Sept. 28, 1753. He was a graduate of Harvard, though a native of Ireland. He was dismissed in 1761, on account of intemperance, and was succeeded June 1, 1769, by Rev. Daniel McClellan. He was born in Pennsylvania, but received his education in Edinburgh, Scotland. He died while in the pastoral office, April 21, 1773. Rev. Samuel Taggart was ordained in his place Feb. 9, 1777, and died in Coleraine, April 24, 1825, at the age of 71. He represented his district in Congress for 14 years succeeding 1804, and it is recorded of him that he read his Bible through every winter he was in Washington. He was a man of strong mental powers, and noted eccentricities of habit and character. He was succeeded Aug. 5, 1829, by Rev. Aretas Loomis, who was dismissed March 9, 1836, and who was succeeded May 3, 1837, by Rev. Horatio Flagg, who remained until May 23, 1848. Rev. Cyrus W. Allen was installed in his place Feb. 28, 1849, and dismissed Nov. 23, 1852.

The First Baptist Church in Coleraine was formed Sept. 5, 1780, with 19 members. In 1853, it had 96 members. The pastors have been Rev. Messrs. E. Smith, Obed Warren, John Green, R. Freeman, Thomas Purrington, George Witherill, James Parsons, George Robinson, J. M. Purrington, Joseph Hodges, Francis Smith, Milo Frary, Anthony V. Dimock, and William E. Stowe.

The Second Baptist Church was formed in 1786, and, in 1853, had 30 members. Rev. Edmund Littlefield preached 18 years, and Rev. Edward Davenport supplied them, more or less, for about 35 years. Fifteen Baptist preachers have originated in Coleraine.

A Methodist class was formed in 1832, and the following preachers have ministered to the church; Rev. Messrs. J. D. Bridge, E. Mason, Freeman Nutting, D. E. Chapin, H. P. Hall, John Cadwell, W. A. Braman, A. S. Flagg, W. M. Hubbard, and —— Middleton.

Coleraine was incorporated June 30, 1761, and was named in honor of Lord Coleraine of Ireland, to which fact is attached the usual legend of a bell, sent by him in acknowledgment, which, with the uniform bad luck in all those cases, never reached its destination. In 1779, that part of Bernardston lying West of Green River was annexed to Coleraine, which, with a gore of land added at the North, makes the town territorially one of the largest in the county.

The people are mostly engaged in agricultural employments. There are 14 sawmills, that manufacture 1,500,000 feet of lumber annually, the most of which is consumed in the town. There are five mills for making broom-handles, two for making wash-boards, one for lather-boxes, one for wagon-shafts, one for boring-machines, one boot factory, one sash, blind and door factory, one iron foundry and one tannery. The first cotton mill built in the county was put in operation in Coleraine, by Warren P. Wing and others, in 1814. For a few years, cotton was spun in the mill and woven in families, in the vicinity. Shattuck and Whittin now operate the mill, and make 1,000,000 yards printing goods annually. In 1828, Joseph Griswold, Jr., went into Coleraine, and commenced making sash, doors and blinds. Two or three years afterwards he added the manufacture of augers, gimlets and shaving boxes to his business. In 1832, he built a mill, and filled it with machinery for making printing cloths, and, in 1835, the second mill for the same purpose. The property in 1840, passed into the hands of the Griswoldville Manufacturing Company, in which Mr. Griswold is the principal owner, and of which he has since been the agent. Nov. 7, 1851, one of the mills was burnt. In 12 working days, another mill, 80 feet by 40, was put up and ready to receive its machinery,—an exhibition of the energy of Coleraine's most enterprising man. This company make 2,000,000 yards of printing cloths annually.

Coleraine contains 19 school districts. For the support of schools, the town annually appropriates about $1,200, and the people give in board, fuel, &c., about $700 more. Population in 1840, 1,930; in 1850, 1,764; decrease in ten years, 166.

CONWAY.

The territory of Conway originally belonged to Deerfield, and had no settlers previous to 1763. During that year, Cyrus Rice became the first settler, and his daughter Beulah, born the next year, was the first child born in the town. Other early settlers were Israel Gates, Ebenezer Allis, Consider Arms, Elias Dickinson, Jonathan Whitney, Thomas French, Israel Wilder, Elisha Amsden, Solomon Fields and John Boyden, whose son John, now living, was the first male child born in Conway. Deerfield, Grafton, Barre, Leicester and Rutland furnished the first settlers. On the 16th of June, 1767, "Southwest," as it was known, was incorporated as a town with the name of Conway. The first town meeting was held at the house of Thomas French, Aug. 24, of the same year, when Thomas French, Consider Arms and Samuel Wells were chosen selectmen, and Consider Arms, clerk. At a meeting held at Joseph Catlin's, three weeks later, measures were taken to procure preaching, and "to purchase law books." A committee was also appointed to find the center of the town, with reference to building a meeting house. The committee made a report, at a subsequent meeting, which was "excepted," but it was not until after much contention, and the passage of nearly two years, that the site was fixed upon,—about 80 rods South of the present Congregational Church.

December 28, 1767, the first appropriation was made for a public school, to be kept five months by "a dame," which dame, Ebenezer Allis, Nathaniel Fields and Benjamin Pulsifer were instructed to provide. There was no school house until 1773, when one was built a few rods Northeast of the meeting house. The annual appropriation of money for schools, for the first 6 or 8 years, was about £10. In 1774, £30 were voted, but the next year no appropriation was made, doubtless in consequence of the war. This is the only instance, however, of failure to provide annually for schooling. The amount has been increased, from year to year, until, in 1854, the appropriation amounted to $1,200 for public schools, with an additional provision for scholarships in the Academy, bestowed upon the most deserving pupil selected from the common schools. The town is divided into 15 school districts.

A select school has been maintained in the town for many years, and was taught through 29 terms, by John Clary. In 1853, a handsome building was erected by subscription, and is now occupied by a large and flourishing school.

The first meeting house, to which reference has already been made, was erected during the Summer of 1769, but remained for a long time unfurnished, except with a pulpit and a pew for the family of the minister. The internal arrangements of the house were not completed within 20 years. As the house was not warmed, a lodge was constructed within a short distance, at which a prodigious fire was kept on Sundays, that was resorted to in the morning and at noon. Previous to the erection of the building, the town meetings were usually held at the houses of Jonathan Whitney (near where Charles Parsons now lives) and Capt. French; while the religious meetings were held at the houses of Jonathan Whitney, Nathaniel Field and Joseph Catlin.

The first minister settled in Conway was Rev. John Emerson, who was ordained as the pastor of the Congregational Church December 21, 1769. The church itself was organized July 14, 1768, with 32 members. Mr. Emerson was a native of Malden, and a graduate of Harvard in 1764. He died while in the pastoral office in Conway, June 26, 1826, at the age of 81. During his life, he admitted 580 persons to his church, wrote about 3,500 sermons, followed 1,037 of his people to the grave, and, in fifty years, administered baptism to 1,219 subjects. Rev. Edward Hitchcock, D. D., LL. D., was ordained pastor June 21, 1821, and was dismissed October 25, 1825. He was born in Deerfield May 24, 1793. After his dismission from Conway, he became professor of Chemistry and Natural History in Amherst College, and held the professorship for twenty years, or until 1845, when he was chosen president of the Institution. He resigned the presidency in 1854. In his elaborate works on geology, he has taken the lead of all American writers. Rev. Daniel Crosby of Hampden, Me., a graduate of Yale in 1823, was his successor, and was ordained Jan. 21, 1827. He was dismissed July 24, 1833. He was succeeded June 19, 1834, by Rev. Melancthon G. Wheeler of Charlotte, Vt., a graduate of Union in 1825, who was dismissed August 18, 1841. Rev.

Samuel Harris was settled in his place December 22, 1841, and was dismissed February 11, 1851. Mr. Harris was a native of East Machias, Me., and graduated at Bowdoin College in 1833. He is now pastor of the South Church in Pittsfield. Rev. George A. Adams was ordained as his successor September 18, 1851. He was a native of Castine, Me., graduated at Bowdoin in 1844, and is still in office at Conway.

The Baptist Church in Conway was organized October 3, 1778, with 29 members, dissolved March 24, 1819, and re-organized June 12, 1820. Among the preachers who who have supplied the church are Rev. Messrs. Adam Hamilton, Amos Shevi, John Leland, Asa Todd, Calvin Keyes, Josiah Goddard, Himes, Grant, Phineas Pease, Abbott Howe, Wm. H. Rice, David Wright, Henry H. Rouse, Joel Kenney, P. P. Sanderson, Richard Lentil, C. A. Buckbee, M. Byrne, and Phineas Pease, the second time. The first meeting house was erected in 1790 or 1791, upon, or near, the site recently occupied by the Conway Tool Co., from which it was removed to the site of the present structure, which replaced it in 1840. The church now numbers 105 members.

A Methodist class was formed May 18, 1852, and was reorganized in September, 1853. Their preachers have been Rev. Wm. F. Lecount and Rev. A. S. Flagg.

The first notice of Revolutionary proceedings in the town occurs August 5, 1774. Captain French, Deacon Wells, Robert Oliver, Matthew Gould, and Consider Arms, were chosen a committee to prepare an answer to the Boston Committee of Correspondence. They forwarded to Boston the following:

"Having read and considered the letters sent us from Boston, respecting the rights of the colonies, and the infringements of those rights, we fully agree with you that those rights and privileges are invaded, and of this province in particular. We shall join with you in all lawful and salutary measures for the recovery of those inestimable privileges, wrested from us, and firmly to secure those that remain; for we are sensible that, should we renounce our liberties and privileges, we should renounce the quality of men and the rights of humanity. We fully pay our proportion of money desired by the General Court, in order to the support of the Hon. Committees of Congress, greatly relying and depending on their resolutions."

Consider Arms, afterwards a tory, was chosen delegate to the provincial Congress, convened in Concord in October, 1774, though it is probable that he did not attend. In September of the same year, a committee of 13 was chosen, with power to "regulate mobs" for fourteen days, and with instructions to report in regard to the proper measures to be taken. This committee consisted of Samuel Wells, Joel Baker, Thomas French, Jonas Rice, Oliver Wetmore, Cyrus Rice, Consider Arms, Robert Oliver, James Dickinson, Israel Gates, Josiah Boyden, Elisha Clark and Alexander Oliver. This committee subsequently made a report, of which the following is a copy:

"1st. Resolved, that the Committy have power to Inspect, Judge and Determine with respect to ye conduct of any person or persons that shall Do or speak anything that tends to Hender uniting of the people, in opposing ye King's laws, yt Infringes on our Rights Contrary to our Charter; that when any complaint shall be presented to sd Committy against any person or persons, sd persons shall appear before said committy, and Upon Having good evidence, they shall have power to appoint a certain competency of punishment to be in inflicted on them, not exceeding the Punishment of contempt and neglect, sd punishment to be ordered by the sd committy.

"2d. Resolved, yt the sd Committy nor no other person shall not have liberty to go out of this town, except it be to *assist a mob* in the General Good Cause, in prohipiting persons taking or holding commissions under the present constitution, except it be for their own particular business.

"3d. Resolved, with regard to the late acts of Parliament, we look upon them to be unconstitutional, tirrannical and oppressive, tending in their opperation to the Total Subversion of our natural and Chartered Rights; Do look upon it our duty from a regard to the true interests of our Selves, our country and posterity, to oppose ye sd cruil acts in every vertious manner, to prevent their taking place, and we hereby manifest our Readiness and Resolution, Reather than submit to them, that we will resist them, even to the shedding of blood."

Measures were taken to procure supplies of powder, lead, flints, bayonets, &c., and a committee chosen "to enforce the American Association." On the 24th of May, 1776, it was voted, (86 to 6,) to sustain the Continental Congress in a declaration of independence, should such a measure be taken. August 27, 1777, it was "voted to proceed in

some measures to secure the Enemical persons called Torys amongst us." It was voted at the same time "to draw a line between ye continent and Great Britain." We quote from the record:

"Voted that all those persons that stand on the line of the continent take up arms, and go on, hand in hand, with us, in carrying on the war against our unnatural enemies. Such we receive as friends, and all others treat as enemies. Voted the Broad ally be the line and the South end of the meeting house be the continent, and the North end the British side. Then moved for Trial and found six persons to stand on the British side, viz: Elijah Billing, Jonathan Oaks, Wm. Billing, Joseph Catling, Joel Dickinson and Charles Dickinson. Voted to set a gard over those Enemical persons. Voted that the town clerk Emediately desire Judge Marther to issue out his warrants against those enemical persons, returned to him in a list heretofore."

There were probably 20 tories in the town, but they were not active, and no severe measures were instituted against them. Their arms were taken away, but soon restored, and, in one instance, where this was not done, the man recovered payment for his musket. The records teem with the usual votes for supplies, and for the raising of men for the war.

The first grist mill was built in 1774, by one Sharp, about 20 rods below the site of the present one. Each person bolted his own grist, in a hand-bolt. Eighty rods lower, on the same stream, Aaron Hayden erected a fulling mill, about 1780. Seventeen years later, his brother, Dr. Hayden, added an oil mill. At that time the oil meal was thrown into the river. In 1810, the establishment went into new hands, and a new building was erected for making broadcloths.—This business was ruined by the importations at the close of the war. The concern changing owners twice more, was converted into a cotton mill, and is now under the control of Gardner Dickinson, as a seamless bag manufactory. He is making 100,000 bags per year, worth $25,000, uses up 120,000 lbs. cotton annually, and employs 30 hands.

The CONWAY MANUFACTURING COMPANY was incorporated in 1837, with a capital of $60,000. It makes 300,000 yards cloth annually, worth $210,000, employs 60 hands, uses 200,000 lbs. wool, and pays for labor, $18,000.

Half a mile North of the village, is a cotton mill, built in 1842, occupied by Henry B. Whitton, where 300,000 yards printing cloth are made annually, worth $15,000. Mr. Whitton employs 20 hands.

Gen. James S. Whitney and Charles Wells own a mill, erected in 1846, for the manufacture of seamless cotton bags, where they make 156,000 bags per year, worth $40,000. They employ 35 hands.

The South River Cutlery Company was incorporated in 1851, with a capital of $40,000. They employ 135 workmen, and turn out annually finished work valued at $100,000.

Forty years ago, there were six distilleries in town, making cider brandy. This branch of manufacture is now abandoned.

The Conway Bank, with a capital of $100,000, commenced operations in September, 1854. The Conway Stock and Mutual Fire Insurance Company commenced business Aug. 1, 1849. It has a guarantee capital of $50,000, cash funds, $34,000; deposite notes, $84,000.

For many years Rev. Mr. Emerson had the only pleasure carriage in town—a chair. Robert Hamilton built the first one-horse wagon in town, about 1800, and Dr. Ware the first one-horse sleigh, about the same time. Mr. Hamilton supposed himself the inventor of the one-horse wagon, and believed that his was the only one in America. The first inhabitants wore breeches of tow cloth, and checked linen shirts, put on clean for Sunday. On their way to church, they carried their shoes in their hands, until within the proper distance, when they put them on, removing them when walking home. The young ladies who pretended to be in the fashion, wore dresses of red flannel, or, more commonly, "butternut color," tied around the waist with a black ribbon, and gathered at the neck with a green one—absolutely without adventitious materials from polar seas or Southern plantations.

The population of Conway in 1776 was 905; in 1840, 1,394; in 1850, 1,788. It is now probably upwards of 2,000.

DEERFIELD.

The history of Deerfield extends back to 1663, when Eliot, the apostle to the Indians, obtained a grant from the

General Court of 2,000 acres of land, now within the bounds of Natick, as a permanent settlement for his Indian converts. This tract was then within the boundaries of Dedham, and, as a compensation to the proprietors of that town, the General Court gave them 8,000 acres of unlocated land, any where they might choose, within the colony. The Dedham proprietors having entered into this agreement, sent out a committee to explore the country, and make a selection for the location of the grant. Their exploration extended over the Western part of the county of Middlesex, and the Eastern part of the county of Worcester, but they were not satisfied with the land they found, and thus reported. Soon after this, the selectmen of Dedham were informed that there was some very good land, about 12 miles North of Hadley, where the 8,000 acres might be located; whereupon they dispatched John Fairbanks and Lieut. Daniel Fisher "to discover the land, and examine it." They reported favorably, and urged that it should be taken possession of under the grant, as early as possible. The town then chose a committee to repair to Pocomtuck, (the Indian name of the locality,) and to cause the 8,000 acres to be located there. In 1665, this committee employed Maj. Pynchon of Springfield to draw the boundary line of the tract, which he did, as follows: commencing near Deerfield river, a little West of the present Cheapside bridge, he continued Southerly nearly on a line now defined by the Connecticut River Railroad to the Hatfield line, thence Westerly on the Hatfield line (which was about a mile and three quarters South of the present South line of Deerfield) to the foot of the Western hills; thence, Northerly, in a course parallel to those hills to Deerfield river, near "Old Fort;" thence on the river, to the point of departure. This tract was purchased of the Indians by Major Pynchon, and conveyed in four deeds, the consideration for the sale being £94 10s. paid by the people of Dedham. In the Outline History, this grant is stated to have been made in 1669, but it would seem that the action of the General Court upon the matter that year was simply confirmatory. In 1672, it was discovered that the survey had encroached upon Hatfield, to the extent of one mile and three quarters, through the width of the grant. In accordance with a petition of the people of Hatfield, the General Court that

year established the South line of Deerfield where it this day remains. As a compensation for the loss thus sustained by the Deerfield people, the General Court granted them a tract on the North of the original grant, bounded as follows: from the mouth of Green river East one mile, and West one mile, North from each terminus three quarters of a mile, then directly across, inclosing a tract two miles long and three quarters of a mile wide. For the remainder, a line was begun on Deerfield river at the mouth of Plain Swamp brook, (just West of Cheapside bridge,) and run on an East line to the great river, (Connecticut) and then extended on a South line two miles. It will be observed that only the North and East lines are given, and it may be inferred that the design was to run the South line from the point named on Connecticut river, to the original Pocomtuck grant. A further grant was made in 1673, when, in answer to the petition of the inhabitants, the General Court granted them such an addition of territory to the original 8,000 acres, as should make a township seven miles square, "provided that an able, orthodox minister within three years be settled among them, and that a farm of 250 acres be laid out for the country's use." The same act appointed Wm. Allis and others to lay out the farm, admit inhabitants, grant land, and order all their prudential affairs "till they shall be in a capacity of meet persons among themselves to manage their own affairs." May 28, 1712, in answer to a petition of Rev. John Williams in behalf of the town, praying that the bounds of the town might be extended Westward nine miles into the Western woods, or "as far as Northampton and Hatfield do," that extent of land was granted. At the same time the islands in the Connecticut opposite the town were granted to Mr. Williams and his heirs forever. These four grants covered 63 square miles, and included the territory now covered by Deerfield, Greenfield, Gill, Shelburne and Conway. Ashfield and Whately also are indebted to Deerfield for small portions of their territory.

The first white settler in Deerfield was probably Sampson Frary. He built the first house at the North end of the main street, facing the South, in 1670, or 1671. The number of original proprietors of Pocomtuck was 27, and

all but five of them were from Dedham. At their first meeting held in Dedham, June 23d, 1670, a committee was chosen "to procure an artist, upon as moderate terms as may be, to lay out the lots at Pocomtuck to each proprietor, according to their lawful interest in each sort of land, to appoint the highways and lay out a place for the meeting-house, the church officers' lot," &c. The plan adopted by this committee, for laying out the house lots, and Main Street, was as follows, as it appears on the town records:

"1st. For the situation of the town plot, it shall be on that tract of land beginning on the Southerly side, at a little brook called Eagle brook, so to extend Northerly to the bank at Sampson Frary's cellar, so to run from the bank fronting the meadow land, Easterly to the mountain.

"2d. There shall be a street laid out, six rods in breadth, about the middle of this tract, running North and South, on both sides whereof the house lots shall be laid out, one tier of lots on said street Easterly, and another Westerly, the measure of the house lots to begin on the West range, at the North end.

"3d. There shall be three highways laid out, one at each end of the town (street) three rods in breadth, running Easterly to the mountain, and Westerly into the meadows. Another running from the middle of the town (street) Easterly into the woods and Westerly into the meadows."

The interval land was divided into two parts, known to this day as the First and Second Divisions. These were so subdivided that each proprietor should have a just share of each. If the best parcel in the first division fell to his lot, he was to have the poorest—that is, the most remote and inaccessible—parcel, in the second division.

During the long period of the Indian, and French and Indian wars, Deerfield suffered more, perhaps, than any other town in the Commonwealth. The events of that period, in their connection with the early history of Deerfield, have been fully narrated in the Outline History, and even a recapitulation of them here would be a useless repetition. [See vol. 1, pp. 84; 88 to 94; 135–6; 141–2; 148 to 157; 175–6.] They were drawn almost entirely from Gen. Hoyt's "Antiquarian Researches," and Rev. John Williams' "Redeemed Captive," both of them Deerfield productions; and are deemed sufficiently full and reliable. King Philip's war drove the settlers from the town, and though, at its close, they returned, no order for its re-

settlement was passed by the General Court until 1682, which is the year given as the date of the incorporation of the town. In 1703, occurred the destruction of the town, and the slaughter or captivity of its inhabitants by a force of French and Indians under Major Hertel De Rouville. The "Bars Fight" occurred in that part of Deerfield known as "The Bars," in 1746.

The first meeting-house in Deerfield was doubtless built of logs, on a site now unknown. In 1694, it was voted to build a house "of the bigness of Hatfield house," and £140 were raised for the purpose. This house received the worshipers in 1698. The people were seated by the selectmen according to their age, estate and dignity. This house stood a few rods West of the present brick church, and escaped the conflagration of the town in 1703–4. In 1728, the town voted to repair the meeting-house. In the following year, a vote was passed to build anew, and a committee was chosen to procure cake and drink for the raising. This new building stood on the common, the front being nearly on a line with the West side of the street. In 1767, it was voted to build a steeple, at the North end of the meeting-house, to be adapted to the body of the house "in the same proportion as the Northfield steeple is to the body of that house." In 1768, it was voted "that if any generous disposed persons are willing to shingle the meeting-house at their own expense, they have full, free and ample liberty." This house stood until 1824, when the present brick church was built, at a cost of about $6,000.

No record of the organization of the First Church has been preserved. Rev. T. Packard, Jr., in his history of the churches and ministers of Franklin county, says that it is supposed that it was formed May 17, 1686; but in the New England Geneological Register, vol. 6, page 74, occurs the following, in a copy of a diary kept by Judge Sewall, under the date of October 17, 1688: "Church gathered and Mr. John Williams ordained at Deerfield." This is the most reliable record to be found. Mr. Williams was born at Roxbury, December 16, 1664, and graduated at Harvard in 1686. The Outline History has already made us acquainted with his character, and the principal events of his life. After his return from captivity, he preached at Boston a sermon from the text: "Return unto thine

house, and show how great things God hath done unto thee." In connection with this, tradition has preserved this characteristic anecdote of him. After preaching the sermon, he had something like a call to settle in the ministry in Boston, or its vicinity, but he replied: "I must return and look after my sheep in the wilderness." He did return, and labored with his flock until June 12, 1729, when he died.

The second pastor of this church was Rev. Jonathan Ashley, who was ordained November 8, 1732. Mr. Ashley was a native of Westfield, and graduated at Yale in 1730. In the controversy that prevailed in New England during his ministry, he was opposed to President Edwards, on the question of the qualifications for church membership, and was a tory in the Revolution, occasionally introducing politics into his sermons. During the 48 years of his ministry at Deerfield, he officiated in 249 marriages and 1,009 baptisms, and admitted 392 members to his church. His Sabbath exercises were usually long and wearisome, though Rev. John Taylor, his successor, says of him that "he had a discriminating mind, independence of feeling, and was a pungent and energetic preacher." He died in the pastoral office at Deerfield, August 28, 1780. Rev. John Taylor of Westfield, a graduate of Yale in 1784, succeeded him, February 14, 1787, and was dismissed on account of the failure of his voice, August 6, 1806. Mr. Taylor was a conscientious believer in Calvin and the Westminster divines, and labored with zeal to impress his views upon his people. Many of them, however, were repelled, more perhaps by the confident and authoritative manner in which his views were urged, than by the doctrines themselves. They absented themselves from public worship, and the effect seems to have been to produce in the people a wish for a successor who should entertain sentiments deemed more liberal. During his ministry, 138 were admitted to the church, and 186 were baptized. He also solemnized 152 marriages.

The fourth pastor was Rev. Samuel Willard, D. D., of Petersham, a graduate of Harvard College. He preached in Deerfield first, in March, 1807, and, in May of the same year, received a call from the church to settle in the ministry. He accepted the call, but a council, of which Rev. Roger Newton, D. D., of Greenfield, was moderator, and

Rev. Theophilus Packard of Shelburne, scribe, voted "that they could not proceed to separate Mr. Willard to the work of the Gospel ministry." The people were not satisfied, invited Mr. Willard to preach longer, then gave him another invitation to settle, and he was ordained by a council called from the Eastern part of the State, September 22, 1807. Mr. Willard was thus over the whole town, except a few Baptist families. Some years afterwards, however, the parish was divided, in accordance with the wishes of those living in the Southern part. A number of members who were dissatisfied with Mr. Willard withdrew, and joined other churches, in the neighboring towns. Mr. Willard was a Unitarian, and the church has since belonged to that denomination. At the close of 1818, his sight became impaired to such a degree that he has not since been able to read or write, and, in 1832, his sight was wholly lost. He continued to preach until the 22d anniversary of his settlement, when, in accordance with his request, his pastoral connection with the church was dissolved. Dr. Willard has been a busy writer and compiler of books, chiefly educational. He still resides in Deerfield, in the enjoyment of a serene old age, a happy example of patience and trust, and the subject of universal love and reverence.

Rev. John Fessenden was his successor, and was ordained May 19, 1830. He was a graduate of Harvard in 1818. Dismissed March 31, 1840, he was succeeded July 21, 1841, by Rev. D. B. Parkhurst, a graduate of Yale in 1837. The settlement of Mr. Parkhurst was hailed with deep joy, which soon, however, gave place to mourning. He preached but four days and a half, and died of consumption, February 16, 1842. He was succeeded by Rev. James Blodget, a graduate of Harvard in 1841. Mr. Blodget was ordained January 17, 1844, but his health was poor, and he was formally dismissed June 16, 1845. He died just a month after this, at Lexington, whither he had gone in the Spring. Rev. John F. Moors, a graduate of Harvard in 1842, was ordained in his place January 28, 1846, and is still in office.

The present Orthodox Church in Deerfield, as distinguished from the Orthodox Congregational churches in South Deerfield, was organized June 2d, 1835, with 18 members. Their meeting-house was built in 1838. For the first few

years, preaching was supported partly by charitable aid. The first settled pastor was Rev. Henry Seymour, who was settled March 1, 1843, and dismissed March 14, 1849. Mr. Seymour was a native of Hadley, and a graduate of Amherst in 1838. He was succeeded by Rev. Alfred E. Ives, September 5, 1849. Mr. Ives was a native of New Haven, a graduate of Yale in 1837, and is still in office at Deerfield.

The First Congregational Church in South Deerfield was organized June 30th, 1818, with 80 members, and built its meeting-house in 1821. The first pastor was Rev. Benjamin Rice of Sturbridge, a graduate of Brown University in 1808, who was installed February 10, 1819, and dismissed June 31, 1827. He was succeeded October 3d, of the same year, by Rev. Tertius S. Clarke of Westhampton, a graduate of Yale in 1824. He was dismissed April 1, 1833, and was succeeded November 25, 1835, by Rev. Wm. M. Richards of Hartford, a graduate of Williams in 1832, who remained until September 6, 1843. Rev. Abraham Jackson of Carver was installed in his place October 22, 1845, and was dismissed June 7, 1847. He was succeeded September 4, 1850, by Rev. Moses K. Cross of Danvers, a graduate of Amherst in 1838, who was dismissed April 30, 1854.

The second church in South Deerfield, called the "Monument Church," was organized January 25, 1848, with seven members. Its meeting-house was built in 1848. The present number of communicants is about 80. The present pastor, Rev. David A. Strong, was the first, and was settled March 21st, 1849. Mr. Strong is a native of Haddam, Ct., and graduated at Williams, in 1845.

The Baptist Church in Deerfield was organized in that part of the town called Wisdom, February 26th, 1787, and in 1792, the church voted itself "The First Baptist Church of Christ in Deerfield and Shelburne." August 24, 1832, the church was divided, and March 25th, 1833, the Deerfield branch took the name of the Baptist Church of Deerfield. Among the preachers who early supplied the church were Rev. Messrs. Beckwith, Green, Cole, Hamilton and Bennett. Since then, the following preachers have supplied the Baptists at Wisdom: Rev. Messrs. Tristram Al-

drich, Austin, Orra Martin, Dalrymple, George B. Bills, Milo Frary and W. A. Pease.

The Methodist Church at South Deerfield was organized in the spring of 1843. The following have been the preachers: Rev. Messrs. F. A. Griswold, W. A. Braman, L. B. Clark, R. P. Buffington, C. A. Perry, John Smith, W. F. Lecount and W. M. Hubbard.

In the Revolutionary struggle, the two parties in Deerfield were nearly balanced as to numbers, property and weight of character. By the town records, it appears that now the whigs, and now the tories, were in the majority. Mr. Ashley was a tory, as has already been stated, and when the whigs were in the majority, they refused to vote him his fire wood. It would appear that the town answered to the requisitions made upon it, by the usual votes.

The men of note who have originated in Deerfield have been many, but only a few can be noticed. Rev. Stephen Williams, D. D., the first minister of Longmeadow, was a native of Deerfield. Rev. Aaron Williams, son of Rev. John, graduated at Harvard in 1719, and was a minister in Waltham until his death in 1751. John Williams Esq., graduated at Harvard in 1769, was a very useful man in forwarding plans of public improvement, was a member of the state Senate and of the Governor's Council, and bequeathed his money to the amount of nearly $10,000, to Deerfield Academy. Mr. Williams was a tory in the Revolution, came near being mobbed by his own townsmen for it, and in 1782 was indicted for sedition. He died in 1816. Ephraim Williams Esq., an eminent lawyer, a profound scholar, and the first reporter of the decisions of the Supreme Court, was born Nov. 19, 1760, and died Dec. 27, 1835. Major Salah Barnard, Col. Daniel Field, and Major Seth Catlin were all useful and noteworthy men, in their day. Gen. Epaphras Hoyt, whose published Antiquarian Researches have been largely drawn upon in this work, was a native of Deerfield, and has bequeathed an invaluable historical legacy to the State and country.

One of the most noteworthy characters in the early history of Deerfield was a colored woman, known as "Luce Bijah." She was the slave of Ebenezer Wells, and was noted for her wit and shrewdness. Her house was the constant resort of the boys, to hear her talk. She removed

with her husband and children to Vermont, and purchased a tract of land, the title to which proved imperfect. A suit was brought to dispossess her, and she argued her case against Stephen R. Bradley and Royal Tyler, (afterwards Chief Justice of Vermont.) Judge Chase, who held the court, said that Luce made a better argument than he had heard at the bar of Vermont. Luce was a poetess, and commemorated in verse the event of the "Bars Fight," [See Vol. 1, pp. 175–6.] as follows:

"August 'twas the twenty-fifth,
Seventeen hundred forty-six;
The Indians did in ambush lay,
Some very valient men to slay,
The names of whom I'll not leave out.
Samuel Allen like a hero fout.
And though he was so brave and bold,
His face no more shall we behold.
Eleazer Hawks was killed outright,
Before he had time to fight,—
Before he did the Indians see,
Was shot and killed immediately.
Oliver Amsden he was slain,
Which caused his friends much grief and pain.
Simeon Amsden they found dead,
Not many rods distant from his head.
Adonijah Gillett we do hear
Did lose his life which was so dear.
John Sadler fled across the water,
And thus escaped the dreadful slaughter.
Eunice Allen see the Indians coming,
And hopes to save herself by running,
And had not her petticoats stopped her,
The awful creatures had not catched her,
Nor tommy hawked her on her head,
And left her on the ground for dead.
Young Samuel Allen, Oh lack-a-day!
Was taken and carried to Canada."

Among living men of eminence, originating in Deerfield, may be mentioned Dr. Stephen W. Williams, now a citizen of Laona, Illinois, Richard Hildreth, author of an excellent History of the United States, President Hitchcock of Amherst, Bishop Williams of Connecticut, Amariah Chandler D. D., of Greenfield, and Rodolphus Dickinson. A large number of the natives of Deerfield have received a

liberal education, but no accurate list of them has been kept.

The grandfather of Dr. Stephen W. Williams, mentioned above, the father, and that gentleman himself have, in succession, practiced medicine in Deerfield more than 100 years, as follows: Dr. Thomas Williams, 36 years; Dr. William S., 42 years, and Dr. Stephen W., more than 40 years.

Deerfield has enjoyed good schools. In 1698, the town voted to build a school house 18 by 21 feet, and to raise £20 annually for twenty years, but the vote was not carried out. In 1703, the sum of £10 was raised. In 1710, the town voted to give Jonathan Richards £25 for schooling the children. In 1732, the town voted to hire a dame for Green River. In 1788, £80 were raised, of which £40 were appropriated to "the street," £10 to Bloody Brook, £9 to Wapping, £8 to Mill River, £5 to Wisdom, and £5 to Great River. In 1853, the town raised $1,634 50 for schools.

Deerfield is almost exclusively devoted to agriculture, to which its soil is admirably adapted.

In South Deerfield, Luman Pease manufactures annually 1,500 gross of port monnaies, employing from 30 to 40 females, and 8 or 10 males. From 500 to 600 gross of wallets are also made yearly, employing from 10 to 15 hands. The whole value of stock consumed yearly is about $40,000. Mr. Pease also employs from 20 to 30 females in stitching collars, of which he sends to market from 4,000 to 5,000 yearly. He also manufactures palm leaf hats, to the amount of some hundreds of dozens annually.—Messrs Arms Brothers make port monnaies and pocket books, employing 250 persons (125 males and 125 females,) and, in busy seasons, giving employment to 100 or 150 more women and children, who take wallets to their houses to stitch. They produce 170 dozen port monnaies daily, or 50,000 dozen yearly, and 20,000 pocket books and wallets, the proceeds of which amount to $180,000 a year. The stock consumed is valued at $95,000. A portion of the labor is performed by the inmates of the House of Correction at South Boston.—There are about 25,000 brooms made in the town annually.

At the time of the destruction of the town, the popula-

tion of Deerfield was about 280; in 1763 it was 737; in 1800, 1,531; in 1830, 2,003; in 1840, 1,934; in 1850, 2,421.

ERVING.

"Erving's Grant," as the tract was originally and for many years called, which constitutes the town of Erving, and forms a portion of other towns in the vicinity, was purchased of the province in 1751, by individuals who sold it to John Erving of Boston, to whom the grant was confirmed by the General Court, Jan. 22, 1752. It was originally about 12 miles long and two miles wide. The territory now covered by Erving was settled about 1801, by Col. Asaph White, of Heath, who built a log house in the wilderness. Mr. White was the constructor of the 5th Massachusetts Turnpike, kept a public house, and erected a dam across Miller's River, and built a saw mill in 1803. Erving has very little history that is interesting or important. The population has always been small, though it is now increasing. The town was not incorporated until April 17, 1838.

In 1820, the first school house was erected, and in this building, all the religious meetings were held, when such meetings were held at all, until 1842. Previous to 1832, no religious organization existed in the place. Rev. Daniel Goddard, a Baptist preacher belonging in Wendell, occasionally supplied preaching from 1818 to 1830. A Congregational Church was formed Sept. 19, 1832, with 15 members, and their meeting house was built in 1842. Rev. Josiah Tucker was the first and only pastor, and he was pastor, not only of this church, but of that at Irvingsville, in the town of Orange. He was dismissed from both places, Aug. 7, 1844. After that, the church depended upon supplies. Rev. Mr. Hayward, a Methodist minister, preached in the house during 1853. In 1854, the house was sold at auction for $500, on account of the embarrassment of the proprietors.

In 1835, a branch of the South Orange Baptist Church was formed in Erving, which became extinct in 1839. They never had a settled minister. A Universalist Society was formed in 1836, which also became extinct in 1848.

Erving is becoming an important lumber region. There

are now five saw mills in the town, which turn out 1,200,000 feet of lumber annually; one chair factory, carried on by Hale & Gould, that produces 160,000 wood-seat chairs per annum, and a pail factory, operated by W. B. Washburn & Co. that produces 100,000 pails a year. J. T. Trask manufactures 47,000 gross of matches annually, and Washburn, Stone & Co. make $30,000 worth of pianos annually. The town is divided into four school districts, and there was raised for schools in 1854, $350; for highways, $400; and for general town charges, $650. The population in 1840 was 294; in 1850, 465; increase in ten years, 171. The present population is about 500.

GILL.

Gill lies in the great bend of Connecticut river, in Franklin county, bounded North by Bernardston and West Northfield, East by Connecticut river, separating it from Northfield, South by the river, separating it from Montague, and West by Greenfield, the line being Fall river. It was originally a part of the territory of Deerfield, and, later, a portion of Greenfield, which, together with that part of Northfield known as "Grass Hill," was incorporated Sept. 28, 1793, and named in honor of Lieut. Gov. Moses Gill, who gave the people the nails and glass for their first meeting house, a bible for the pulpit, and their communion service.

The date of the first settlement is not known. Col. Seth S. Howland, one of the oldest inhabitants now living, says that his grandfather, (great-grandfather probably, and perhaps an ancestor still further removed.) had commenced a clearing, and the erection of a log house, prior to the "Falls Fight," but was compelled to abandon his labors, and return to old Deerfield for a term of years, on account of the hostility of the Indians. It would appear, therefore, that an *attempt* to settle was made about that time. Among the names of the first settlers were the following: Howland, Childs, Combs, Sprague, Warner, Sage, Gains, Wrisley, Hosley, Thornton, Brooks, Bascom, Ballard, Bates, Severance, Field, Munn and Roberts. The fact that many of these early settlers were soldiers of the Revolution, shows that no settlement of any consequence took place until nearly a century after the Falls fight. The first church in

Gill was not organized until after 1790, while the first meeting house did not begin to be occupied until 1798, and was not finished until 1805.

The famous "Falls Fight" [vol. 1, pp. 175–6,] took place upon the Gill shore, on the 18th of May, 1676. Tradition says that King Philip once wintered, when a price was set upon his head, near the border of Gill, upon a hill overlooking Bennett's meadow, in West Northfield. The hill is to this day known as "Philip's Hill," and a very ancient pine upon its summit bears the marks of a (his?) camp-fire upon its trunk and roots. Gill was a favorite home for the poor "Orphans of Providence." The plough of the farmer often turns up from their long rest the crumbling bones of the hunter and warrior; and many Indian relics are found along the river districts, and the course of the brook which winds its way through the center of the town. These relics are arrow heads, stone pestles, fragments of rude pottery, pipes, stone hoes, beads, fish-spears, tomahawks, stones worn into grooves in dressing bow strings, &c., &c. Mr. J. D. Canning has in his possession a broken pipe and a copper tomahawk, which were unearthed, together with the gigantic skeleton of an Indian, by Mr. Horace Burrows and others, a few years since, while repairing the highway in the river district. The skeleton soon crumbled. The copper tomahawk doubtless belonged to a warrior renowned in his day and race, and was probably brought from the region of Lake Superior.

The principal attraction of the spot, for the Indians, was the immense quantities of shad and salmon procurable at the Falls. Since the settlement of the whites, the best fishing place on the river was at the Falls.

> "All in the merry month of May,
> When snowy shad trees blossomed gay,
> To show the fishermen the time
> When fish were plentiful and prime,"

The fishing business was prosecuted with vigor at the falls. The old-time "election days"—the last Wednesday in May—usually brought together a large collection of fishermen and buyers of fish, idlers and lookers-on. Old men describe the gatherings at these times as similar to the

cattle shows, musters, &c., of the present day. Games of chance, trials of skill, feats of strength, &c., were the order of the day, and there was noise and tumult from other fluids than those that tumbled over the falls.

The early church records have been lost. In the diary of Rev. Roger Newton of Greenfield, occurs the following entry: "May 22, 1796, voted, members of this church residing in Gill, might with others form themselves into a church, by themselves, in that place." The peculiar form of this entry would seem to show that there was no regular church organization in the town previous to that time, and the church was probably formed during that year. The meeting house, to which allusion has already been made, was dedicated Nov. 20, 1805. The house was remodeled and refitted in 1848. Before the settlement of a minister, Rev. Zephaniah Swift, Rev. Jesse Edson of Halifax, Vt., and Rev. Joel Baker of West Granville, in turn ministered to the people. The first pastor was Rev. John Jackson. He was ordained June 10, 1798. He was a native of Petersham, and a graduate of Dartmouth in 1792. He was dismissed Oct. 10, 1801. Rev. Jabez Munsell, a graduate of Dartmouth in 1794, succeeded him, May 26, 1802, and was dismissed May 28, 1805. June 11, 1806, Rev. Josiah W. Canning of New Braintree, a graduate of Williams College in 1803, was ordained in his place, was dismissed June 11, 1827, preached as stated supply from 1832 to 1839, when, Sept. 24th of that year, he was re-settled. He performed pastoral duty until Sept. 6, 1846, when he was disabled by a shock of the palsy. He died in 1854, his pastoral connection with the church not having been dissolved. And here it is pleasant to record the virtues of one so recently gone, while they are yet fresh in memory. Mr. Canning was a fine scholar, and, in former years, was accustomed to have his study filled with young men fitting for college, or the various professions, many of whom have risen to eminence. His dignity and modesty, always prominent traits in his character, did not exceed his worth as a man, his purity as a christian, or his devotedness as a minister of the gospel.

After the dismission of Mr. Canning, in 1827, the pulpit was supplied by Rev. F. S. Whiting and Rev. James Sandford, the latter of whom was settled as the pastor of the

church Dec. 25, 1829. He was dismissed April 21, 1831. Rev. William Miller of New Braintree, a graduate of Amherst in 1842, was settled Feb. 21, 1849. He was dismissed June 4, 1850, and Rev. Edward F. Brooks was installed in his place, June 25, 1851. Mr. Brooks was a native of Halifax, Vt., a graduate of Washington College, Pa., and is still the pastor.

The Methodist church in Gill was formed in 1823, and the following is the list of the preachers who have supplied it: Rev. Messrs. John Nixon, Alexander Hulin, Elisha Andrews, John B. Husted, F. W. Sizer, James C. Bontecou, William Todd, O. E. Bosworth, Windsor Ward, Horace Moulton, E. P. Stevens, Daniel Bannister, Wm. Kimball, C. Hayward, Wm. Wilcutt, Lyman Wing, Asa Niles, Culver, S. Heath, A. Latham, Philo Hawks, John Tate, Wm. Gordon, David Todd, Ichabod Marcy, H. Clarke, John Ricketts, W. A. Clapp, Charles Barnes, Moses Stoddard, Leonard Frost, D. L. Winslow, Homan Church, Jarvis Wilson, J. W. P. Jordan, Solomon Cushman and Horace Smith.

Gill opens a rich field for the explorations of the geologist, which has been occupied in a measure by Dr. Hitchcock, Dr. Deane and Mr. Marsh. In the vicinity of Turner's Falls, at the "horse-race," and other localities, tracks of birds and early animals have been discovered in the sandstone, specimens of which have found their way to the geological cabinets of the old world. Near the ferry, above the Falls, on lands of Mr. T. M. Stoughton, the late Mr. Marsh, the self-taught man of science and the enthusiastic collector of natural curiosities, obtained some of the finest specimens of his now dispersed cabinet. These tracks are also found on the farm of Mr. Roswell Field, about three-fourths of a mile above the last mentioned locality. Stationer's black sand, of the finest quality, is also obtained at one or two localities on the river.

The sympathies of many of the people of Gill were strongly on the side of the insurgents in the time of the Shays Rebellion. Two of the three men shot at Springfield, at the time of the attack upon the Arsenal, were were from Gill, viz:—Ezekiel Root and Ariel Webster.

The town is divided into six school districts, and the old, dilapidated school houses are rapidly giving place to neat

and convenient structures. The amount appropriated for school purposes in 1854 was $500.

The leading industrial pursuit is agriculture, for which the territory is admirably adapted. There are many water privileges, but few of them have been improved. Ballard & Janes have a saw mill, with a pail factory attached, which produces 100,000 feet of lumber, and 40,000 pails per annum. John Arms is the proprietor of another saw mill, which saws 75,000 feet of lumber per annum. E. A. Bates has a small cotton batting factory, which turns out 150 lbs. of that product daily. About 3,000 dozen palm leaf hats yearly are the product of female industry.

Gill has not made a great noise in the world through the lips of eminent natives, but a Gill boy laid the cap stone of Bunker Hill monument, a Gill boy built the first hotel at Saratoga, and Gill boys were the only *volunteers*, from the county, in the last war with Great Britain. It has given birth to two poets, whose graceful verse has adorned the pages of the Knickerbocker Magazine, and other leading periodicals, viz: E. W. B. Canning, at present a resident of Pittsfield, and Josiah D. Canning, still a resident of Gill, and familiarly known to the public as "The Peasant Bard." E. W. B. Canning graduated at Williams College in 1834.

The amount of money raised in Gill by taxation, in 1854, was $1,000. The town owes no debt, has 172 ratable polls, contains 19 square miles of territory and 37 miles of roads. The population in 1840 was 778; in 1850, 741; decrease in ten years, 37.

GREENFIELD.

The territory of Greenfield was originally a part of Deerfield, being then called Green River. Jan. 15, 1738–9, the inhabitants of Green River petitioned the town of Deerfield to be set off as a separate parish, which was refused. The request was renewed, and a question having arisen as to the dividing line, at a town meeting at Deerfield April 2d, 1753, it was voted "that Col. Oliver Partridge, Doct. Samuel Mather, and Lieut. Ebenezer Hunt be desired to consider and determine where ye dividing line shall be between ye town and ye proposed district on the North side of Deerfield river;" and "to act and determine

as if there had been no votes of the town previous to this with regard to said lands or district with respect to the boundaries." This committee met and viewed the lands, April 10th, attended by a committee of two from the old town and two from the proposed district, and made a report dated April 12, 1753, which was accepted at a town meeting in Deerfield, April 13. This report determined "that a line be run as far Northward as the line known by the name of 'eight thousand acre line,' to run from Connecticut river West to the West end of the first tier of lots which lie West of the seven mile line, &c." This is the present line between Greenfield and Deerfield. The report goes on to state: "We further judge it reasonable that ye lands lying in a certain meadow or interval which lies North of Deerfield river, which is known by the name of Cheapside, which belong to Timothy Childs, Jr., and David Wells, who dwell in said proposed district, shall pay taxes to said district when set off. * * * * * We further judge it reasonable the same proportion of county tax laid on the town of Deerfield hereafter be paid by the said district when set off as was levied upon the inhabitants and ratable estate in the limits of the district for the last tax, and that the said district have the improvement of one half of the sequestered lands in the said town of Deerfield, being North of Deerfield river." At a town meeting in Deerfield, December, 1753, a committee was appointed to divide the sequestered land or the income of it, North of Deerfield river, with the minister and people of Greenfield.

The charter of Greenfield, granted June 9, 1753, after bounding the town according to the report of the committee, and investing it "with all the Privileges, Powers and Immunities that towns in this Province do or may enjoy, that of sending a representative to the General Court only excepted," enacts "that the lands in a certain interval or meadow called Cheapside, which do now belong to Timothy Childs, Jun. and David Wells shall pay their taxes to said district of Greenfield so long as they are owned by any persons living within said district; and again: "Provided also that the said District shall have the improvement of one half of the Sequestered Lands on the North side of Deerfield river, until there shall be another district or parish made out of the said town of Deerfield." The char-

ter, as will be seen, in those provisions did not follow the report and award of the committee, the committee having fixed no limitation of time, when Greenfield should cease to have the taxes from Cheapside, or the improvement of one half of the sequestered lands. In 1767, the district of Conway was made out of Deerfield.

In 1768, the charter of Greenfield first appears on the town records. And at a town meeting at Greenfield, March 25, 1768, it was voted "to take the best advice we can get with respect to our holding or keeping the sequestered lands for the use of the ministry in Deerfield, and if we can have proper encouragement, to stand a trial in the law for the same." Three days afterwards, a town committee was raised in Deerfield to take advice respecting an attempt to regain these sequestered lands. At a town meeting in Greenfield, August 1, 1768, it was voted "to stand the suit with respect to the sequestered lands;" and May 29, 1769, a committee was chosen "to prefer a petition to the General Court to make a new act with regard to our being set off from ye town of Deerfield, said act to be made agreeable to the report of the committee that was mutually chosen by the town and us for that purpose, said report being accepted by the town and district."

It will be seen from the above various votes that a controversy had arisen between Greenfield and Deerfield respecting the sequestered lands, and the variation in the provisions of the charter of the town, from the terms of the award of the committee mutually agreed upon by the parties. How this variation happened to be made, we cannot now certainly determine, but we know by tradition that it led to many violent disputes between the inhabitants of the two towns, and in one instance, at least, to an actual affray, where rakes and pitchforks were freely used in a contest for the possession of the crops upon the lands in question. It is also certain that the committee intended that there should be no such limitation to the improvement of the sequestered lands, as that provided in the charter of the town; since, on December 29, 1770, they drew up and signed a certificate as follows:

"Whereas, we the subscribers were appointed by the town of Deerfield, in the year 1753, to consider and determine in what manner the district of Greenfield should be set off from

the town of Deerfield, and among other things to determine what part of the sequestered lands in Deerfield the said district, when set off, should be entitled to, and for what term of time, which article we took under consideration as by our report appears, and we did determine that it was reasonable that the said district should have the improvement of the one half of the said sequestered land lying North of Deerfield river, without limitation of any time, &c., and now being desired to signify the understanding we then had of the affair—we do now say that it was our design and intent that the said district should forever thereafter hold and improve part of the said lands, and having seen the act of incorporation of the district of Greenfield, and the limitation therein made with respect to the improvement of the said sequestered lands, which we freely declare is entirely contrary to what was our intent and meaning.

"Oliver Partridge, Samuel Mather, Ebenezer Hunt.

"December 29, 1770."

But the intention of the committee, could not, of course, avail against the express language of the charter, which seems to have been overlooked by the inhabitants of Greenfield until the year 1767; and, accordingly, the town of Deerfield prevailed in several suits of trespass, which it commenced against persons in Greenfield, who had entered upon the lands and carried away the crops. These suits were defended by the town of Greenfield, and were finally settled January 10, 1771, by the payment of £40.

The subject of the desired change of boundary was kept before the General Court until Feb. 2, 1773, when, upon a petition of the Greenfield committee, a preamble and resolution were adopted in the House of Representatives, containing the following language: "Whereas, it appears that the town of Deerfield did originally grant the lands in the petition mentioned for the support of the ministry in said town. And the said town did consent that the district of Greenfield should have one half the same, on the North side of Deerfield river, there being then but one minister, and they expecting there would soon be another settled in said Greenfield. Resolved, that the district of Greenfield ought to hold their proportion of the sequestered or ministry land aforesaid." In council, on the next day, the above were read, and unanimously non-concurred in.

No further action appears to have been taken upon this subject until 1782, when it was again brought before the

town, but without any decisive steps being taken. It then rested until 1836–7, when a viewing committee of the Legislature made a unanimous report in favor of the proposed change (Sen. Doc. 1837, No. 5,) which was, nevertheless, defeated. The same question was embraced in a petition presented to the Legislature of 1850, by residents of the disputed lands, but the petition was withdrawn without a hearing upon it, with an intimation by the petitioners that it would be presented to a future Legislature. Of the modern history of this controversy, which has always to some extent alienated the people of Greenfield and Deerfield from each other, and which appears to be not yet finished, we have purposely abstained from speaking at length.

When the news of the battle of Lexington reached Greenfield, the people assembled on the afternoon of the same day, and formed a company of volunteers upon the spot, choosing Benjamin Hastings captain. Hastings, however, became himself second in command, yielding the first rank to Capt. Timothy Childs, who, he modestly said, was a man of greater experience than himself. Aaron Davis was then chosen ensign, and the next morning the company marched for Cambridge. During the whole war of the Revolution the people of this town took an active interest in its progress and success, as is abundantly shown by the numerous records of votes choosing committees of correspondence and safety, approving the confederation of the United States, raising money for ammunition and food, and hiring men for the army, as well as by their prompt personal obedience to the calls for reinforcements.

It was not until the meeting of the first Legislature under the Constitution of Massachusetts, which assembled in October, 1780, that Greenfield first became entitled to a representative. In 1802, the town was visited by a pestilence which destroyed 57 persons during the year.

September 24, 1753, after taking the advice of several ministers with respect to the fitness of Mr. Edward Billings for the work of the ministry in Greenfield, the town voted to give him a call, which was accepted. In 1760, a meeting-house was built fifty feet by forty, and in 1761, a call was given to Mr. Roger Newton, which was accepted; Mr. Billings having died, but in what year is not known. In

1813, the town invited Rev. Gamaliel S. Olds to settle as colleague with Mr. Newton, and Mr. Olds so acted until 1816, when he was dismissed. In December, 1816, Mr. Newton died, aged 79, after a ministry in this place of fifty-six years. Rev. Sylvester Woodbridge was ordained as minister in 1817, and dismissed in 1823; in 1832, Rev. Amariah Chandler, the present minister of the 1st Society, was ordained. The old meeting-house on the plain, a mile North of Greenfield Village, was taken down in 1831, and the present meeting-house at Nash's mills was built.

There was a division of the original society about the time of the death of Mr. Newton, and the new society built their meeting-house in 1819. For a time this society had the services of Rev. Dan Huntington, now of Hadley. Their settled ministers have been Rev. Messrs. Charles Jenkins, from 1820 to 1824; William C. Fowler, 1825 to 1827; Caleb S. Henry, 1829 to 1831; Thomas Bellows, 1833 to 1834; Samuel Washburn, 1837 to 1841; Lorenzo L. Langstroth, 1843 to 1848; George C. Partidge, 1848 to 1854.

The 3d Congregational Society (Unitarian) separated from the 2d society in 1825. Their ministers have been Rev. Winthrop Bailey, from 1825 to 1835; Rev. John Parkman, Jr., 1837 to 1839; since which time several ministers have preached as stated supplies. Their meeting-house was built in 1837.

The Episcopal Society was formed in 1812. Titus Strong has been the rector since 1815. Their church was built in 1814, and rebuilt in 1847. The latter is a substantial stone edifice, equaling in the beauty of its finish and internal decorations, any in Western Massachusetts.

The Methodist Society was formed in 1835. Their preachers have been Rev. Messrs. Paul Townshend, B. Ransom, L. C. Collins, C. Barnes, I. B. Bigelow, I. Marcy, J. Mudge, R. Kellem, S. Marcy, J. Nickols, D. Ames, J. Paulson, and Linus Fish.

The Baptist Society was formed in 1852, and have purchased a place for a church. The preachers have been Rev. Joseph H. Seaver and Rev. Wm. F. Nelson.

In 1753, the pay of persons that had done service for the district, in school teaching, was fixed at two shillings a

day for Summer, and one shilling and fourpence a day for the Fall. In 1763, it was voted to hire a school all the year round; and in 1767, the town was divided into seven school districts, £20 being raised as school money. At present, $3,246 are raised for school money by the town, and there are 10 public schools with fourteen teachers. A high school with 50 scholars, established under the statutes of the State, is taught by Luther B. Lincoln. The Greenfield Institute for the education of Young Ladies, incorporated in 1843, under the charge of the Misses Stone, maintains its high reputation.

In 1763, the population of Greenfield was 368; in 1830, it was 1,550; in 1840, it was 1,758; in 1850, it was 2,580; and at present it is somewhat over 3,000, and is rapidly increasing.

The town contains two banks, the Greenfield and the Franklin County, each with a capital stock of $200,000, an Institution for Savings with deposits to the amount of $300,000, two Insurance Companies, the Franklin Mutual and the Greenfield Stock and Mutual, a Horticultural Association, &c., &c.

The Green River Cemetery Company was organized May 26, 1851, and its present officers are Henry W. Clapp, President, and Henry B. Clapp, Treasurer. The Cemetery is situated within the limits of Deerfield, upon a hill which overlooks the village of Greenfield, half a mile to the North, and is laid out with much taste and elegance, and will in a few years be one of the most beautiful of the rural cemeteries of New England.

In 1850, a Fire Department was organized in this town, and at present there are two large and effective fire companies, two fire engines, and a well disciplined Hook and Ladder Company, with appropriate implements. There are several ample reservoirs in different parts of the village.

Amongst the manufacturing establishments, the following are the most prominent:

The Green River Works, for the manufacture of Cutlery, established in 1834, by John Russell, its present head, on the Green River, at about a quarter of a mile North of its present situation. The buildings were destroyed by fire in 1836, and were rebuilt and enlarged the same year, where they now stand, a few rods below the dividing line

between Greenfield and Deerfield. Within a few years, the business and the buildings have been much increased, and at the present, table cutlery, and butcher and shoe knives to the amount of $300,000 are annually manufactured by 300 men and boys; with an annual consumption of 100 tuns of cast steel, 180 tuns of Granadilla wood, 50 tuns of ebony, 50 tuns of cattle horns, 16,500 lbs. of ivory, 150 tuns of hard coal, 15,000 bushels of charcoal, 175 tuns of grindstones, and other articles in like proportion. Cutlery of their manufacture is found all over the United States. The present proprietors are John Russell, Nathaniel E. Russell, and Henry B. Clapp.

The Greenfield Manufacturing Company was incorporated in 1832, with a capital stock of $80,000, which is now held equally by Charles H. Mills and Co. of Boston, and Theodore Leonard of Greenfield, Mr. Leonard being the Treasurer of the Company and manager of the establishment. It manufactures black doeskins exclusively, and turns out about 140,000 yards annually, worth from $150,000 to $175,000, consuming about 150,000 lbs. of wool, mostly of the finer quality of Saxony, and employing 120 operatives. Its goods are manufactured with great care, and are well known to the trade in Boston, New York, Philadelphia and Baltimore, which are its principal markets. The mill is a substantial stone building, 100 feet by 45, four stories high. It has, besides, a smaller stone building, used in the finishing processes, a dye house, machine shop, wool house and other buildings, with five sets of machinery. The situation is upon Fall River, at a beautiful and romantic spot surrounded by high hills, and near Turner's Falls.

The Greenfield Tool Company removed to this place in 1851, from Conway, where it was first organized in 1850. Its present officers are George W. Potter, President, and Hopkins Woods, Treasurer. There are two buildings, each two stories high, and 200 feet long, besides a range containing the store room, blacksmith's shop, &c., of still greater length, which, with other smaller buildings, cost some $33,000 besides the land; all situated on the Connecticut River Railroad, a short distance above Greenfield village. It employs 80 hands, all Americans, and makes about $80,000 worth of joiners' tools annually, and with

its recent additions to machinery will probably make a larger amount in future; consuming at present 120,000 feet of beech timber a year, with some $3,000 worth of foreign woods. Its metals are all manufactured on the premises from the raw material, except plane-irons. The goods manufactured are sold in Australia, California, South America, the West Indies, the Canadas, and in all of the United States.

Messrs. S. and F. Boylston manufacture annually $12,000 to $15,000 worth of baby wagons, gigs and carriages of every description, varying in price from $1 50 to $130. This is a new branch of business in this region, and is prosecuted by the Messrs. Boylston, and R. E. Field, with an energy well calculated to supply the increasing demand.

The following are some of the men of note now dead, who have lived in Greenfield: Roger Newton, the minister of the First Congregational Society, from 1761 to 1816. Isaac Newton, a nephew of Roger Newton, and a man of much benevolence, came to the town in 1770, and died in 1834, aged 75. Caleb Clapp, a gentleman of the old school, an officer in the Revolution, and a friend of Washington. Thomas Chapman, a native of England, and the father of Rev. Dr. Geo. T. Chapman and Henry Chapman. William Coleman, a native of Boston, and for many years before his death the editor of the New York Evening Post, the friend of Hamilton, and the partner of Burr, lived in Greenfield during his early life, and many beautiful elms, planted by him, which still adorn the village, bear witness to his taste and public spirit. Jerome Ripley, the father of Franklin Ripley, and of George Ripley, now of the New York Tribune, died Dec. 25, 1838, at the age of 84, an honored resident for 49 years. Jonathan Leavitt Judge of Probate and of the C. C. Pleas, died in 1830. Richard E. Newcomb, Judge of Probate, from 1821 until his death in May, 1849. Elijah Alvord, a member of the Constitutional Convention in 1820, the father of James C. Alvord, and of Daniel W. Alvord, and clerk of the courts from 1819 till his death in Sept., 1840. James C. Alvord, beyond all question one of the most brilliant and promising men in the state, elected member of Congress in 1838, but died at the age of 31, in Sept., 1839, before taking his

seat. Daniel Wells, late Chief Justice of the C. C. Pleas, who died in June, 1854. Dr. John Stone, born in 1763, came to Greenfield in 1787, and removed to Springfield about 1819, where he died in 1838, aged 75. Dr. Alpheus F. Stone, brother of the foregoing, practiced medicine here from 1805, until his death in August, 1851. Dr. Amariah Brigham, late of the Insane Hospital at Utica, N. Y., lived here from 1821 to 1831. Thomas Dickman, already noticed in the history of the newspaper press, as the printer of the first newspaper here.

Dexter Marsh, the collector of the fossils of Connecticut River, died April 2, 1853, aged 47. A brief sketch of the history of these fossils will be proper in this place. A discovery, indicating that birds and other animals inhabited the earth during the deposition of the New Red Sand-stone of the Connecticut River, was made in 1835, in the South-west part of Montague. Their footprints are impressed upon the strata of this rock, in a very perfect state of preservation. The importance attached to these vestiges, lies in the fact, that they reveal the existence of air-breathing, warm-blooded animals, in a period of the earth's antiquity, immensely remote. The discovery of such indications of the higher grade of animal life so low down in the geological series, conflicted with established doctrines, and there was not a geologist in this country, or in Europe, who would admit the manifest conclusion at first drawn from these eloquent inscriptions. The first practical observer of these foot-marks, and the discoverer of the fact that they were the foot-marks of birds, was Dr. James Deane of Greenfield; and it was by his efforts, through the means of descriptions, plaster casts, &c., that the attention of eminent scientific men was drawn to the subject. Dr. Edward Hitchcock of Amherst gave them the first thorough scientific investigation, and first published the discovery to the scientific world. He pursued the investigation of the subject with such care, such nice intelligence, and such thorough method, as forever to identify his name with the discovery and the philosophical conclusions of which it forms the basis.

At a later day the subject attracted the attention of Mr. Marsh, who pursued it with extraordinary vigor and success. Although the gentleman did not possess the advan-

tages of education, yet by untiring activity, and by the acuteness of his judgment, he has been justly regarded as the Hugh Miller of the New Red Sandstone. He was sustained by a singular enthusiasm until, by discovery upon discovery, he contributed a collection of inestimable value to this single department of paleontological science. His cabinet contained the record of innumerable birds, reptiles and fishes; a record of unmistakable truth, that three classes of the animal kingdom flourished in affluent abundance during the sandstone era of the world. At his executor's sale in Sept., 1853, this magnificent collection realized nearly three thousand dollars, a significant evidence of its appreciation by the scientific public. Mr. Marsh originated in Montague, but lived in Greenfield for many years previous to his death.

HAWLEY.

This town, named in honor of Hon. Joseph Hawley of Northampton, received its first settlers about 1770. Their names were Capt. Samuel Hitchcock, Daniel Burt, Reuben Cooley and Noah Strickland. Subsequently there came in Nathaniel Parker, Noah Cooley, Zebedee Wood, Arthur Hitchcock, Joel Cooley, Thomas King, Timothy Baker, Abel Parker and Joseph Bangs. The town was incorporated February 7, 1792, and the organization took place in the April following. One school district in the North part of the town bears the name of "Bozrah," its settlers coming from a locality in Connecticut, of that name. It may be mentioned here that another, near the center of the town, bears the name of "Pudding Hollow," from the fact that two women living there, in the early times, matched themselves in the endeavor to make the largest pudding. One of the interesting reminiscences of the early settlement relates to the presence, in the town, one winter, of Col. Ethan Allen, who brought with him a drove of hogs, that they might fatten themselves on beach-nuts. The town has neither Indian nor Revolutionary history, and the narrative of its important events is very brief.

The territory covered by the town formed No. 7 of the series of ten townships sold at auction by the Government, June 2, 1762, and was sold to Moses Parsons for £875. To whom Parsons sold, does not appear.

The First Church was formed September 16, 1778, with 20 members. They built their first meeting house in 1794, their second in 1824, and their third in 1847. This church has been the scene of frequent and powerful revivals. In 1816, no less than 118 persons were added to the church. The first preacher was Rev. Jacob Sherwin of Ashfield, and the first settled minister, Rev. Jonathan Grout, who was ordained October 23d, 1793. He continued to be the pastor until his death, which occurred June 6, 1835. Mr. Grout was a native of Westboro', and graduated at Cambridge in 1790. The following epitaph is inscribed upon his grave-stone:

"This stone was erected by the first parish in Hawley, to the memory of the Rev. Jonathan Grout, who departed this life June 6, 1835, in the 73d year of his age, and the 42d of his ministry. He was the first minister in Hawley. Great unanimity among his people prevailed during the ministry of this devoted servant of Christ."

Rev. Tyler Thacher of Princeton, a graduate of Brown University in 1824, was installed as colleague pastor with Mr. Grout May 14, 1834. He was dismissed January 31, 1843, and was succeeded October 3, 1849, by Rev. Henry Seymour, whose name will be found mentioned in the history of the Orthodox Church in Deerfield. Mr. Seymour is still the pastor.

The Second Congregational Church is located in West Hawley. August 24, 1825, 43 members of the First Church were organized into this new body, which built its first meeting house the same year, and its second in 1847. The church has had but two pastors, and has been without a settled ministry during 16 years of its existence. The first minister was Rev. Moses Miller of Heath, for a long time pastor of the church in that town. He was settled May 20, 1840, and was dismissed October 20, 1846. Rev. John Eastman, the present pastor, was a native of Amherst, and was installed Nov. 11, 1847.

Hawley has given birth to a long list of Congregational preachers, briefly enumerated and noticed as follows: Rev. Oramel W. Cooley, a graduate of Williams in 1841; Rev. Marshall L. Farnsworth, a graduate of Union in 1825; Rev. Thomas A. Hall, a graduate of Williams in 1838; Rev. Urbane Hitchcock, a graduate of Williams in 1806;

Rev. Jonas King, D. D., a graduate of Williams in 1816, subsequently missionary to Jerusalem, and now the celebrated missionary of the American Board in Greece; Rev. Foster Lilley Jr., a graduate of Williams in 1838; Rev. Alfred Longley, son of Hon. Thomas Longley, did not graduate; Rev. Moses M. Longley, brother of the preceding, a graduate of Oberlin in 1842; Rev. Isaac Oakes, a graduate of Williams in 1820; Rev. Alvah C. Page, a graduate of Amherst in 1829; Rev. Jeremiah Taylor, a graduate of Amherst in 1843; Rev. Rufus Taylor, a graduate of Amherst in 1837; Rev. Timothy A. Taylor, a graduate of Amherst in 1835. Besides these, several who removed to Hawley in their boyhood became Congregational clergymen. Three Methodist preachers also originated in the town, viz: Rev. Judah Crosby, Rev. Silas Leonard, and Rev. Proctor Marsh.

There are 11 school districts in Hawley, and the amount appropriated for schools in 1854 was $500. The average time during which schools are kept, in the several districts, is five months in the year.

Hawley is almost exclusively an agricultural town. There is one tannery, owned by Henry Howes, who gets out $5,000 worth of hides a year. Other articles manufactured are broom handles, lather boxes and palm-leaf hats. There are beds of iron ore in West Hawley, and there was formerly a forge and furnace there, but the works have been abandoned, from the lack of facilities for getting the iron to market.

Gen. Thomas Longley, an important man in Franklin County during his life time, was, from his boyhood, an inhabitant of Hawley. He died in September, 1848, at the age of 74.

The amount of money raised by tax in 1854 was $2,000. The amount of the town debt is $600, number of square miles in the town, 30, ratable polls, 218. The population in 1840 was 931; in 1850, 861; decrease in ten years, 70.

HEATH.

Heath is one of the mountainous towns of Franklin County, bordering on Vermont, with Charlemont at the South, Coleraine on the East, and Rowe on the West. The first settlement in Heath took place in what was a part of

Charlemont at the time, and the early part of the history of the larger portion of Heath is contained in the history of Charlemont. Fort Shirley was built in the Northeast part of Heath in 1744, as one of a line of works instituted for protection against the Indians. Near its site, is still seen the grave of a young girl who died there, during its occupation. Jonathan Taylor, one of the selectmen of Charlemont in 1765, seems to have been the first settler of what is now Heath. About three-fourths of a mile East of the present center, he found a tract of land that appeared to him to have the characteristics of meadow land, and there he built his log house. The floor was made of split logs, the roof of hemlock bark, and the chimney of stones, laid without mortar. But Mr. Taylor found his meadow a cold swamp, and was unable for years to raise any rye or corn. He obtained his grain at Deerfield, and carried it home on his shoulders. On one excursion, while returning with a bushel of meal on his shoulders, he followed a deer which was impeded by the deep snow, and which turned upon his pursuer, when Mr. Taylor sprang upon his back, and cut his throat with a knife. Mrs. Taylor, putting a just value upon one of the gifts of her sex, became apprehensive, from her seclusion, that she should become unable to converse with her own sex, and so used to go out, and hold conversation with the trees. In this manner, she retained her conversational powers, which are represented to have been remarkable.

Soon after Mr. Taylor's settlement, Col. Jonathan White settled in the South part of the town, and Wm. Buck, West of Mr. Taylor. About 1765, a road was built from Deerfield River to Heath center, and East, to Mr. Taylor's. The first settlers, for many years, belonged to the Charlemont Church, the meeting house being located in what is now Heath. In 1789, this meeting house was removed to the center of Heath, and was there used until 1833. Among the settlers who entered Heath previous to 1776, were Col. Hugh Maxwell and Lieut. Benjamin Maxwell. They emigrated from Bedford.

The enterprise of settlement had just come to assume an encouraging aspect, when the Revolutionary period commenced. The great struggle bore very hardly upon the people. The requisitions for money made upon the town,

were responded to with the utmost difficulty. The settlers were largely young men, and, notwithstanding the fact that they had young families depending upon them, they obeyed the call of their country, to assist in fighting its battles. Among those who were prominent in the Revolutionary cause was Col. Hugh Maxwell. He had seen service before. He was in the battle near Lake George under Col. Williams, and at the capture of Fort William Henry. It was owing to his influence that there was not a tory in Heath. In the Spring of 1775, he was appointed Lieutenant of a company of minute men, and marched with the company to Cambridge, on the Lexington alarm. He was in the battle of Bunker Hill, and received a ball through his right shoulder. When the field was lost, he proceeded some distance through a shower of bullets, picked up his coat, and followed the retreating army off the hill. He never entirely recovered from his dangerous wound. He returned to the army, however, fought at Trenton, Princeton and Saratoga, and was with the suffering army at Morristown and Valley Forge. He was actively engaged during the war, and rose to the rank of Lieutenant Colonel.

With the assistance of a few disabled soldiers sent home from the army, the inhabitants of Heath were compelled to eke out their poor livelihood; and the sufferings and privations which they were obliged to endure, required a heroism equal to that which impelled their natural supporters to join the army. The only marriage consummated in Heath during the war was that of a young man who, on the day of his marriage, shouldered his musket, and marched for the army.

About 1777, a long series of difficulties commenced between Rev. Mr. Leavitt and the people of Charlemont. Some thought Mr. Leavitt preached Arminianism. His political sentiments were generally disliked. He did not seem to share in his people's zeal for the Revolution. On one occasion, Rev. Mr. Jones of Rowe came to deal with Mr. Leavitt for his religious, or political heresies. Mr. Jones, armed with a bayonet fastened to a rake's tail, marched at the head of his parishioners, who were also armed, but what success they met with does not appear. The chief difficulty with Mr. Leavitt arose, however, in relation to his salary. Owing to the depreciation in the

value of paper money, Mr. Leavitt was unwilling to receive his salary at the rate originally agreed upon. Several town meetings were held, and after repeated attempts to effect a settlement, the town voted to shut up the meeting house. The constable was accordingly stationed at the door, and Mr. Leavitt was prevented by force from entering. He then preached in the school house on the hill, for five years, to a number of friendly families. After the incorporation of Heath, Mr. Leavitt sued the towns of Heath and Charlemont. The first trial before Judge Dana resulted in favor of the towns, but the decision of Judge Dana was reversed by the Supreme Court, and Mr. Leavitt recovered five hundred pounds for preaching in the school house, and two hundred pounds for loss suffered from the depreciation of paper currency. These sums were collected of the inhabitants, some of whom had never heard Mr. Leavitt preach. Many families were deprived of their only cow, which was taken to pay their share of the tax.

At the close of the war, the soldiers in the army returned home, and many new settlers arrived. The people on the hill had been for some time desirous of being set off in a new town, and, in 1784, Col. Maxwell was chosen to attend the General Court, at Boston, and to obtain a division of the town. The new town was incorporated Feb. 14, 1785, including a tract of unincorporated land lying on the North, and called "the Green and Walker grant," from the names of two New York men who purchased it. The town was named Heath, in honor of Gen. William Heath of Roxbury, who assisted in obtaining the charter, and who was an old friend and fellow soldier of Col. Maxwell.

The first town meeting was held March 21, 1785, at the South school house. Hugh Maxwell was chosen moderator; James White, clerk; Col. Hugh Maxwell, Col. Asaph White and Dea. John Brown, selectmen. The town raised, for the first year, £20 for necessary charges, £30 for highways, and £15 for a school. They voted the same year to build another school house, which was located in the present center of the town.

In less than a month from the organization of the town, (April 15, 1785,) a church was organized, consisting of 35 members. There was only one family in town which did not belong to this religious society. They employed Rev.

Mr. Church, a native of Sunderland, to preach for a time, and he was succeeded by Mr. Whipple and others. The first settled minister was Rev. Joseph Strong, who was ordained Oct. 27, 1790. He was a native of Granby, Ct., and a graduate of Yale in 1784. He was dismissed June 10, 1803. The people had become dissatisfied with him, and "invited him to leave," which he did, for a consideration of $200, driving his cattle before him, his wife and daughter riding one horse, and his children and goods following in a wagon. His successor was Rev. Moses Miller of Worcester, a graduate of Brown University in 1800. He was settled Dec. 26, 1804, and continued in office until April 21, 1840. Rev. Calvin Butler was settled as Mr. Miller's colleague Oct. 31, 1838, and was dismissed March 17, 1840. Mr. Butler was a native of Pelham, and a graduate of Dartmouth in 1834. Rev. Samuel M. Emerson was settled as the fourth pastor Sept. 16, 1840, and died after a ministry of ten months, July 20, 1841, aged 55. He was a son of Rev. John Emerson of Conway, and a graduate of Williams in 1810. Rev. Josiah Fisher of Bluehill, Me., a graduate of Bowdoin in 1828, succeeded Mr. Emerson Sept. 7, 1842, and was dismissed Aug. 27, 1845. Rev. Alpheus Graves, a native of Sunderland, was settled in his place, June 18, 1851. Owing to some difficulty attending the settlement of Rev. Josiah Fisher, a second church was organized Feb. 8, 1844, but it never had a settled pastor, and was incorporated into the first church in 1846.

A Baptist Church was organized in Heath, Sept. 9, 1801, which has been supplied by the following preachers: Rev. Messrs. Bemus, Montague, Smith, Long, Carpenter, Hibbard, Stephen Barker, George Wetherill, Mansfield, Brace, Davenport, Wilson, Arad Hall, Lamb, George Robinson, Linus Austin, Nelson Branch, McCulloch, Anthony Case, Phineas Perrin, B. Fisk, S. C. Chandler, M. Frary, Remington and Anson Stearns.

A Unitarian Church was formed in 1825. It has never had a settled pastor, and, for some time past, has not had stated preaching. The following preachers have at different times supplied the church: Rev. Messrs. Winthrop Bailey, Dan Huntington, Henry Coleman, Joseph Field and Dr. Samuel Willard.

About 1832, the town seems to have attained its highest prosperity. The population was about 1,200. The first church numbered 316 members, with a Sabbath school numbering over 500 members, and both the church and school were the largest in the county. Select schools were sustained, which drew together numbers of young men from the neighboring towns. Among the most successful teachers was Hon. Whiting Griswold, now of Greenfield, who taught for several seasons a large and flourishing school. The town produced school teachers by the score. Besides supplying itself with teachers, it one year supplied forty teachers to the adjoining towns. For the highest prosperity of the town, for the encouragement of the cause of education, and for instilling life and ambition into the young, no man did so much as Rev. Moses Miller. Let his name be cherished and venerated! Since that day, emigration has done its work in Heath, as it has in most of the mountain towns.

The first physician within the present territory of Heath, was Dr. Joseph Lathrop, who went from West Springfield in 1780, to which place he returned after practicing a few years on the mountains. Dr. Stephen Bates came in soon after, and remained a few years. In 1799, Dr. Benjamin Dickinson, and soon afterwards Dr. Elijah Heaton, settled in Heath. In 1805, a violent epidemic prevailed, in which both were unsuccessful, and about this time both left the town. Miss Anne Maxwell, to whose manuscript history of Heath the writer is indebted for many important facts, states that Dr. Dickinson had a son who became insane, from disappointment in love, and who "would sigh and groan, and talk to himself with involuntary laughter." "This sorrowful case," adds the same authority, "was the only one ever known in the place." In 1806, Dr. Joseph Emerson became the principal physician of the place, and continued such until his death, in 1842. He was eminent in his profession, upright and highly intelligent as a man, and very useful as a citizen. His death was widely and deeply lamented. Following him, the physicians have been Drs. Simeon Strong, Samuel Reed, Ashman H. Taylor and Cyrus Temple, the latter of whom is the present physician.

Among men of eminence who have originated in Heath,

are Hon. Jonathan Leavitt, Judge of the Court of Common Pleas; Hon. William W. Snow, late member of Congress from New York; Hon. Sylvester Maxwell of Charlemont, and Rev. Joshua Leavitt of New York, successively lawyer, clergyman and editor. Six lawyers, six clergymen, six editors and sixteen physicians originated in Heath. Sixteen natives are graduates of colleges. From twenty to thirty professional men have found their wives in Heath.

Total taxes for 1853, $2,375; appropriated for schools (9 districts) $600; amount of town debt about $2,000; number of ratable polls, 155; square miles of territory, 27; miles of roads, 80; population in 1840, 904; in 1850, 779; decrease in ten years, 125.

LEVERETT.

About 1750, settlements were commenced in different parts of the present town of Leverett by Nathan Adams, Moses Graves, Solomon Gould, Elisha Clary, Joseph Clary, Joel Smith, Moses Smith, Jeremiah Woodbury, Joseph Hubbard, Isaac Marshal, Jonathan Hubbard, Richard Montague, —— Wilde and Absalom Scott. Montague settled in the North part of the town, Adams, Joel Smith, Gould and Graves in the South part, Elisha and Joseph Clary at the foot of Cave Hill, Jonathan Hubbard in the Eastern part, and Joseph Hubbard on the farm now owned by Sawyer Field, near the East side of the fish pond. The latter was probably the first settler in the town. Josiah Cowls, Jonathan Field, Stephen Ashley and Jonathan Field, 3d, settled soon afterwards on Long Plain, in the South West part of the town, and Joseph Bartlett on "Brushy Mountain." Leverett was originally a part of Sunderland, and a petition of its residents laid before that town at its March meeting in 1773, praying for liberty to be set off into a new town, for the common lands within its boundaries, and an equitable proportion of the town property, doubtless contained the names of all who were then settled within the present boundaries of Leverett. These were Jonathan Hubbard, Moses Graves, Nathan Adams, John Keet, Jonathan Field, Wm. Field, Jonathan Field, Jr., Jonathan Field, 3d, Stephen Ashley, Josiah Cowls, Seth Field, Joseph Clary, Joseph Clary, Jr., Elisha Clary, Jonathan Graves, Daniel Smith, Absalom Scott, Jeremiah

Woodbury, Joel Smith, Solomon Gould and Moses Keep. The town was incorporated March 5th, in the following year, and the first town meeting was held on the 24th of that month. Wm. Billings was moderator, by appointment of the incorporating bill. Joseph Clary, Jr., was chosen town clerk, and Moses Graves, Joseph Clary, Jr. and Stephen Ashley, were elected selectmen. At a meeting held March 31, £15 were raised for preaching, £10 for schooling, and £20 for highways. On the first Monday in the following September, a meeting was held at Mr. Hubbard's barn, and a vote passed to build a meeting house, and a committee chosen to take charge of the building. The dimensions were to be 40 feet by 50, or, "as large as the Whately meeting house." Forty pounds were voted for the purpose of building, and a vote passed to allow two shillings a day for work upon the frame. At a subsequent meeting, the vote to raise £40 was reconsidered, when it was determined to raise the necessary funds from the sale of the common lands. The following is a record of votes passed June 5, 1775:

"Voted we provide meat and peas or beans and some cake if needed for raising-dinner or dinners.

"Voted we have three barrels of cider.

"Voted we make 14 bushels of cake for raising said meeting house, meaning any man whoever provides ye above articles for raising is to keep a particular account of ye same, to settle with ye committee appointed for ye meeting house work, and have his credit and pay for ye same."

October 13, 1776, the first town meeting was held in the meeting house, and a vote passed to settle a minister in the place, and to "invite Mr. Hayes to preach as a candidate." Mr. Hayes was subsequently invited to settle, but declined the call, and was settled for many years at South Hadley. The church itself was organized in 1774, and its first settled pastor was Rev. Henry Williams of Stonington, Ct. He was installed November 10, 1784, and died November 27, 1811, aged 66. December 9, 1812, Rev. Joel Wright of Milford, N. H., a graduate of Dartmouth in 1809, was installed as his successor, and was dismissed January 26, 1820. He was succeeded October 30, 1822, by Rev. Joseph Sawyer of Wendell, a graduate of Williams in 1813. He died after a ministry of 45 days,

December 14, 1822, at the age of 30. Rev. Jonas Colburn was settled as the fourth pastor January 21, 1824, and dismissed April 4, 1832. He was a native of Dracut, and a graduate of Middlebury in 1817. Rev. Freegrace Reynolds was installed in his place, December 5, 1832, and dismissed March 21, 1837. He was a native of Somers, Ct., a graduate of Yale in 1787, and was succeeded February 12, 1840, by Rev. David Eastman of Amherst, where he graduated in 1835. He is still the pastor. The Society built a new meeting house in 1838.

The First Baptist Church, situated in the North part of the town, was organized in Montague, July 16, 1767. As the church increased, the center was removed towards Leverett, and in 1791, the name was changed to the "Baptist Church of Leverett," though by common consent, it is now called the "Baptist Church of Leverett and Montague." The membership is quite large. Since 1791, the preachers have been Rev. Messrs. Simson Combs, Elijah Montague, Elias McGregory, Aaron Burbank, N. B. Jones, B. F. Remington, Samuel Everett and Baxter Newton. Their first meeting house in Leverett was commenced in 1794. Their second was built in 1835.

A free will Baptist church was organized in Leverett in July, 1835, called the "Freewill Baptist Church of Leverett and Shutesbury." It was re-organized July 3, 1841, and has been supplied with preaching by Rev. Messrs. Luther Pierce, Austin B. Wood, Horatio Flower, Jacob D. Couliard and John B. Ball.

A Unitarian Society existed for some years in Leverett, and was supplied by Rev. Messrs. Dan Huntington, Henry Coleman, John A. Williams, Frederick D. Huntington and Mr. Clarke.

A Universalist Society was organized in North Leverett, October 5, 1835, with 13 members, which has enjoyed the successive ministrations of Rev. Messrs. S. Davis, J. H. Willis, N. C. Hodgden, C. W. Mellen, J. Baker, M. B. Newell, O. W. Bacon and O. Perkins.

September 29, 1774, the people of Leverett chose Richard Montague, Moses Graves, Jeremiah Woodbury, Joseph Clary and Stephen Ashley a committee "to lend their minds in writing to the Provincial Congress." January 26, 1775, it was voted to adhere strictly to the resolves of

the Continental Congress, and to allow the minute men nine-pence a day "for training once a week till March meeting." At the same time, Elisha Clary, Jonathan Field, 3d, and Jonathan Field, Jr., were chosen a Committee of Safety, "to see to it that the resolves of Congress are strictly adhered to." January 10, 1777, it was "voted unanimously we risque our lives and fortunes in defense of our rights wherewith God and Nature hath made us free." The record of the votes taken subsequent to this period, presents no novelties. The people were patriots, and voted the required supplies, the payment of their soldiers, &c. Dr. Silas Ball served in the army as surgeon. He was at Cambridge and West Point, and was afterwards a man of extensive practice in his profession. He died in 1807, at the age of 53. Richard Montague served as Major in the army. Like many other towns which were truly patriotic in the Revolution, Leverett seems to have been in favor of the insurgents at the time of the Shays Rebellion. It sent delegates to the malcontent conventions, and a good supply of recruits to the insurgent forces.

Gideon Lee, son of Gideon, was a native of Amherst, and removed to Leverett when a boy. In 1776, the father was in the American army, and was stationed at Ticonderoga. He returned to Leverett soon afterwards. Early in life the son was apprenticed to Jonathan Keet, a shoemaker, with whom he lived until he was about nineteen years old, when he left, and soon afterwards went to Worthington, where he, with another man, commenced th shoemaking and tanning business. He subsequently removed to the city of New York, where he became an extensive dealer in leather, was mayor of the city for several years, and a representative of the city for one term in Congress. Retiring from business, he settled at Geneva, where he died about 1840. Martin Field, an eminent lawyer, late of Newfane, Vt., was the son of Seth Field, one of the first settlers of Leverett. Abiel Buckman and Tilly Lynde, both of whom are, or have been, judges of the Courts in the State of New York, were natives of Leverett, and "self-made men."

Agriculture is the leading branch of industry. Lumbering is carried on to a considerable extent by the following

individuals, the annual products of whose mills are stated in connection with their names: Horatio N. Watson, 100,000 feet of lumber; Watson and Rice, 100,000 do.; same firm, 100,000 shingles; Ezekiel Wales, 100,000 do.; Sanford Pierce, 100,000 feet of lumber; A. and S. Dudley, 100,000 do.; Gerry Moore, 75,000 do.; Dexter Moore, 200,000 do.; Ira Wood, 100,000 do.; same, 200,000 shingles; —— Richardson, 100,000 feet lumber; same, 150,000 shingles; Orus Ball, 50,000 feet of lumber. The amount of charcoal annually taken to market from the town is about 55,000 bushels. Graves and Hatch manufacture annually 10,000 hoes of a superior quality, and 30,000 sets of scythe-snath mountings. Graves and Sons also manufacture 65,000 sets of the latter article yearly. Lucius Nutting manufactures annually 600 scythes, and 1,500 hoes, and Silas Morgan 600 hoes and 600 scythes. Nathan Fitts has a tannery which produces 1,500 tanned hides yearly, and Dwight Graves another that produces 1,000. Field and Hubbard made 2,000 yards of satinet, frocking and flannel, and 600 lbs. yarn annually.

There are 8 school districts in Leverett, and 222 ratable polls. Amount of tax raised in 1854, $1,953, of which $600 was appropriated for schools. In addition to the whole money tax, $700 was voted to be paid in labor on the highways of which there are 42 miles. The population in 1840 was 896; in 1850, 921; increase in ten years, 25.

LEYDEN.

On the 12th of March, 1784, the present town of Leyden was set off from Bernardston, and incorporated as a district of that town. The first district meeting was held on the 26th of the following month, in pursuance of a warrant issued on the 22d, by David Smead, Esq., of Greenfield. Alpheus Bartlett was elected District Clerk, and Samuel Guild, treasurer; Capt. Agrippa Wells, Charles Packer and Lieut. Reuben Shattuck were chosen Selectmen and Assessors, and Capt. John Adams was appointed constable and collector, with a salary of £3 1s. yearly. The history of the early days of the territory of Leyden is, of course, identical with that of Bernardston. Its settlers were most-

ly from Connecticut and Rhode Island, and a few from Seekonk and Rehoboth.

In October, 1784, Lieut. Joseph Eason was chosen to represent the district at a convention held at Deerfield, on the subject of a division of the county. In 1785, an article was inserted in a warrant calling a district meeting, "to see if they will build a meeting house for the town's benefit, and if so, what measures they will take, and where they will sit it." There had been no meeting house built upon the territory up to this period. The records of this meeting do not show what action was taken upon the article. In 1788, it was voted by the inhabitants to purchase a burial ground for the district, and also "that a meeting house might be built by subscription." At this time, the Baptists were holding religious meetings in dwellings and school houses, and it may be stated, in connection with this fact, that there never was a Congregational Church organized in the town.

The Baptist church was organized July 5, 1780. In 1796, it was voted to raise £350 for the purpose of building a meeting house, and a committee was chosen to carry the vote into effect. At a subsequent meeting, the site was agreed upon, and the dimensions of the house determined, but in August of the same year, it was "voted to reconsider all votes that have been passed respecting the meeting house." Nevertheless, a meeting house appears to have been built in 1797, by individuals. Then the people voted to raise $1,000 to purchase the structure, but reconsidered their action a few weeks afterwards. This church edifice passed into the possession of the Baptists. The Baptist Church was formed under the ministrations of Elder Joseph Green, who continued his services until his death, which occurred Jan. 11, 1796. The following extract from the records of the district will tell us of the advent of his successor: "Elder Asa Hebard and family came to Leyden from Putney, Vermont, and took the pastoral care of the church *and people* of said Leyden, April 21, 1798." Elder Hebard continued in his charge until his death in 1830. At his death, or about that time, the church became extinct, and it is said that not one of the Baptist persuasion now resides in the town.

A few years before the commencement of the present cen-

tury, the Methodists commenced holding meetings in dwellings, barns and groves, but no church organization was effected until May, 1810. It is of the Episcopal form of government, and now owns a church edifice in connection with the Wesleyan Methodists and the Universalists, which structure was erected in 1841. The following have been their preachers: Rev. Messrs. Daniel Bromley, Joseph Fairbanks, Elisha Ware, C. C. Barnes, Samuel Ruth, A. Latham, David I. Winslow, J. Tate, Philo Hawks, William Gordon, David Todd, Ichabod Marcy, J. S. Clarke, Rufus P. Buffington, J. W. Mowry, and Randall Mitchell.

The Wesleyan Methodist Church was organized in 1842, and now numbers about 45 members, the membership being about equal to that of the Episcopal Methodists. Rev. John Tate, mentioned among those who have supplied the other Society, was their first preacher, and he was followed by Rev. David DeWolf, who, in 1853, still remained in office.

Under the ministrations of Rev. Matthew Hale Smith, a Universalist Society was organized in Leyden, in 1830, but the organization was continued only two or three years.

Leyden was the residence of the founder of the sect known as the "Dorrelites," the history of which we draw from Packard's Ecclesiastical History of Franklin County. William Dorrel, the founder of the sect, was an Englishman, who died in Leyden, Aug. 28th, 1846, at the age of 94. He was a private under Burgoyne, at the time of his surrender, and probably became a resident of Leyden between 1790 and 1795. He taught that there was a Messiah for every generation, and that William Dorrel was the Messiah for the generation in which he lived; that life should not be taken under any circumstances, a doctrine which placed his disciples in wooden shoes, and impelled them to use tow cloth harnesses, bellows, &c., that strict honesty should be practiced in the various business of life, &c. The sect which he founded held their property in common, and, in their religious exercises, drank, danced and listened to lectures from their entirely illiterate leader. He had learned the Bible by hearing it read by his wife, was intemperate, and, after his sect had fallen in pieces, stated, in reply to a question propounded to him, that he

had not been sincere in his professions, but made them that the Scripture might be fulfilled: "That in those days there should arise false Christs," &c. Rev. John Taylor of Deerfield visited Dorrel in 1798, and communicated the result of the interview to the Greenfield Gazette. The views attributed to him in this communication are the most crude and inharmonious imaginable. Like the majority of religious errorists, he believed in promiscuous sexual intercourse, and there was abundant evidence that his teachings were of the vilest and most debasing character. The explosion of the sect was accomplished entirely by physical force. At one of his meetings, Ezekiel Foster of Leyden attended as a spectator, and when Dorrel, in his harangues, dwelt upon his mysterious powers, and stated that no arm of flesh could hurt him, Foster, a man of giant frame, disgusted with his imposture, stepped up to him and knocked him down. Dorrel, almost senseless, attempted to rise, but received a second blow, at which he cried for mercy. Foster promised forbearance on condition that he would renounce his doctrines in the hearing of his confounded dupes. This he promised, and he fulfilled the pledge, and further told them that his object had been to see what fools he could make of mankind. Dorrel died very poor.

Leyden was incorporated as a town Feb. 22, 1809. At this date, the population numbered about 1,000, having outstripped the old town of Bernardston, of which it was formerly a part, but since that time, its population has decreased, while Bernardston has advanced.

Leyden is strictly an agricultural town, and its soil is well adapted to grass and most kinds of grain. The products for market are mostly beef, pork, wool, butter and poultry. The amount of taxation for 1854 was $2,050, of which there was appropriated for schools $400. A select school is taught in the Autumn months at an additional expense of about $110. There are five school districts in the town, and about 18 square miles of territory. There are three grist mills in the town, four saw mills, and three small broom handle establishments. The population of Leyden in 1840 was 646; in 1850, 669; increase in ten years, 23.

MONROE.

Monroe is a new town, and the smallest and most thinly populated in Franklin County. A settlement was commenced in the territory about 1800, by Daniel Caneday of Coleraine. He was followed shortly afterwards by Ebenezer Howard, Samuel Gore and Daniel Gore. Others of the early settlers were Benjamin Ballou, Nathan Ballou, Martin Ballou and Rev. David Ballou. February 21, 1822, the town was incorporated, consisting of an unincorporated tract called "The Gore," and a part of Rowe. The town was organized in the succeeding April, and was named in honor of President Monroe. With Leyden, it has never had a settled Congregational minister, these two being the only towns in Franklin County of which the same may be said. The only religious society that ever existed there was the Universalist. No *church* has ever been organized in the place, and no house for public worship has ever been erected.

The Universalist Society was organized about 1810, and this became extinct several years ago, although the inhabitants are mostly adherents of that denomination. The following preachers have officiated in Monroe: Rev. Messrs. David Ballou, Hosea F. Ballou, Joseph Barber, Joy Bishop, Jeremiah Gifford, Charles O. French and Jonathan Hix. Moses Ballou, Hosea F. Ballou and Jonathan Hix, Universalist ministers, and Russell A. Ballou, Unitarian, originated in Monroe.

There are four school districts in the town, and $150 was raised for schools, in 1854. There was raised the same year, for contingent expenses, $75; for highways, $300. There is no town debt. The town contains 12 square miles of territory, has 52 ratable polls, and twenty miles of roads. The people are almost exclusively farmers. The population in 1840 was 260; in 1850, 242; decrease in ten years, 18.

MONTAGUE.

The original name of a part of the territory of Montague was "Hunting Hills." The tract was incorporated Dec. 22, 1753, as a district, and embraced the North parish of Sunderland and a tract of unincorporated land. The

first settler's name was Marsh, and about the time of his advent, one Taylor became a resident on the territory. These two men are supposed to have settled about 1726. The names of other early settlers were Ellis, Harvey, Root, Montague, Allis, King, Tuttle, Bartlett, Billing, Benjamin, Burnham, Wilson, Wright, Brooks, Whitney, Mattoon, Grover, Baker, Rowe, Smith, Bushnell, Kinsley, Taft, Gunn and Clapp. The region, in its early days, was a fine place for game, and received its early name from that fact. The town was the scene of one of those accidents so common in the settlement of the country, in which human life was sacrificed to the excitements of sport. Ebenezer Tuttle and his father were out on a hunting expedition, and, separating for the objects of their pursuit, met unawares, when the son, seeing the bushes move at a distance, supposed that he saw a bear, and shot and killed his father.

The early records of the first church are lost, and it is not known when it was organized, though it is believed that it was not far from the date of the ordination of the first minister, Nov. 22d, 1752. The first meeting house was built in 1753. Rev. Judah Nash of Longmeadow, a graduate of Yale in 1748, was ordained on the date above stated. He died Feb. 19, 1805, after a ministry of 52 years and three months, at the age of 76. Oct. 27, 1807, Rev. Aaron Gates of East Haddam, Ct., a graduate of Williams in 1804, became his successor, and was dismissed Dec. 12, 1827. Rev. Moses B. Bradford of Francestown, N. H., a graduate of Amherst in 1825, was ordained as the third pastor of the church, Nov. 19, 1828, and dismissed Jan. 16, 1832. Rev. Benjamin Holmes, his successor, was installed Nov. 18, 1834, and dismissed May 16, 1838. Mr. Holmes was an Englishman. He was succeeded Nov. 26, 1839, by Rev. James H. Merrill, who is still the pastor.

A history of the Baptist church of Montague will be found in the history of Leverett.

An Episcopal Society was organized July 13, 1815. Rev. Titus Strong of Greenfield, has occasionally officiated as their preacher. Rev. George White supplied in 1816, and Rev. Mr. Bowers in 1817. Rev. Rodolphus Dickinson supplied in 1833, Rev. Orange Clark in 1844, and Rev. Mr. Clapp in 1845. The Society is very small.

The Unitarian Church was organized Nov. 4, 1828, with

twelve members. They have never had a settled pastor. Among those who have supplied them are Rev. Messrs. Timothy F. Rogers, Joseph Field, Rodolphus Dickinson, Luther Wilson, John A. Williams, Wm. H. Bradley, Nathaniel O. Chaffee, Davis Smith and Claudius Bradford, who is the present supply.

In 1755, it was voted by the town to have a shell blown, at Lieut. Clapp's, for a signal on Sabbath days. In 1759, it was voted to buy the shell of Lieut. Clapp for £1 10s., and to allow Joseph Root 20s. for blowing the same, on the Sabbath, for one year. By contract with the first minister, Mr. Nash, the town was to furnish him with fire wood, though, in 1759, we find that they voted to provide for him "70 loads of wood at 14 pence per load."

At a meeting of the inhabitants of the district, April 6, 1773, to take into consideration a pamphlet from the town of Boston, relative to the rights and grievances of the colonies, it was voted to choose a Committee of Correspondence, consisting of Moses Gunn, Elisha Allis, Stephen Tuttle, Peter Bishop, Judah Wright, and Nathaniel Gunn, Jr. At an adjourned meeting, held April 20, this committee presented the draught of a letter to the Boston Committee, which was approved, and ordered to be entered upon the District records. The following is the document:

"*To the Committee of Correspondence of the Town of Boston, Gentlemen:*—Having carefully perused your Pamphlet of the 20 of Nov. last, containing a statement of the rights of the Colonists, with the infringement on those rights, (which came to us about three months after publication) we are of opinion that you have, in general, justly stated our rights as Men, as Christians, and as Subjects. As Christians, we have a right to worship God according to the dictates of conscience, owing all religious obedience to Him who hath declared that His Kingdom is not of this world. As men, and as subjects, we have a right to life, liberty and property. These we have as our natural birthright, being descended from those renowned ancestors, who crossed the Atlantic at their own expense; purchased the soil of the natives, and who with their successors have ever defended it with Treasure and blood; confirmed in the right ample manner by the royal charters whereby the people of the Province have the sole and absolute property of the soil in fee simple with all the appurtenances—Water, Rivers, Mines, &c., except only of the part of Gold and Silver are reserved to the Crown. As to infringement on our rights, we do not pretend fully to understand the

power of Vice nominalty courts, but that there is so great a difference made between subjects entitled to the same liberties and immunities within the colonies, and in the Realm, as there appears to be, affords matter of conviction that the interests of the people represented, interspersed with the interest of Legislative bodies, is their only security against partiality and injustice; and that a Parliament at three thousand miles distance can never have an equitable right to bind colonies in all cases whatever. That the commissioners of the customs, or any set of men known or unknown, in our charter, should have general warrants to search houses, shops, chests, &c., is illegal, and hath been publicly declared to be so within the Realm in the great case between John Wilkes, Esq., and the Earl of Halifax. * * * *

"We thank the town of Boston for their patriotic zeal in the common cause, particularly as their Pamphlets hath paved the way for a full discussion of our natural and charter right, in the general assembly at their late session, whereby much light hath been cast on the subject. We reflect with gratitude and pleasure on their learned labor, in defense of our just rights, in which they have discovered a thorough knowledge of our constitution and great firmness in defense of it.

"Gentlemen, we look upon the particular occasion of your letter to be very alarming to every sensible lover of his country. We acknowledge the activity and vigilance of the Town of Boston. Trusting that salutary and important ends to the public good have been and still may be answered thereby, we consider the infringements on our rights stated in the Pamphlets as being what in reason and justice ought to give deep concern to every friend of his country, and excite his endeavors, in all suitable lawful methods, to obtain redress. We hope that the knowledge of our natural and constitutional rights may be still further propagated among people of all ranks. That the natural principle of self preservation may be timely and thoroughly awakened and unerringly directed. That a criminal and scandalous inattention or indifference to our rights, may be an infamy never justly charged upon us, esteeming a tame submission to slavery more infamous than slavery itself."

On the following 27th day of June, a meeting was held, at which a non-consumption covenant, or league, was presented, and Dr. Moses Gunn, Stephen Tuttle, Eliphalet Allis, John Gunn and Samuel Bardwell were chosen a committee to consider the covenant, maturely make such alterations as they should deem proper, and present it for action on the 7th day of July, to which day the meeting

was adjourned. At that meeting, an elaborate document was presented, reviewing the encroachments of the crown upon the natural and chartered rights of the people, the condition of the country, and the proper policy of the times. At a meeting held on the 21st of the same month, by adjournment, the following non-consumption agreement was adopted:

"1. That, from henceforth, we will suspend all commercial intercourse with the island of Great Britain until this act of blocking up the harbor (of Boston) be repealed, and a restoration of our charter rights be obtained.

"2. That there may be the less temptation to others to engage in the said dangerous commerce, we do, in like manner, solemnly covenant that we will not knowingly purchase or consume, in any manner whatever, any goods, wares, or merchandise, which shall arrive in America from Great Britain, from and after the last day of August, next ensuing."

In 1781, it was voted that the selectmen give their security to the soldiers for their payment, in behalf of the town; and, further, that the security be given payable in wheat at 4s. per bushel, and rye at 3s. per bushel, their service to be reckoned at 40s. per month, exclusive of their bounty, or £3 per month in silver, exclusive of their bounty, as they should choose. January 24, of the same year, the town voted to give, as a bounty to each soldier who should enlist from the town, in the continental army, for three years, 20 yearling heifers or steers, in case he should remain in the army one year, and in like proportion for a shorter time; 20 two-years-old neat cattle in case he should remain two years, and 20 three-years-old neat cattle for the entire three years' service, in each case to be paid at the expiration of the term of service. These votes sufficiently show where Montague stood, and how she acted, in that great struggle, forever associated with the glory of the young town corporations of New England.

The Upper Locks and Canal on the Connecticut River, which were constructed in Montague in 1793–5, have already been sufficiently described in the Outline History. [Vol. 1, pp. 308–9.] On a tract near the canal, a party of Germans and others laid out a city, some 60 years ago, and built several two-story houses, as a commencement. Some of these houses are still standing. The city did not

collect according to the hopes of its projectors, and the project itself was abandoned. The place has ever since been known as "Montague City." Montague abounds with the common Indian relics, as that was once the grand resort of the Indians in their fisheries for shad and salmon.

Dr. Moses Gunn, whose name has been mentioned in connection with the movements of the Revolution, was a graduate of Yale College in 1748. He was very much employed in town affairs, attended all the Revolutionary conventions, and evidently draughted all the resolutions, and their accompanying documents, that appear on the records.

Martin Gunn was the first postmaster, Jonathan Hartwell the second, and Elisha Wright, Jr., the present incumbent, the third.

Hon. Jonathan Hartwell is the only lawyer that ever settled in the town. He is a native of Chesterfield, N. H., graduated at Dartmouth in 1809, moved to Montague in 1817, was appointed postmaster the following year, and held the office 36 years, when he resigned. Within the same period, he was clerk and treasurer of the town for some twenty years, a representative to the General Court nine or ten years, and, in 1835 and 1836, was a member of the Executive Council. Mr. Hartwell claims to have been the originator of the plan of district school libraries in the Commonwealth, and to have promulgated it through the press, many years previous to its adoption.

There is a somewhat important manufacturing interest in the town. R. L. & D. W. Goss employ 15 men at Montague Canal in sawing 1,000,000 feet of lumber, and planing 500,000 feet; 15 men in making 300 piano cases annually, and 15 men in cutting 1,200 cords of wood yearly. In addition to this concern, there are a scythe-snath factory, a rake factory, a chair factory and two confectionery factories. There is considerable done, also, in the manufacture of brooms and palm leaf hats. Benjamin F. Pond carries on an extensive tannery, employing 8 or 10 hands in tanning from 8,000 to 10,000 sides of leather annually. The establishment, in its various appointments, is deemed superior to any other of the kind in the county.

In the extreme Northern part of the town, there is a meadow containing some 300 acres of land, of remarkable

beauty and productiveness. The locality is popularly known as "Deep Hole," is hemmed in by mountains on every side, and entirely out of sight of any human habitation. It is a charmed and charming spot, worthy of the visit and examination of every lover of nature in her happier moods and manifestations.

In 1854, Montague raised by tax, for all purposes, $3,380 32; of which there was appropriated for schools, $1,200, besides $172 54, income from the town school fund, and $75 67 from the State school fund.

The population of Montague, in 1840, was 1,288; in 1850, 1,515; increase in ten years, 227.

NEW SALEM.

A township, equal to six miles square, was granted by the General Court, December 31, 1734, to sixty proprietors in the town (now city) of Salem, and June 17, 1742, an additional grant of 4,000 acres was made. August 13, 1735, the proprietors held a meeting to organize, and make arrangements for locating the township. The subsequent meetings of the proprietors were held at Salem until 1753, when the two grants were incorporated as a district. The first settlement was made by Jeremiah Meacham, in 1737, who received a present of £10 from the proprietors for assuming the hardships of the pioneer. Soon after him came others, among whom were Amos Putnam, Amos Foster, Benjamin Stacy, Samuel King, Samuel Peirce, Daniel Shaw, James Cook and Jeremiah Ballard. The population increased rapidly for several years after this. The settlement occurred at a time when disturbance from the Indians was to be feared, and one or more forts were built, as in the early settlements generally. The walls of the first meeting-house were planked so as to be impervious to musket balls, in case of an attack while the people were assembled within.

The women of the first settlement were fit companions of the hardy men who settled New Salem. Illustrative of the fact, a gentleman who still resides in that town repeats a story which he heard from the lips of the wife of the first deacon of the church, more than fifty years ago, of the following purport. On some occasion, all the men of the settlement were called twenty or thirty miles from home, into

the valley of the Connecticut, and were obliged to be absent over night. At an early hour, all the women, with the few children of the settlement, assembled in the fort for the night. With military strictness, they kept a watch, and, about midnight, one of them discovered the enemy stealthily approaching the fort from different directions, and in considerable numbers. The "Commander-in-chief" immediately called the roll of the men of the settlement, in a hoarse, masculine voice, and named some who had never existed. An answer was given to each name, in a corresponding tone. She then commanded them to load and prepare to fire. Then followed a noise like the ramming down of cartridges, at which the Indians retired with all convenient speed. Their presence was verified the next day by the discovery of their tracks near the fort. There were many Indians in the vicinity, but the settlers effectually guarded themselves against their depredations.

The descendants of these settlers were no less brave than their fathers and mothers, as their sacrifices made during the Revolutionary war abundantly prove. A company of volunteers under Capt. Stacy left immediately for Cambridge on the Lexington alarm, and throughout the war New Salem was in no way behind its sister towns in its practical sympathy with the patriotic cause. [Vol. 1, p. 214.]

More than a year before the settlement commenced, the proprietors took the preparatory steps for building a meeting-house. It was voted, August 16, 1736, "to build a meeting-house forthwith, forty feet long, 30 feet wide, and 18 feet stud." It was afterwards "voted to add five feet to the length, five feet to the width, and two to the height," and "to frame and plank" the meeting-house. The house was not built "forthwith" according to the vote, and we find that June 8, 1738, it was "voted to levy a tax of £3 on each right, towards building a meeting-house." December 17, 1739, a bill of the expense of raising the house was accepted and allowed, showing that at that date the frame was up. The bill was for wheat, sugar, rum, molasses, pork, beef, butter, cheese, and men and horses from Hadley, and amounted to £29 13s. 5d. No records extant show when the church was organized, or of whom it was composed. The first minister, Rev. Samuel Kendall of Woburn, a graduate of Harvard in 1731, was ordained December 15,

1742, and the church was probably organized about the same time. He labored assiduously and lived happily with the people of his charge until March, 1776, when he resigned his pastorate, in consequence of the political troubles of the period. He lived in New Salem, much beloved, to the good old age of 85, when he died January 31, 1792. Rev. Joel Foster, the immediate successor of Mr. Kendall, was settled June 9th, 1779, and was dismissed January 21, 1802. In 1788, it was thought expedient to organize a religious society distinct from the town organization, and a parish was incorporated in the town, including all who wished to belong to it. Under this organization, the religious interests of the town assumed a much brighter aspect than they had previously worn, and in 1794 the parish built a new and commodious house of worship,—probably the best in the county of Hampshire at that time. Mr. Foster was a native (it is believed) of Stafford, Ct., and graduated at Dartmouth in 1777. He was a man of more than ordinary powers, took a great interest in the cause of education, and was chiefly instrumental in procuring the incorporation of the Academy in New Salem, an institution of high standing and great usefulness. The successor of Mr. Foster was Rev. Warren Pierce of New Salem, a graduate of Dartmouth in 1799. He was ordained September 5, 1804, and resigned in August, 1807. Mr. Pierce was ranked among the Unitarians, although it does not appear that his views differed materially from those of his predecessors.

Rev. Alpheus Harding, a graduate of Dartmouth in 1805, was ordained as the successor of Mr. Pierce, December 2, 1807. About this time, the controversy between the Trinitarians and Unitarians began, a controversy which weakened many of the country parishes, and destroyed not a few. The season before his ordination, the parish built a place of worship about four miles North of the center, as a matter of accommodation to those who lived at an inconvenient distance from the usual place of worship. Mr. Harding preached at the North church 15 Sabbaths in the year, for about 18 years, when dissatisfaction arose in both places in regard to the amount of preaching to which they were respectively entitled. A new and orthodox society was then organized at the North, and Mr. Harding's labors

were afterwards confined to the Central church, where he continued until January 8, 1845, when he resigned, after a ministry of more than 37 years. Mr. Harding was also a Unitarian, or was generally ranked as such. After his dismission, the pulpit was supplied by different preachers until November 9, 1851, when Rev. Claudius Bradford was installed. He resigned after a ministry of two years.

The Second Congregational Church above alluded to was organized at North New Salem, November 10, 1824, with 40 members. Its meeting-house was purchased of the First Society, and was removed in 1836 to its present location, and remodeled. The church itself has been scattered, and has had no settled pastor for about twelve years. The first pastor was Rev. Levi French of Berkley, a graduate of Brown University in 1825. He was dismissed October 22, 1829, and was succeeded, October 23, 1834, by Rev. Erastus Curtis of Meriden, Ct., a graduate of Union in 1829. Mr. Curtis ceased to officiate as pastor August 1, 1842.

The Third Congregational Church was organized in the center of the town, August 15, 1845, with 9 members. Its first and present pastor is Rev. Wm. H. Hayward. He was settled August 13, 1848. Mr. Hayward is a native of Boston.

A Baptist Church was organized January 24, 1772. Its meeting-house is on the line between New Salem and Prescott, and the church is called the "New Salem and Prescott Baptist Church." The preachers and pastors have been the following: Rev. Messrs. Ebenezer Smith, Samuel Bigelow, Joel Butler, Josiah Orcutt, Paul Davis, Calvin Orcutt, Asa Niles, Stephen S. Nelson, Thomas Rand, Dwyer, George Daland, John Shepardson, and Alden B. Eggleston.

The Methodists of New Salem worship with those of Prescott, but the meeting-house is within the borders of New Salem. The church was formed in 1829, and the following have been the preachers: Rev. Messrs. Henry Woolley, Ezra Sprague, Humphrey Harris, Salmon Hull, Elias P. Stevens, Ziba Loveland, Otis Wilder, Philo Hawks, Philetus Green, Erastus Otis, Royal Smith, Thomas Marcy, Samuel Heath, Merritt P. Alderman, George W. Green, H. B. Collar, Joseph W. Lewis, Charles Hayward, Thomas G. Brown, Rufus P. Buffington, Harrison Morgan, R. D. Estabrook, John S. Day, Wm. A. Clapp,

Rodney Gage, Leonard P. Frost, Proctor Marsh, Asa Barnes, J. W. P. Jordan and C. N. Merrifield.

The Universalists organized a society at the North part of the town about 1800, and erected a frame for a meeting-house. The frame stood several years uncovered, when a citizen who had lost his house by fire, purchased it, and made it into a tavern. The society was dissolved.

Amusing stories are told illustrative of the character of some of the pastors who have lived in New Salem, and among them the following: Rev. Mr. Foster was a facetious man, and usually ready at joke and repartee. He had a parishioner, a carpenter by trade, pretty well stocked with ready wit, and, withal, somewhat given to boasting. One day while at work for his minister, hewing a stick of timber, the carpenter was boasting in his usual style of the marvels that he could perform. The pastor, to put an extinguisher upon him, said, "Governor, (his nickname,) do you think you could make a devil?" "Make a devil," responded the Governor, "why yes, oh, yes!" (his broad ax moving a little more rapidly,) here put up your foot! You want the least alteration of any man I ever saw." It was rare that the minister came off second best in an encounter of this character, but he did this time.

The plat of land "equal to six miles square," originally granted to the proprietors of New Salem, was laid out in an oblong form, extending North and South nearly ten miles. The additional grant of 4,000 acres was affixed to the Northern end, thus making the township thirteen miles long. Many years since, a large tract was cut from the East side of Shutesbury, and added to the West side of New Salem, making the whole territory of the town about 50 square miles, with a population of 2,200. The form of the town was the cause of great inconvenience to those living at its extremities, and many attempts were made to divide or alter it in some manner. In 1820, a portion, about three miles long, was cut off from the South end, and, with the East parish of Pelham, incorporated as the town of Prescott. In 1837, a tract about three miles long was cut off from the North end, and added to the towns of Athol and Orange. These two subtractions reduced the territory to about 23 square miles, the number of school

districts from 22 to 12, and brought the town into a much more convenient form.

A commendable interest is felt in common schools, the town having for several years raised by tax $1,000 for that interest, which, added to its proportion of State money and the amount of private subscriptions, makes the annual expenditure about $1,300. The money raised by the town and that received from the State, is divided into three equal parts, one part being equally subdivided among the districts, another apportioned to the several districts according to the number of scholars in each, and the third divided according to the valuation of property in each district.

The New Salem Academy was incorporated in 1795, and public spirited individuals erected a structure for its accommodation. In 1837, this building, which had just been repaired at a large expense, together with the library and valuable apparatus, was destroyed by fire. In 1838, a more spacious and convenient building was erected by subscription. The institution is under the supervision of fifteen trustees, belonging in New Salem and the neighboring towns, and has now been in operation about 59 years. It is prosperous, and is still, under the superintendence of Mr. V. M. Howard, prosecuting its work of fitting students for college, or preparing them for the all important office of teaching.

In 1854, New Salem raised $1,500 for the support of the poor, for building roads, defraying town charges and reducing the town debt, which amounts to $1,400, incurred mostly for the purchase of a farm for the accommodation of the poor. The town also raised 1,300 for making and repairing bridges and highways, making a total of taxation, including the 1,000 for schools, of $3,800, of which $2,500 is a money tax.

The chief industrial interests of the town are farming and lumbering. The land is well adapted to grass and the grains, and many valuable dairies are kept, and horses and cattle produced. The water power of the town is not extensive, and is mostly occupied by saw mills, of which there are 11. Holt & Co. own and carry on an extensive saw mill driven by steam power. Palm leaf hats are braided in great numbers by the females and children. A soapstone bed was discovered on Rattlesnake Hill (so called) a

few years since, but it has never been wrought, and its extent and value are unknown. New Salem has 302 ratable polls, 287 legal voters, and 360 school children between five and fifteen years of age. The population in 1840 was 1,275; in 1850, 1,259; decrease in ten years, 16.

NORTHFIELD.

In October, 1672, the territory known by the Indian name of Squakheag, now the town of Northfield, was granted to certain individuals living mostly in Northampton. The grant was a township equal to six miles square, not to exceed 8 miles in length. The condition of the grant was that twenty families should settle within eighteen months. The General Court appointed Lieut. Wm. Clark, Wm. Holton, Lieut. Samuel Smith, Cornet Wm. Allys and Isaac Graves a committee to lay out the plantation, and superintend the concerns of the proprietors; and it was enjoined upon them to lay out a farm of 300 acres of upland and meadow, for the use of the country, and to settle a minister so soon as twenty families should be gathered. The plantation was laid out the following year, as follows: "beginning at a brook called Natanis, at the lower end of a meadow Nattahameongom, or Natanis, (now Bennett's meadow) and running up the river eight miles, and extending three-fourths of a mile from the river on the West side, and three miles and three-fourths of a mile on the East side." On the 9th of September, 1673, a part of this territory, with a large additional tract on the West of the river, was purchased of the Indians. Soon after this, and during that year, several settlers from Northampton, Hadley and Hatfield came in, and built several houses, one of which was fortified.

The settlement took place during the inception of King Philip's war. The story of the Indian murders in Squakheag, the slaughter of Capt. Beers and his men on their way to that settlement, and the forsaking of the plantation, has been fully told in the Outline History.—[vol. 1, pp. 85-6.]

It was not until after the passage of several years succeeding the conclusion of Philip's war, that the proprietors moved for a new settlement. In 1782, the survivors of the original committee, and others, petitioned the General Court that the limits of the Squakheag grant might be ex-

tended, so as to bound Southerly on stony, or four-mile brook. Their petition was granted, on condition that forty families should settle in the town within three years; and as some of the committee had died, a new committee was appointed to take their place. In 1684, the village was laid out upon the same ground, and in the same form, as it now exists. The lots were laid out 20 rods in width, and a reservation was made for highways ten rods in width, through and across the village. In 1685, a number of families returned to the plantation, built a few houses, and erected a block house. At a meeting of the committee the same year, lots were granted to 32 persons, and it was ordered that every person who had 60 acres of interval land should settle two inhabitants upon it. It was agreed also that all the proprietors should be on their lands, with their families, on, or before, the 10th day of May, 1686, or forfeit their grants. Deeds of all the territory and much besides seem to have been given by certain Indians after this.

The settlement went on prosperously for a year or two, when, in 1689, came on King William's war. The settlers saw that their strength was small, that their situation was the most Northern in the colony, and thus, peculiarly exposed to the incursions of the French and Indians from the North; and burying their most valuable goods in a well, a few rods South Easterly of the present meeting house, they left their dwellings tenantless, and, with their wives and children, fled to Hadley. This withdrawal was destined to be a long one. Queen Anne's war followed soon, and it was not until February, 1713, that, in accordance with a petition to the General Court, of Joseph Parsons, John Lyman and others, the Squakheag grant was revived. The act appointed Samuel Partridge, John Pynchon, (the 2d) Samuel Porter, John Stoddard and Henry Dwight a committee to determine on the rights of claimants, under the old grant, and to join them with others, preference being given in all cases to the descendants of the original planters and grantees. The Committee were empowered to make their allotments, and required to reserve 250 acres of land to be at the disposition of the Government. The grant was based on the provision that 40 families should be settled within three years, and that they procure and

settle a learned and orthodox minister, "the town to be named Northfield," and to "lye to the County of Hampshire."

On the 14th of April, 1714, sixteen persons appeared before the committee, and proved their claims in the right of their ancestors, and three, in their own right, and entered into articles of agreement.

At a meeting of the committee, April 16, 1714, Deacon Ebenezer Wright was appointed town clerk, and Capt. Benjamin Wright, Lieut. John Lyman, Dea. Ebenezer Wright, Judah Hutchinson and Sergeant Thomas Taylor, measurers of land. This time, the settlement went on prosperously, and became permanent. In 1717, many new settlers arrived, some from the lower towns on the river, and some from Connecticut. In December of that year, lands were granted to a number of individuals, among whom was Stephen Belding, who had a grant of fifteen acres at Bennett's meadow, on condition that he would build a grist mill on Mill brook, and maintain it in repair, "fit for the service of the town, forever." Jonathan Belding also had a grant of twelve acres of upland, on the back side of Bennett's meadow, on condition that he would build a saw mill, "to be going by Michaelmas next."

At a meeting of the committee March 25, 1718, it was agreed to build a meeting house of the dimensions of Swampfield (Sunderland) meeting house, as soon as convenient, and Capt. Wright, Elizur Wright, Peter Evans, Benoni Moore and Zachariah Field were appointed as a committee to take charge of the building.

At this point really commences the ecclesiastical history of Northfield, although it is recorded that "one Elder Jones was first employed to preach at this place, soon after its settlement," meaning during one of the previous settlements. The first church was probably organized in August, 1718, or during the same month in which the first pastor was settled. In the early part of this year, Mr. Benjamin Doolittle of Wallingford, Ct., arrived in Northfield, and preached through the Summer. The people desired him to settle, and promised £65 as annual salary, and quite a liberal amount of money and land as "settlement." Their action was approved by the committee, and accepted by Mr. Doolittle, and he was probably settled during the month. Mr.

Doolittle continued here until January 9, 1748, when he died, in the 55th year of his age, and the 30th of his ministry. The double office which he sustained during the period of his ministry, is sufficiently explained by the following epitaph inscribed upon his tombstone:

"Blessed with good intellectual parts,
Well skilled in two important arts,
Nobly he filled the double station
Both of a preacher and physician.
To cure man's sicknesses and sins,
He took unwearied care and pains;
And strove to make his patient whole
Throughout, in body and in soul.
He loved his God, loved to do good,
To all his friends vast kindness showed,
Nor could his enemies exclaim
And say, he was not kind to them.
His labors met a sudden close:
Now he enjoys a sweet repose,
And when the just to life shall rise,
Among the first he'll mount the skies."

The people not only believed their pastor and physician immortal, but seem to have attached the idea of immortality to everything pertaining to him, for one of their highways was laid out "from Pochaug meadow to a little brook where Mr. Doolittle's horse died," as if that landmark were universally familiar, and likely to be perpetual.

Rev. John Hubbard was settled as the second pastor of the church, May 30, 1750. He was a native of Hatfield, and a graduate of Yale in 1747. After a ministry of forty-four years and a half, he died at Northfield, November 28, 1794, at the age of 68. During his ministry, about 200, on profession, and 50, by letter, were received into the church. He was succeeded, November 25, 1795, by Rev. Samuel C. Allen of Bernardston, a graduate of Dartmouth in 1794. A notice of Mr. Allen will be found in the history of Bernardston. When he was settled in Northfield, he was considered Orthodox, but he afterwards became a Unitarian. After a ministry of about two years, he was dismissed, January 30, 1798.

From the date of the settlement of his successor, Rev. Thomas Mason, an event which occurred November 6, 1799, the church was Unitarian. He was dismissed Feb-

ruary 28, 1830, and died at Northfield, January 3, 1851, aged 82. Mr. Mason was a man of peculiar habits of thought and life. He was a strong minded and clear headed man, but loved company and good stories; and while no man accused him of immoralities, the bar-room of the village hotel often rang with attestations, in convulsive laughter, of the genuine humor of his stories. Pungent and witty, he was always ready for a talk, on any subject. "Well, my son," said he, to a young man about leaving the town for the city, "so you are going to New York." "I am, sir," was the reply. "Well, you will find it a wilderness of houses, and a swamp of fools," said Mr. Mason, passing on. There was doubtless more of human nature in him than clerical habit. Rev. George W. Hosmer was ordained in Mr. Mason's place, June 9, 1830, and dismissed in 1836. He was succeeded, March 8, 1837, by Rev. Oliver C. Everett, who remained the pastor for about twelve years. Rev. William C. Tenney, the present pastor, was settled September 9, 1849. About two years previous to Mr. Mason's dismissal, a disaffected body withdrew from his church, and formed a second Unitarian church, with 56 members, but they returned when Mr. Mason retired, and relinquished their separate organization. Rev. Samuel Presbury was ordained as the pastor of the second Unitarian church, February 27, 1828, and was dismissed September 21, 1829.

The Second Orthodox Congregational Church, the only one now in Northfield, was organized November 30, 1825, with 30 members, the most of whom withdrew from the Unitarian church. Their meeting-house was built in 1829, and remodeled in 1849. Rev. Eli Moody of Granby was settled as the first pastor, November 22, 1826, and was dismissed December 24, 1830. He was succeeded, April 21, 1831, by Rev. Bancroft Fowler of Pittsfield, a graduate of Yale in 1796, who, after a ministry of about five years, was dismissed July 20, 1836. Rev. Horatio J. Lombard was installed in his place on the day of Mr. Fowler's dismissal. Mr. Lombard was a native of Stockbridge, and a graduate of Williams in 1815. He was dismissed October 21st, 1840, and, on the same day, Rev. Nathaniel Richardson of Rockport, Ct., a graduate of Amherst in 1836, was settled in his place. Mr. Richardson

was dismissed November 20, 1842, and was succeeded just two years afterwards by Rev. Luther Farnam of Concord, N. H., a graduate of Dartmouth in 1837. He was dismissed April 9th of the next year. Since his dismissal, several pastors have supplied the church, but no minister has been settled. In 1853, the church numbered 61.

The Methodist Church in Northfield was organized in 1810, and seceded from the Methodist Episcopal denomination in 1844. Previous to the secession, the following preachers supplied the church: Rev. Messrs. Humphrey Harris, Salmon Hull, Elias P. Stevens, Otis Wilder, Zadoc King, George Green, Hezekiah B. Collar, Simon E. Fisk and Leonard Frost. Since 1844, the church has enjoyed no regular preaching, depending upon occasional supplies.

Returning to the early history of the town, we find that on the 16th of March, 1720, the inhabitants voted to give Samuel Porter, Samuel Partridge and Henry Dwight 150 acres of land each, and 100 acres to John Stoddard, in consideration of their services as committee. Mr. Stoddard was then, and had been for several years, the town clerk, or, more properly, the clerk of the committee. This land was laid out in the South part of the town, which gave to that locality the name of "the farms." After this, the people acted more independently of their committee, choosing their necessary officers, and ordering their own affairs, the committee simply approving and sanctioning their action. On the 29th of May, 1723, the town was released from the committee, by a special act of the General Court, and permitted to manage its own affairs. It would seem that this act was the first one passed, equivalent to the incorporation of the town, and on the following 22d of July, the inhabitants held their first meeting in their corporate capacity, for the choice of town officers. Joseph Petty was chosen moderator; Eleazer Holton, town clerk; Zechariah Field, Benoni Moore and Joseph Petty, selectmen; Ebenezer Field, constable; Benoni Moore, Nathaniel Mattoon, Theophilus Meriman, Stephen Crowfoot, Ebenezer Severance and Ebenezer Field, fence viewers; Eleazer Mattoon and Thomas Holton, surveyors; Daniel Wright and Eldad Wright, haywards, and Benjamin Janes, tythingman. Descendants of most of these first officers are still to be found in Northfield.

The first child born in the town was Lydia, daughter of Remembrance Wright, her birth occurring August 26, 1713. On the 7th of May, 1724, the first marriage was solemnized, between Daniel Shattuck and Rebecca Boltwood. The settlers were called to public worship usually by a drum, the drummer being appointed and paid by the town. In 1734, however, it appears that the drummer was absent, and the selectmen agreed with Daniel Wright "to sweep the meeting house, and hang out a flagg." The subject of education does not seem to have attracted much attention until 1737, when a vote was passed, declaring it expedient to hire a school master, and to buy or build a school house. At a subsequent meeting, provision was made for building a school house, and £13 18s. was voted for hiring a teacher. In 1740, the line was run between Massachusetts and New Hampshire, by which Northfield lost more than a third of her territory. Phinehas White, elected in 1773, was the first representative sent to the General Court from Northfield.

The story of the French and Indian wars has been told elsewhere, and the lack of space forbids that the special acts of participation in those conflicts, connected with the history of Northfield should be recounted.

Northfield was on the side of the country, in the Revolutionary period, and during its inception, calmly and resolutely discussed the questions of policy in which it had its birth. In 1770, the people almost unanimously agreed to use no tea. In December, 1774, it was voted that the assessors make no province tax, and that the town would indemnify them for all the cost or trouble such neglect might cause them. The town was represented in the provincial Congress at Cambridge, in July, 1775, by Ebenezer Janes. The Committee of Correspondence this year consisted of Samuel Smith, Phinehas Wright, Samuel Root, Thomas Alexander and Seth Field. After the opening of the war, Thomas Alexander was commissioned as a captain, by the Continental Congress, and enlisted a company in the town for an expedition to the North. In 1776, the Committee of Safety and Correspondence chosen were Phinehas Wright, Samuel Smith, Seth Field, Samuel Root, and Simeon Alexander. The Committee was changed, more or less, from year to year, during the war. In 1779,

the minister, Mr. Hubbard, fell under suspicion, particularly because he prayed for the King and not for the Congress. A council was called to settle the matter, and it was settled, by Mr. Hubbard agreeing "not to say or do anything in favor of the king and parliament, or to pray for their success;" and "not to say or do anything against the cause of the country, the Continental Congress or the army, but pray for the prosperity, success and happiness of the same." The town voted to reject the State Constitution in 1780—42 to 2, one of the principal reasons being that Roman Catholics were not excluded from civil office. The votes for the payment of soldiers, as well as for their enlistment, and in answer to the various requisitions for supplies, are numerous, and place the town among the most efficient of those which honored themselves and their country by sacrificing to the latter their little all.

Northfield is a rich agricultural town. Within the last few years, much attention has been paid to the growing of hops, and the crop has proved to be a very profitable one. From $20,000 to $30,000 worth of hops are grown in the town every year. There are no important manufactures, except in the lumber line. Among the more important of these establishments, are those owned by B. B. Murdock and Henry Johnson.

The number of school districts in Northfield is 13. The total taxation for all purposes, in 1854, was $4,256 49, of which $1,000 was appropriated for schools. To this latter sum was added $66 interest on surplus revenue, and about $80 from the State. The town owes no debt, has 65 miles of roads, had in 1840 a population of 1,658; in 1850, 1,720; increase in ten years, 62.

ORANGE.

The Northerly part of Athol, the Westerly part of Royalston, and the Easterly part of Warwick, together with a part of the grant made to John Erving were incorporated as a district of Warwick, Oct. 15, 1783, with the name of Orange. The first district meeting was held on the 2d of November following, Nathan Goddard, moderator. The district was organized by the choice of Saville Metcalf as clerk, and Saville Metcalf, Nathan Goddard and Elijah Ball as selectmen. On the 24th of February, 1810, Orange was incorporated as a town.

In 1752, a tract of 325 acres of land, lying on the West line of Paquage (Athol) was granted by the Generál Court to Rev. Benjamin Ruggles of Middleboro', and when Athol was incorporated, March 6, 1762, this grant was embraced within the limits of that town, and now comes within the boundaries of Orange. Jacob Hutchins first commenced a settlement on the Eastern part of this grant, but sold out to Abner Morton. Benjamin Dexter began on the hill West in 1770. At this time, there was no other house between that and the Connecticut river. Samuel Ruggles began on the West side of this grant in 1776, and Lemuel Ruggles settled near him in 1780. Saville and Joseph Metcalf, Jacob French, and his sons Joseph and Jacob, Capt. Job Macomber, Elisha White, Daniel Thayer, David and William Legg, Jonathan Jones and his son Jonathan, all from Milford, Samuel and Asa Aldrich, from Northbridge, Samuel Briggs from Berkley, and Solomon Johnson from Warwick, all settled on Erving's Grant, at a place called Goshen. These settlements were made from 1772 to 1783. Adjoining this land was a tract of 600 acres owned by John Hastings of Hatfield. On the West part of this lot, Lewis Barker began a settlement in 1791, a place now occupied by the Eastern part of the village of Orange.

In 1791, Orange was divided into five school districts or "Wards." Ward 1 was the Southern part of the District, and was composed of 18 individuals, viz: Abner Morton, Asa Aldrich, Asa Lord, Benjamin Dexter, Daniel Thayer, Daniel Davidson, Levi Chapin, Ebenezer Petty, Elisha White, Joseph Lord, Joseph French, Jona. Jones, Jona. Jones, Jr., Samuel Ruggles, Solomon Johnson, Samuel Knowles, Zephaniah Smith and Thomas Stow. Ward 2, the next North, consisted of 19 persons, viz: David Legg, David Cheney, Joseph Metcalf, Job Macomber, Jacob French, Joshua Hill, Joel Thayer, Michael Malone, Nathan Cheney, Perez Richmond, Saville Metcalf, Silas Metcalf, Samuel Briggs, Samuel Pitts, Wm. Legg, W. Mills, W. Tolly, Zadock Haywood, Job Macomber, Jr. Ward 3 was composed of Alex. Wheelock, Eben. Atwood, Eben. Cheney, Eben. Foskett, Wid. Demon, Elijah Ball, Elisha Johnson, Edward Ward, Hananiah Temple, Hezekiah Coller, John Hill, David Hill, Jacob Briggs, John Forister,

Asa Heminway, John Battle, James Mills, Levi Cheney, Moses Cheney, Nathaniel Cheney, Nathan Goddard, Jr., Samuel Coller, Timothy Wheelock, Uriah Coller, Uriah Coller Jr., Wm. Stearns, Wm. Gould, Zina Goodell and John Beals. Ward 4, the Easterly part of the District, was composed of Abiel Sadler, Benj. Mayo, Benj. Wood, David Bullock, Ellis Whitney, Jona. Goddard, Hezekiah Goddard, Jona. Ward, John Cutting, Justin Cady, Jonah Ford, Joseph Dean, Jason Harrington, Jona. Houghton, James Foster, Jeduthan Holden, Mason Goddard, Nehemiah Ward, Shadrach Baker, Silas Marble, Tim. Peters, Wm. Lord, Wm. Lord, Jr., Preston Lord, Solomon Gates, Jona. Woodward, Oliver Chapin, M. Higgins, Samuel Heminway, Jabez Whitney, Nath. Stearns, John Emerson. Ward 5, the North part of the District, was composed of Eben Goddard, Asa Goddard, Martin Stevens, Oliver Esty, Seth Thompson, Asa Albee, John Stow, Nathan Goddard, Phineas Hammond, Seth Woodward, Amos Woodward, John Ellis, Nathan Ellis, Sylvanus Ward, Witt Fuller, Daniel Harrington, Moses Ellis, Seth Ellis, Nathaniel Woodcock. In the year 1800, the District raised $250 for schooling. There are now 13 school districts in town, and 349 scholars. One thousand, two hundred dollars were raised for schooling in 1854.

The following record occurs in the books belonging to the First Congregational Church of Orange:

"We, the subscribers, inhabitants of the adjacent corners of Athol, Warwick, and Royalston, being deeply sensible of the great disadvantages we labor under, by reason of the great distance from the meeting houses in the several towns to which we belong, and expecting special advantages will accrue to each of us, to build a meeting house within the bounds of Warwick, on the South East corner of Benjamin Mayo's land, near Nathan Stoddard's west barn: therefore, we whose names are underwritten do covenant, promise and agree, to pay to and for the purpose of building a meeting house, in said place, the sums affixed to each of our names in this instrument, said sums to be paid in merchantable rye at 4 shillings per bushel, or Indian at 2s. 8d. per bushel, or cash equal thereto; in timber, nails, &c., to the acceptance of the Committee that we hereby appoint to accept the same."

Further provisions in the agreement were that the house should be for a Congregational Church and Society, that

when the territory should be incorporated, in any form, the house might be used for corporation meetings, and that the house should be finished by the first day of November, 1781. The document was subscribed on the 1st day of January that year, by Nathan Goddard and 33 others, with an aggregate against their names of £110. It was voted on the same day that the house should stand between the houses of Nathan Goddard and Benjamin Mayo, each of whom received $10 for land to set the house upon. The dimensions decided upon were 46 feet in length and 36 feet in width.

At this time, and for a year or more afterwards, the records abound in notices of the steps taken and committees appointed, to secure the incorporation of the town, but they present no special points of interest. At a meeting held March 8, 1782, "for the purpose of coming into some method to procure a minister to preach in or near the new meeting house in Warwick," it was "voted to choose a committee to hire a minister to preach in or near the new meeting house, and said committee to agree with and settle with said minister." At a meeting of the Congregational Society in South Warwick, (so called) Nov. 18, 1782, it was voted to concur with the church in giving a call to Rev. Emerson Foster to settle in the ministry. It was also voted to give him £100 as settlement, 25 cords of fire wood, and a salary of £60 a year for two years, to be raised the third year to £65, and the fourth year to £70, there to stand. Mr. Foster's letter of acceptance was dated at South Warwick, Nov. 18, 1782, and it was during the autumn of this year, and doubtless previous to this date, that the church was formed, as we find the church acting as an organized body in giving him a call. He was installed on the succeeding 12th of December. He was dismissed by a Council in 1790, for causes that it would not be either profitable or interesting to recount. The church remained without a settled pastor until Nov. 27, 1822, when Rev. Joshua Chandler, Unitarian, was installed as pastor. Mr. Chandler continued to preach until Oct. 21, 1827, when he was dismissed by a mutual agreement between him and the Society. Since that time the society have had various ministers, principally of the Universalist denomination, and for the last 12 years Rev. Levi Ballou has preached a

part or the whole of the time. The meeting house was remodeled in 1832, and dedicated April 24, 1833. The Unitarians and Universalists united in 1844, and since that time have worshiped together.

The first Methodist class in Orange was formed Aug. 8, 1795. Saville Metcalf, as leader, and 12 others composed the class. From this time until 1822, 72 persons had joined them. In 1822, the Society built a meeting house, which stood about 30 years, but was never finished. The following preachers have supplied the Society, in succession, commencing at the date of the organization of the class: Rev. Messrs. Benjamin P. Hill, Thomas Coope, Philip Wager, Lorenzo Dow, Smith Wicks, Elijah Bachelor, John Nickols, Joshua Crowell, Abner Wood, Martin Butler, Luther Bishop, Phineas Cook, Thomas Ravlin, Hezekiah Field, Wm. Stevens, John Tinkham, B. P. Hill, G. R. Norris, Abner Clark, Ebenezer Washburn, G. R. Norris, Edward Hyde, Amasa Taylor, David Carr, Robert Arnold, Philip Munger, Stephen Wingate, Joel Steele, Thomas W. Tucker, Elisha Streeter, Van Renssalaer Osborne, Artemas Stebbins, Benjamin Shaw, Benjamin Sabin, S. Winchester, Leonard Bennett, Eleazer Steele, Edward Hyde, Wm. Wright, Elisha Streeter, Thomas Tucker, V. R. Osborne, A. Taylor, Phineas Crandall, Ella Dunham, —— Thacher, Barzilla Pierce, Wm. Barstow, Benj. Paine, Aaron Lummus, Erastus Otis, —— Harrington, John E. Risley, Hiram Waldron, Wm. Nelson, —— Stevens, Humphrey Harris, Salmon Hull, J. D. Bridge, H. J. Woolley, H. Harris, E. P. Stevens, —— Bradley, Otis Wilder, George Green, Zadock King, —— Alderman, Keath, E. Otis, L. Frost, George Ricket, Thomas W. Gile. A second Methodist Church was formed at Irvingsville, July 30, 1853. Rev. J. Goodwin was the first preacher.

The Second Congregational Society in Orange was organized October 13, 1837, with 21 members, and built a meeting house the year previous. The first and only pastor settled over the church was Rev. Josiah Tucker. He was settled Nov. 16, 1842, and dismissed Aug. 7, 1844. His connection was equally with this church and the church in Erving, and he preached alternately at these places. Before his settlement, the second, (or Irvingsville) church enjoyed the labors of supplies, among whom were Rev.

Messrs. Salmon Bennett, Dyer Ball, Abel Patten, Warren Allen and Whitman Peck. Since his dismission, the supplies have been Rev. Erastus Curtis and Rev. Hiram Chamberlain.

The Third Congregational Church was organized in North Orange Aug. 16, 1843, with 11 members. They have never had a settled minister, and worship in a little chapel, fitted up for the purpose. The church has been supplied by Rev. Messrs. Charles Boyter, Samuel D. Darling, Willard Jones and Benjamin F. Clarke.

The Fourth Congregational Church was organized at the village at the South part of the town, September 23, 1846, with 15 members. They built a meeting-house in 1852, and October 3d of that year, Rev. David Peck of Greenwich, Ct., a graduate of Yale in 1849, was ordained as the pastor, and still remains in that relation.

A Baptist Church was organized in 1834, with 29 members. They own no meeting-house, but have occupied the Congregational meeting-house at Irvingsville, occasionally. They have been supplied with preaching by Rev. Lysander Fay, B. F. Remington from 1842 to 1843, David Goddard from 1843 to 1844, Lysander Fay from 1846 to 1848. Since the latter date, they have had no stated preaching. A Universalist Society was organized in the South village of Orange, November 8, 1851.

To recur to early history: The first dam across Miller's river was built by James Holmes in 1790, where he erected a saw and grist mill. In 1800, the mills were owned by Ahaz and Timothy Thayer. The Thayers sold to Major Joseph Putnam, who owned the mills when he died in January, 1812, when they passed into the hands of Daniel and Samuel Putnam. In 1815, the mills were destroyed by fire, and were soon afterwards rebuilt by Samuel Putnam, and his sons William and John. In 1823, they were leased to Abner Whitney for ten years, and were a second time destroyed by fire February 21, 1831. They were rebuilt the same year by Mr. Whitney, and when his lease expired in 1833, the Western part of these mills was occupied by Robert E. Carpenter, for a pail factory. In 1840, Reuben Harris purchased the saw and grist mill, and Wm. B. Whitney and others purchased the pail factory. The

mills were afterwards owned by Davis & Kilburne, but their present owner is R. E. Carpenter.

The first Clothier's works were set up in Orange in 1798, by Charles Sears of Greenwich. The business was afterwards carried on by Ezra Heminway, Otis Butterworth, David Young, Moses Wood and Theodore Win. Levi Thurston commenced making Scythes in 1803. His was the first tilt-hammer in Orange. Thurston died in 1807, and the shop has since been used as a Blacksmith's Shop. The first Carding-Machine was started in 1804, by Simeon Boyden of Northfield. Abner and Jacob Whitney commenced making hats in 1805. Benj. Stow put up a shop for making one-horse wagons in 1811.

A Post Office was established at Orange in 1816, Lyman Harrington, P. M. In 1822, an office was established at South Orange, Thomas Cobb, P. M. Several years afterwards, a Post Office was established at West Orange. (Irvingsville.) In 1845, the name of the Post Office at Orange was changed to North Orange, and the Post Office at South Orange was changed to "Orange."

The Hotel now owned and kept by Mixter Gibbs was built in 1801, by Ahaz Thayer. It has since been kept by Thayer, John Pink, Joseph Putnam, Abner Whitney, Samuel Ward, Wm. Putnam, John Putnam, John Brooks, S. Swan, Josiah Howe, Sherman Bacon, Royal Shaw, Mixter Gibbs, Robt. E. Carpenter, G. A. Whipple, and S. E. Twichell.

The territory embracing the North part of New Salem, —Little Grant—and the East part of Erving's Grant, was annexed to Orange, March 16, 1837. A town hall was built at the village of South Orange the same year. Previous to the annexation, the town business was transacted at Orange, (now North Orange.) The extreme length of the town, from North-East to South-West, is about 15 miles, with a width varying from 2 1-2 to 5 miles. It had a population in 1850 of 1,738; the present population is probably 2,000.

The industrial interests of Orange are mainly agricultural, although quite a large capital is invested in the lumber business. There are, at the North part of the town, two establishments for manufacturing pine furniture, two pail establishments, one door, sash and blind manufactory, one chair shop, one grist mill, and several saw mills. The

village of Orange, besides being a Rail Road station, has an excellent water privilege, and has an extensive capital invested in the lumber business, various establishments for manufacturing pails, chairs, pine furniture, doors, sash and blinds, sleighs, &c. These various establishments have combined to draw together sufficient material—professional, mercantile and mechanical—to make it a thriving village.

ROWE.

This town contains the site of old Fort Pelham, erected in 1744. The first settler was Rev. Cornelius Jones, who emigrated from Sandisfield, in Berkshire County, about the year 1760. Mr. Jones was a minister of the Congregational order, and had obtained the title to a tract of land four miles square, bounded North on the province line, East by the Green and Walker Grant, South by Charlemont, and West by the mountain now in Monroe. To this tract he gave the name of Myrifield. The family of Mr. Jones consisted of his wife, two daughters and a number of sons who were drawing near to manhood. He erected a small house of split planks, and brought his family into the wilderness where there was not another house within six or seven miles. He offered his lands at a low price, which induced others to come in and settle around him, among whom were Jonathan Lamb, Artemas Ward, Michael Wilson, Nathan Howard, Gideon Chapin, Henry Gleason, Archibald and Joseph Thomas, Matthew Barr, and John, Humphrey and William Taylor. These men were all from Worcester county.

The tract continued to be known by the name of Myrifield until February 9, 1785, when two hundred rods were added on the East from the Green and Walker grant, and the same width on the South, and the town incorporated with the name of Rowe. In February, 1779, Mr. Jones conveyed to Wm. Parkhurst and Company, of Brookfield, all the lands he then held in Myrifield, being 4,000 acres, for the sum of £9,000, in the current money of the day. He received his pay in continental money, having the fullest confidence that the Government would redeem it. He kept it while he lived, and died a poor man. In 1822, a tract of land called Bullock's Grant, with all that part of Rowe lying West of Deerfield river, was incorporated into the

town of Monroe. Since then, a tract of unincorporated land, called Zoar, has been annexed to Rowe.

At the commencement of the war in 1775, almost every man in Myrifield, that was able to bear arms, repaired to Cambridge. At the battle of Bunker Hill, Aaron Barr of Myrifield was the first wounded man brought into Cambridge, from the field. He belonged to Capt. Maxwell's company. He was struck by a cannon ball in the morning, had his leg taken off, and died the same day. William Taylor was an orderly sergeant, and had command of a company in the intrenchment, and was one of the last who left it. He remained with the army during the war, and was promoted to the rank of captain. At the approach of Burgoyne's army, Mr. Jones and his son Reuben marched to Saratoga. Reuben was killed at Stillwater, and Mr. Jones remained until Burgoyne's surrender.

Mr. Jones preached to the people at his own house, every Sabbath, until 1770, when a small church was built, on ground given by himself. This house was occupied until 1793, when it was replaced by another upon the same site, at the expense of the town. It is supposed that a church was gathered at the time the first meeting house was built. The date may have been later, but the early records were destroyed by fire, and it cannot be definitely fixed. Deacon Archibald Thomas was one of the first members of the church. He was a professor in early life, and had been a deacon in Mr. Morehead's church in Boston. He died at the age of 86, and his wife lived to the age of 106 years. Mr. Jones ministered to the church until the close of the Revolutionary war, and then removed to Whitehall, N. Y., where he died. He is recorded as a native of Bellingham, and a graduate of Harvard in 1752.

Rev. Preserved Smith, a native of Ashfield, and a graduate of Brown University in 1786, was ordained as the first regular pastor of the church, Nov. 21, 1787, and, after a ministry of about 16 years and a half, was dismissed, May 30, 1804. December 2, 1812, he was re-settled as the pastor of the church, and after an additional ministry of about twenty years, resigned his charge March 10, 1832, but was never regularly dismissed by Council.

After Mr. Smith's first dismissal, Rev. Jonathan Gillmore received a call to settle, which he accepted. A

Council was called to install him, but finding that there was but a small majority of the Society in favor of his becoming their pastor, they declined to install him, although he was desirous that they should. Rev. Jonathan Keith was settled as the second pastor of the church, January 6, 1808, and dismissed January 10, 1812. He was a native of Bridgewater, and graduated at Brown in 1805. Mr. Smith changed his theological views and became a Unitarian, and with him his church became attached to that denomination, and has thus remained since. On the 29th of January, 1833, Rev. William L. Stearns was settled, and was dismissed December 14, 1849. He was succeeded June 12, 1850, by Rev. Stillman Barber, who relinquished his charge Oct. 1, 1852. Rev. Sumner Lincoln succeeded him, and still remains the pastoral supply. The church built a new meeting house in 1847, and the old one still stands as a monument of antiquity.

The Second Congregational (Orthodox) Church was organized April 10, 1833, with only three members. This small church worshiped for a time in a barn. Their first and present meeting house was built in 1834. In 1853, the number of members had risen to 28. The first pastor was Rev. John C. Thompson, a native of Heath, and a graduate of Amherst in 1829, who was ordained October 28, 1835, and dismissed June 19, 1837. He was succeeded September 5, 1838, by Rev. Andrew Govan, a Scotchman, educated at the University of Glasgow. Mr. Govan was dismissed August 29, 1842. Rev. Benjamin F. Clarke was installed as the third pastor, June 7, 1849, and was dismissed October 23, 1850. The present pastor is Rev. J. Pomeroy.

The Baptist church in Rowe was organized July 15, 1810, with 27 members. The following have been their preachers: Rev. Messrs. Samuel Carpenter, Arad Hall, Edward Davenport, Nathaniel Ripley, B. F. Remington, James Burke and George Carpenter.

A Methodist class was formed in Rowe in 1800. In 1828, when the number of members had risen to 60, a meeting house was built. The following have been the preachers: Rev. Messrs. Elijah Ward, Timothy Carpenter, Samuel Carpenter, Shadrack Bostwick, Peter Van Nest, Michael Coate, Joseph Mitchell, Joseph Crawford,

Freeman Bishop, Elijah R. Sabin, Daniel Ostrander, Daniel Brumley, C. Hammond, J. W. Lewis, Wm. Bordwell, Edward A. Manning and L. B. Clarke. The Society is not prosperous at present.

There are seven school districts in the town, and $500 are raised annually for school purposes, which, with the money received from the State, and the interest on a donation of $200, enables each district to maintain a school during 11 months in the year.

Rowe is almost exclusively an agricultural town, and with the exception of a small woolen factory, a tannery, a tool shop, and a small cabinet ware manufactory, is destitute of mechanical or manufacturing establishments. In 1854, $1,450 was the whole amount raised by tax. The town is free from debt, and has 144 ratable polls. The population in 1840 was 700; in 1850, 661; decrease in ten years, 39.

SHELBURNE.

The territory of Shelburne was originally included in Deerfield, and was at first called the "Deerfield Pasture," and afterwards "Deerfield North West." It began to be settled not far from 1756. The first two settlements were made near Shelburne Falls, by families from Deerfield. The early settlers were soon obliged to retire, on account of the French and Indian war. The first permanent settlements are supposed to have been made about 1760. The following are the names of the first settlers, viz: Jonathan Catlin, James Ryder, Robert Wilson, John Taylor, Daniel Nims, Martin Severance, Samuel Hunter, Ebenezer Fisk, Watson Freeman, Mr. Ashley, Mr. Lawson and Mr. Thompson. Several of this number came from Deerfield, and some of them were Irish families who had lived for a time in Londonderry, N. H. In 1762, the whole number of families in the town was fourteen.

The early settlers stood in great fear of the hostile Indians. When they left their homes in the time of snow, to hunt, or to make maple sugar, they were often afraid to return by the same route homeward, lest, by their track, they should be discovered and massacred by their foes. Sometimes they were obliged to flee to the neighboring forts for safety. Robert Wilson, who resided in that part

of the town adjoining Coleraine, was once obliged to escape with his family in the night to the Coleraine fort. He had been warned in the evening of danger from the Indians. His wife had a babe only a few weeks old. A deep snow had just fallen. It was several miles to the fort. He took his gun and the oldest of his two children, and his wife took the babe, and they waded on foot through the snow, in the darkness of midnight, towards the fort. As they approached it, the firing of guns was heard, and they knew the fort must be attacked by the Indians. As they knew of no other place of safety, they went on towards the fort, and found all the Indians were on the opposite side of it, and went directly up to it and entered safely.

In the early settlement of this mountainous town, such wild animals as wolves, bears and catamounts were not unfrequent. A company of wolves having committed depredations in one of the farm yards one night, they were soon pursued by a company of resolute men, who fired and killed one, and drove another into a cave on Ball Mountain, in the West part of the town, and by filling the cave with smoke, suffocated him, so that one Samuel Howard went in and drew out the animal. As Daniel Nims was returning home, one evening, on horseback, through the woods, guided by marked trees, by the increased howling of the wolves he perceived that he was followed by the ravenous beasts, and that they were gaining upon him. He made all possible speed, and had just reached his house, secured his horse, and entered the door of his dwelling, as a pack of hungry, howling wolves entered his yard. In the morning, he found they had carried off a fine calf from his premises.

The town was incorporated June 21, 1768, and was named after Lord Shelburne of England, who, according to the usual tradition, gave the town a bell which, as usual, was lost after it had arrived at Boston. The first town meeting was held October 31, 1768, at the house of Daniel Nims. Capt. John Wells, from Deerfield, was the first town clerk; Ebenezer Fisk, constable; John Wells, John Taylor, and Robert Wilson, selectmen.

Quite a number of men from this town were soldiers in the Revolution. Several of them survived to become pensioners under the enactments of Congress, and one is still living in town, who is nearly one hundred years old. A

considerable number of the inhabitants took an active part in the scenes of the Shays Insurrection. The most of them were on the side of the Government. John Hunter took part with the insurgents. He was among the few who were killed on the 25th of January, 1786, at Springfield, and his remains were taken to Shelburne for burial.

The first Orthodox Congregational Church in Shelburne was probably organized about 1770, with 12 members. The first religious meetings were held in the dwelling house of Mr. Daniel Nims. November 6, 1771, the town "voted to repair the log meeting-house, to plaster up the cracks with mortar, to make a door, to obtain three windows, and to make a pulpit." The second meeting-house was built in 1773, about half a mile North of the present Congregational meeting-house. This house was demolished in 1832. The early meetings were called together by the blowing of a conch shell. The third meeting-house was built in 1832, and burnt March 9, 1845, while the people were assembled for their Sabbath worship. The fourth and present house was built the same year. The first settled pastor was Rev. Robert Hubbard, a native of Middletown, Ct., and a graduate of Yale in 1769. He was settled October 20, 1773, and died at Middletown, while pastor of the church, November 2, 1788. He was succeeded, March 21, 1792, by Rev. Jesse Townsend of Andover, Ct., a graduate of Yale in 1790, who was dismissed April 12, 1797. Rev. Theophilus Packard, D. D., succeeded him February 20, 1799, and his nominal pastorate has continued until the present time, a period of 56 years. Dr. Packard was a native of Bridgewater, and a graduate of Dartmouth in 1796. His active pastoral life was closed February 20, 1842, and he has since resided in South Deerfield. During the early part of his life, when academies were few, he fitted many young men for college, and 31 students who became preachers studied theology with him. Rev. Theophilus Packard, Jr., was ordained as the fourth pastor of the church, associated with his father, March 12, 1828, and dismissed December 6, 1853, and now resides in Lyme, Ohio. In leaving the State, he bequeathed an invaluable legacy to the county of his birth, in his History of the Churches and Ministers of Franklin County,—a work of thorough research and systematic execution, from which the writer has drawn largely

in his history of the towns in that county. The Shelburne church is now without a pastor.

The Second Orthodox Congregational Church was organized at Shelburne Falls, March 6, 1850, with 44 members. The first and present meeting-house was completed the next year. The first pastor, Rev. George F. Bronson, was ordained February 19, 1851, the same day on which the meeting-house was dedicated. He was dismissed November 8, 1853. Mr. Bronson was a native of Middlebury, Ct.

A notice of the Baptist Church of Shelburne will be found in the history of Deerfield. After the division of the Deerfield and Shelburne church in 1832, the Shelburne branch had for preachers, Rev. Messrs. Anthony Case, B. F. Remington, and Elder Dalrymple and others. April 11, 1839, the Shelburne division was dissolved.

The Second Baptist Church was organized at Shelburne Falls, November 6, 1833, with 19 members, and had, in 1853, 240 members. Their preachers have been Rev. Messrs. John Alden, Wm. Heath, Gaius Smith, Edgar H. Gray and Wm. H. Parmelee.

The Methodist Church was formed at Shelburne Falls in October, 1842, with 12 members. Their meeting-house is within the limits of Buckland. The following have been their preachers: Rev. Messrs. G. W. Green, H. Clark, A. A. Cooke, W. Ward, Taylor, S. Cushman, A. G. Bowles, S. W. Johnson, Wm. Butler, John Burke and Mr. Hemenway.

A Unitarian Society was organized in Shelburne, April 14, 1828, and a church organized in October, 1841, with 17 members. They have never built a meeting-house, or settled a pastor. The following individuals have preached for them: Rev. Messrs. Dan Huntington, Winthrop Bailey, Henry Coleman, Samuel Willard, Luther Wilson, Crawford Nightingale and George F. Clarke.

A Universalist Society was organized at Shelburne Falls, February 26, 1853. Rev. J. H. Willis has acted since as their pastoral supply. They have no house of worship.

District schools were commenced in the town in 1770, and the means to support them were raised by tax. For a long time the number of school districts has been nine, but for several years past ten schools have been in operation.

The amount of money raised for schools in 1854 was $800. The following persons, originating in Shelburne, have been graduates of colleges: Lewis Long, Robert Hubbard, Jr., Amariah Chandler, Ezra Fisk, Pliny Fisk, Samuel I. Wells, William Wells, George Bull, Theophilus Packard, Jr., Levi Pratt, Joseph Anderson, Giles Lyman, Alvan S. Anderson, Pliny Fisk, 2d, Daniel T. Fisk, Stephen Kellogg, John F. Severence, Samuel Fisk, 2d, Waldo W. Ludden, and —— Wilcox. The following physicians originated in Shelburne: Elias Skinner, Wm. Holloway, Geo. Holloway, Ezekiel Allen, Aaron Long, Josiah Long, Lawson Long, Silas Long, D. O. Long, Wm. Hart and Ebenezer Childs.

The years 1777, 1802 and 1808 were distinguished by unusual sickness and mortality. In 1777, the malignant dysentery carried off about seventy persons, and the most of them within the space of two or three months. Many of the men being absent in the army, and it being the season of haying and harvesting, it was with great difficulty that sufficient help could be obtained to take care of the sick, bury the dead, and gather the crops. In 1802, about 40 died of the dysentery. In 1808, a new disease swept off quite a number, with great suddenness. Five burial yards have been opened in town, and about 1,000 people buried in them.

At the time when slavery was legal in the province of Massachusetts, a few families held slaves. A fugitive slave from the State of New York once settled in the town, and was recaptured and taken from the place, but was finally rescued, and taken back to Shelburne, where he died a few years ago, at an advanced age. A furious hurricane passed through the place in 1788, doing considerable damage to forests, fences and buildings. One Congregational meeting-house and five dwelling houses have been consumed by fire in the town. Since the establishment of the Franklin County Agricultural Society, probably one-fourth of the premiums, in number and value, have been awarded to citizens of Shelburne. The first post office was established in 1822. There are now three offices and two daily mails at each.

Shelburne is eminently an agricultural town, and more eminently manufacturing than any of its neighbors. The

village of Shelburne Falls is located partly in Shelburne and partly in Buckland, and is one of the leading manufacturing villages of Franklin county. At this point is located the cutlery establishment of Lamson, Goodnow & Co. This has been in operation nine years. At first, only butcher knives were manufactured, but about six years ago, they commenced making table cutlery in all its varieties, and the Shelburne Falls works now turn out some of the finest specimens of the article made in the world. They employ 275 hands, and annually produce cutlery of the value of $200,000. The same firm manufacture from 150,000 to 200,000 scythe-snaths per annum. These are now made by the inmates of the Vermont State Prison.—An extensive auger manufactory is also carried on by Ransom Cook and the above company. The auger is an invention of Mr. Cook, a scientific mechanic, and bores a solid oak stick with the ease that accompanies the use of the gimlet. The works are not yet in full operation, but the product now amounts to $30,000 per annum.—Charles W. Colton manufactures daily $50 worth of his patent auger handles, an invention approved wherever used or known.—Bates & Whitney manufacture carriage-wheels to the amount of several thousand dollars annually.—Sargent & Foster manufacture a patent apple-parer which illustrates the perfection of Yankee genius, and gives such satisfaction that $60,000 worth are made annually. The same firm carry on an iron foundry, with an annual product of $10,000.—There are also at Shelburne Falls an ax factory, carried on by J. Pratt & Son, a satinet factory, a shop where steam engines are manufactured, a rake factory, a stocking factory, a carriage factory, and two cabinet ware shops. Shelburne Falls also contains the largest, and most commodious and costly hotel in Franklin county. It is built of granite. At the middle of the town, Mr. Conant manufactures an excellent quality of chairs, to the amount of several thousand dollars annually.

In 1852, the number of children between five and fifteen years of age was 262; average attendance in the district schools, 222; ratable polls, 290. The State tax of the town in 1853 was $252. The valuation of property and polls in Shelburne, in 1841, was $255,944; in 1851,

$470,874. The population in 1790 was 1,183; in 1800, 1,079; in 1810, 961; in 1820, 1,052; in 1830, 995; in 1840, 1,034; in 1850, 1,226.

SHUTESBURY.

Previous to 1734, a number of persons, mostly of Lancaster, interested themselves in the construction of a road from that town, to the Connecticut river, at Sunderland. The cost of the enterprise was so great, and the public benefits secured by it so considerable, that they united in a petition to the General Court for an appropriation of lands as a recompense. William Richardson was empowered to present the petition, which was signed by 95 individuals, though the proprietors' records give only 77. In the House of Representatives, it was ordered, December 11, 1734, "that the petition be granted, and the petitioners are allowed and empowered, by a surveyor and chainman, on oath, to survey and lay out a tract of the unappropriated lands of this province, of the contents of six miles square, and return a plot thereof to this Court for confirmation, in three months." The conditions of the grant were, that it should be near the highway which the petitioners had laid out, that within four years after the return and acceptance of the plot, sixty families should be settled, each of which should build a house 18 feet square and seven feet stud, and clear and break four acres of land for tillage and four acres for English grass; and also lay out three lots, one for the first settled minister, one for the ministry and one for a school, and that they build a meeting-house and settle a learned and orthodox minister; and, furthermore, fit the road on which their grant was based for a cart-way. All these conditions were to be executed within the space of four years. The Council, December 18, 1734, non-concurred in the vote, but the whole matter was adjusted April 17, 1735, and, on the following day, the bill received Gov. Belcher's signature. The first meeting of the proprietors was held on the following 13th of May, in Lancaster, at the house of William Richardson. Capt. Oliver Wilder was chosen moderator, and Jonathan Houghton, proprietors' clerk. A committee of seven was chosen to lay out the lots as the proprietors should order, consisting of Thomas Wells, Samuel Carter, Benjamin Houghton, Lieut. Joseph

Clary, Ensign Hooker Osgood, Capt. Oliver Wilder and Capt. Wm. Richardson. Another committee was chosen to see that the road was properly cleared and worked, and a tax of three pounds was voted upon each proprietor of a right. At subsequent meetings, other individuals, some of whom were from Hampshire county, were admitted as equal proprietors with the seventy-seven, on condition of paying equal charges. The tract secured was actually more than six miles square, and included a large portion of the present town of Wendell, and a tier of lots now included in the West part of New Salem. It was about ten miles long, and, in some parts, six miles miles wide, but in others, less. On account of the basis of the grant, the territory was called Roadtown, until June 30, 1761, when it was incorporated with the name of Shutesbury, in honor of Samuel Shute, who was Governor of Massachusetts Bay from 1716 to 1723. Governor Bernard was in office at the time of the incorporation, and his wife, who was a niece of Governor Shute, presented to the town an elegant Bible which is still in its possession.

In laying out the town, a tract of about five hundred acres, lying south of the road running through the town of Sunderland, was reserved for the use of Governor Belcher, and called "the Governor's farm," out of which he deeded four acres adjoining the road, to the inhabitants of the town, "for the building of the meeting-house and schoolhouse, and for a burying place and training field—forever." Other land around was divided into lots containing not less than forty, nor more than sixty acres—according to the quality of the land. In the first division there were more than one hundred lots, the lots exceeding the number of the proprietors, a few having more than one right. These lots were to be drawn by the proprietors. It would seem that it was intended that the first sixty lots should be settled. There is, however, one exception mentioned, and a few drew more than one lot, but, undoubtedly, with the understanding that they should see that they were settled. Other lots were exempt from settling, or it was left optional with those who drew them. But those who chose to be exempt from settling were to give bonds to pay eighteen pounds for the use of the proprietors. Any person dissatisfied with his lot, could throw it down and take

up another, provided there should be no additional expense to the proprietors. There were three or four more divisions —the lots of which were to be drawn by the same proprietors, that is, such as would accept of them.

The first twelve lots in the first division were in two tiers of six each, and lay on the North side of the road, opposite to the Governor's farm, but extending further West. (The line between the two, begins at the road, a trifle East of the "boot manufactory" belonging to H. Winter, Esq.) Of about one hundred names of proprietors recorded before the drawing of the lots in the first division, it is now impossible to ascertain how many became actual settlers. Capt. Wm. Richardson and Tho. Wells appear first among the grantees. The first belonged to Lancaster, and the first meeting of the proprietors was held at his house. He was on one or two committees before the meetings of the proprietors were removed to Roadtown, but there is no evidence that he settled in the town. Tho. Wells was from Deerfield. One of the first committees chosen at the first meeting of the proprietors was to confer with him and Mr. Joseph Clary, about their having one-third of the township. He drew, however, five lots—three for settlement. He was occasionally moderator, was on several committees, and we conclude he must have been a settler. Dr. Thomas Wells, also from Deerfield, drew two lots for settlement, and the records show that in the early settlement of the town, there were two or three others by the name of Wells. They may have been relatives of Thomas Wells, and we may conclude he was deeply interested in the settlement of the town. But it is not known where any of the name settled, and the oldest inhabitants have no knowledge of any of the name ever living in town. Jonathan Burt of Deerfield was allowed to take lot No. 1, without drawing, on giving bonds of a hundred pounds to build a house and dwell therein as one of the settlers by May, 1737, and the first house in Shutesbury was built by him, where the house of James P. Hemenway now stands. Bezaleel Wilder had No. 2 on the same terms. He settled, and lived to old age. Col. Samuel Willard drew No. 3 for his son Abijah Willard, but the lot was settled by Josiah Blanchard. Thomas Temple settled a little farther North. John Barnard settled in the South-West part of the town;

Benjamin Houghton on what is now called "the Ball place." There were seven proprietors of the name of Osgood. Those who settled had their lots in what is now a part of Wendell. The same may be said of the Sawyers, part of the Wilders, &c.

The meetings continued to be held in Lancaster. At the meeting held Oct. 26, 1737, Hooker Osgood was chosen proprietors' clerk, in place of Jonathan Houghton, late of Lancaster, deceased. The last meeting held in Lancaster was Sept. 6, 1738, and the first meeting held in Roadtown was June 6, 1739, at the house of Jonathan Burt. This was a little more than two years after the time he gave bonds to have his house built, and to dwell therein, and we conclude that at the last date quite a number of families were settled in town. But for a number of years, notice of the meetings of the proprietors had to be given in Lancaster as well as in Roadtown.

At the first meeting in Lancaster, a committee was chosen to see that the road was cleared and worked, from Lancaster to Sunderland. At a subsequent meeting, Oct. 26, 1737, it was voted to work out £214 upon the road, in the months of May and June, and that the proprietors who would work should have ten shillings a day; also "voted a committee of eight men, each man of the committee to take his squadron of men from Lancaster, and to divide the way from Lancaster,—South-river—to the hither side of Salem town, in order to make the said road as passable as they can in four days." Other measures were taken for the same purpose, till the road was accepted.

Oct. 27, 1736, a committee was chosen to procure the building of a sawmill. Oct. 26, 1737, it was voted that Jonathan Burt, Bezaleel Wilder, Nathan Farrar and James Wilder have twenty acres of land, at the southern branch of the Roaring Brook, (with the exception of yard room, where the proprietors could lay their logs and lumber, and a road leading to it,) as an encouragement in the enterprise of building a sawmill. It was further voted that these "undertakers" should have £50 in two instalments, as further encouragement in the sawmill enterprise, which mill should be in operation by the last day of the following June. The sawmill proprietors were to "find" the settlers good pine boards for 40s. per m. for ten years after

the mill should be built, or saw "to the halves," or for 20s., the proprietors (settlers) finding the logs. This mill was built where the sawmill of Zebina Richardson now stands, and there was at that time, both East and West of the mill, a most valuable tract of pine timber.

June 8, 1743, 120 acres of land were voted to Lieut. Bezaleel Sawyer, to encourage him to build a corn mill, to commence operations on the last of the following October. Mr. Sawyer failing in the enterprise, the same terms were transferred Nov. 9, 1747, to Benjamin Harris, who built the first grist mill in the South East part of the town, on what was formerly called Harris Brook, a little below the bridge, South of the present dwelling house of Josiah Atherton. June 12, 1754, £8 was voted to Jonas Locke, to encourage him in building a grist mill at what is known as Locke's Pond, to be in operation on Nov. 1st following, and kept in constant repair twelve years.

Oct. 29, 1735, it was voted that there be a meeting house built as near the center of the town as might be. Two days previously, it was voted to build a meeting house forty feet long, thirty feet wide, and twenty feet stud. Capt. Jonas Houghton, Dr. Thomas Wells and David Farrar were chosen a committee "to let out said meeting house, and to oblige him or them that shall undertake, to make and raise the frame thereof, and to finish the outside of said meeting house and to lay the floor, all workmanlike, and that, on or before the 27th day of October, which will be in the year 1738." Oct. 26, 1737, Col. Samuel Willard and David Osgood were added to the building committee, and £380 were appropriated for building purposes. This money, and that for building the sawmill, was to be drawn from the committee in trust for the £18 notes. The contract for building the meeting house was awarded to Mr. D. Dix.

The whole matter of building the meeting house, at this time, miscarried. Sept. 6, 1738, it was voted to reconsider the votes in that regard, passed Oct. 29, 1735, and determined to change the location from the center to "the Governor's farm," near Jonathan Burt's lot, the expense of raising to be paid "out of the public stock." June 6th, 1739, at a meeting held at Jonathan Burt's, it was voted to add five feet to the length, and five feet to the

width of the house, and that Mr. Dix be allowed £60 more than the sum agreed upon in the first bargain, "provided he make the windows larger, according to the proportions of the house." From the following vote, passed in September, 1740, it would appear that the meeting house had been built, but not furnished with pews. "Voted that Jonathan Burt shall have the privilege of building a convenient pew at the left hand of the fore or South door, upon condition that he give some land on the back side of the meeting house for the use of the proprietors, said piece to be one and a half rods wide, and running the whole length of the four acres given by Gov. Belcher."

From this time, for several years, the records teem with votes in regard to the meeting house, which stood near the site of the present store of Messrs. Hemenway, being wholly or in part upon the present road. Samuel Willard was authorized to buy a cushion for the pulpit, £6 were voted to furnish the communion table, and June 7, 1749, it was voted to finish the lower part of the meeting house, and build convenient pews. July 8, 1752, it was voted to sell at auction the places suitable for building pews, but the action of the committee, chosen for this purpose, was not confirmed. Other votes for building pews were passed, and the interior of the structure must have made a unique and highly variegated appearance. In 1791, it was voted to move the house, so that the South sill should be on the North line of the county road, and to repair the structure. The building was never thoroughly finished, and was demolished after standing for eighty years.

About 1825, there was an attempt made to get a vote of the town for making a new meeting house, but the vote not being allowed, it was proposed that individuals of different denominations build a house, each denomination having preaching according to its proportion of proprietorship.

Of the house thus built, the Baptists owned about one-half, Congregationalists one-fourth, and the Unitarians and Universalists the remainder. The raising of this house was not completed the first day, the steeple having been carried only one story above the belfry. In the center stood the "gin-pole," with the tackle upon it. In the early part of the evening, there arose a thunder storm, and be-

fore the people had all dispersed, the gin-pole was struck by lightning, doing various damage to the frame in its passage to the earth, so that the raising was not concluded until the third day. In 1836, the Congregationalists sold out to the Baptists, and built a separate house.

Rev. Abraham Hill of Cambridge, a graduate of Harvard in 1737, was the first minister, and commenced preaching as early as February, 1742. A church was organized, and Mr. Hill ordained, Oct. 27, 1742. As "settlement," Mr. Hill was to have an equal share of land with the other proprietors, and £87 10s. in money, with a salary of £40 a year. He preached about 36 years, and was dismissed Feb. 27, 1778. Previous to his dismission, for about two years, he had not been allowed to preach, on account of his tory principles. He subsequently sued the town for arrears of salary, and obtained his case. Mr. Hill took the church records away, and they have been destroyed. The church, which was Congregational, declined until, in 1806, it had but one member. February 4th of that year, it was reorganized. But little preaching was enjoyed for many years after the dismissal of Mr. Hill. Rev. John Taylor was settled as the second Congregational pastor, Jan. 17, 1816. Mr. Taylor was a native of New Salem, and a graduate of Brown in 1809. He was dismissed May 15, 1822, and from this date until the settlement of Rev. Ezra Newton, March 1, 1848, the church was ministered to by various supplies, among whom were Rev. Silas Shores for 3 years, Rev. Martyn Cushman for six years, and Rev. Lot B. Sullivan for 4 years. Mr. Newton preached only about two years, and was dismissed September 10, 1850. Since October, 1850, Rev James Tisdale has been the pastoral supply.

The Baptist Church of Shutesbury was formed April 9, 1787, having for a few years previously existed as a branch of the New Salem Church. It took the name of the "Anti-Pedo-Baptist Church," at its organization, and is said to have had at that time but five male members. Elder Ewen was the first minister, and had preached for some time previous to the separate organization of the church. He was a Scotchman, and tradition asserts that he was one of Braddock's aids at Fort Du Quesne. Rev. Joseph Smallidge, the first and last settled minister, was settled

Oct. 27, 1785, and died in office, May 23, 1829. Rev. Mr. Burbank supplied two years, mostly previous to the death of Elder Smallidge; Rev. Mr. Austin four years, Rev. Mr. Munroe one year, Elders Grant and Green four years each, Rev. Nicholas Branch two years, Rev. Henry Coombs the same, Rev. N. B. Jones the same, and Rev. W. A. Pease about four years, he still remaining the supply. Large additions have been made to this church, at various times. In 1798, it numbered about 200, and it has received 200 members since 1830. Its present number is about 150.

The Universalist Society was formed June 1, 1829, and has had for preachers Rev. Messrs. John Brooks, J. H. Willis, Samuel Davis, Ira Washburn, Franklin Whittaker, M. Newell, Samuel Brimblecomb, Otis W. Bacon and Gerard Bushnell.

A Methodist Church was organized at Locke's Village, in June, 1849, with ten members. They built a meeting house in 1851, and have been ministered to successively by Rev. Messrs. J. J. Woodbury, Rodney Gage, Daniel A. Marsh, Leonard Frost, Gardner Rice, J. W. P. Jordan, J. J. Woodbury, and C. A. Perry. The church is composed of members from Leverett, Wendell and Shutesbury.

To recur to early history, it may be mentioned that no Indian depredations were ever committed in the town, though in 1748, a fort was built directly North of the dwelling house of Rev. Abraham Hill, and the house itself picketed. This was where Mr. Bradyll Smith now lives.

The first meeting of the town, after its incorporation, was held Oct. 5, 1761, Ebenezer Childs, moderator. The officers chosen were Jonas Locke, town clerk; Ebenezer Childs, Lieut. Jonathan Dickinson, Jonas Locke and Joseph Locke, selectmen; and Ebenezer Childs and Jonas Locke, assessors. Sept. 18, 1765, it was voted to establish a school, and to raise £6 for the purpose, and it was also "voted to build a pair of stocks in the town." John Hamilton was the first representative, elected in 1775, to attend the provincial Congress to be held in Watertown.

In the time of the Revolution, there was but one tory, of any consequence, and he, the minister, Mr. Hill. His toryism was most offensive, and became so offensive at last, that the people impounded him, and threw herrings over

to him to eat. Mr. William Ewen was sent as delegate to the convention at Cambridge Sept. 1, 1779, and was instructed in his action by the town, in a series of articles drawn up with great care, and exhibiting a remarkable knowledge of popular rights and the genius of a democratic government. The votes upon the town records, offering bounties for soldiers enlisting in the continental service, raising supplies in food and clothing in accordance with the requisitions of the General Court, and to pay the soldiers their hire, are numerous, and to recount them would only prove a tedious repetition. They prove that Shutesbury, according to its ability, was one of the most patriotic of the towns in this section of the State.

It would appear from the records that Mr. Hill refused to pay his Continental, State and town taxes. The town sustained the constable and assessors, and Mr. Hill brought an action against them for compelling him to pay the taxes, in the Court of Common Pleas at Northampton. The town chose a committee, consisting of Lieut. John Powers, Dr. James Ross and Capt. Seth Pierce, to send its decision in a draught to the Court, which they did, in a very independent manner, stating that the assessors had as good a right to tax Mr. Hill as any other man in the town, that they did not acknowledge the British laws on which the Courts stood, and would not submit the case to them. So far as is known, this ended the matter.

Shutesbury has been a considerable resort for invalids, seeking the benefits of the mineral waters of "the pool." The climate is very healthy. For a number of years, the deaths have averaged only one in ninety of the inhabitants, and for four years, those who have died under 20 years of age have not been more than one-fourth of the whole who have died. Many live to extreme old age, the most remarkable instance having been that of Ephraim Pratt, who died in May, 1804, aged 116 years and 5 months. He could mount a horse easily at 110, and swung a scythe for 101 consecutive years. Mrs. Job Pierce, a descendant of Bezaleel Wilder, is said to the only descendant of the first proprietors, now residing in town.

The people of Shutesbury are mostly agriculturists. Great numbers of palm leaf hats are braided, and the boot manufacture is carried on somewhat extensively.

Lumber is manufactured by 15 sawmills. The town is remarkable for its production of whortleberries, nearly $1,000 worth of which are annually picked, and sold out of the town.

The town contains about 27 square miles of territory. The taxes for 1854 were, for general town expenses, $1,000; for roads, $800; for schools, $600. The town owes a debt of nearly $1,000, possesses a ministerial fund of $805, a school fund of $279, and is divided into ten school districts. Miles of roads, 60; population in 1840, 997; in 1850, 924; decrease in ten years, 73.

SUNDERLAND.

Sunderland was originally a plantation bearing the name of Swampfield. It was granted to inhabitants of Hadley in May, 1673, and included within its limits the town of Leverett, the principal part of Montague, and a part of Wendell,—set off from Montague after its incorporation. The original limits extended North, from the mouth of Mohawk Brook, being the North-west corner of Hadley, to the mouth of Little Brook, opposite the mouth of Deerfield River, and Easterly "out into the woods six miles from the Great River." Subsequently, a grant two miles in width was added at the East, called "the two-mile addition." A settlement was made upon the territory soon after the grant, but King Philip's War broke it up, the Indians burnt their buildings, and the clearings grew up with brush. It is said that when the second settlement was made, a bass-wood tree, about one foot in diameter, had grown in the fire-place of one of the houses, that an apple-tree, set out by the first settler, on the present home lot of Rufus Russell, was found large and thrifty, and that the same tree has lived until within a few years. Very little information can be obtained in regard to this settlement of 1674. When the settlers of just forty years afterwards, (1714) took possession, they found buildings in ruins, and trees growing amongst them. There was originally a continuous settlement of "weekwams" on what is called "the island," running North and South, and crossing the East home lots, about half the distance from the present street to the hill at the East end of those lots. Dea. John Montague, who died in 1832, and was born in 1753, spoke of

remembering two or three of these wigwams, but they could have been little more than their remains. The proprietors purchased their grant of the Indians, as was usual at that time, and the deed is here subjoined, as an interesting specimen of the antique:

"These presents testify that Mettawompe, alias Nattawassawet, ye Indian for himself, & in the behalf of other Indians, viz: Wadamummin, Squiskheag, & Sunkkamamachue, & for & in consideration of eighty fathom of wampum, & several other small things to him & them in hand paid, & fully secured, by John Pynchon of Springfield, in ye behalf & upon the acct. of Robt. Boltwood, John Hubbird, Joseph Kellogg & Thos. Dickinson of Hadley: Hath Bargained and sold, & Do by these presents, Give, Grant, Bargaine & sell unto ye sd Robt. Boltwood, Jno. Hubbird, Jos. Kellogg & Thos. Dickinson, a certain Tract of Land lying on ye East side of Quinnetticott River, about 7 or 8 miles above Hadley, adjoining to a parcell of land the sd Boltwood & Company bought of Mishalisk, from that parcell of Land & Brook, Sawwatapskechuwas [Mohawk Brook] up by ye Grt. River Quinnetticott, northerly to a little Brook called Papacontuckquash & Coroheaggan, lying over against ye mouth of Pacomptuck River Mantahelas. The sd Mettawompe alias Nattawwassawet Doth Give, Grant, Bargain & sell unto ye sd Robt. Boltwood, Jno. Hubbird, Jos. Kellogg & Thos. Dickinson & their successors & Company, & to their heirs & assigns Forever, hereby resigning to them all the Right, Title, & Interest in the forementioned Lands Called Mattampash, from Sawwatapskechuwas, Anquepinick, Sankrohokcun, Lemuckquash, & Papacontuckquash, Corroheaggan, & to Mantahelas, & so out into ye woods six miles Eastward from ye Great River Quinnetticott. To Have and to Hold all ye sd land to ye proper uses & behoof of ym ye sd Robt. Boltwood, John Hubbird, Jos. Kellogg, Thos. Dickinson & Company & their heirs & Assigns forever, with all the Profits, Commodities & advantages thereof & thereto belonging whatsoever & yt forever. And ye said Mettawompe alias Nattawassawet doth hereby covenant & promise that he will save harmless ye sd Robt. Boltwood, John Hubbird, Jos. Kellogg, Thos. Dickinson & Company & their heirs & assigns, of and from all manner of Claims, Rights, Titles & Interest of any person whomsoever, in & to the sd Lands and from all incumbrances of Indian's Rights to all or any part thereof, having full power & Lawful Right thus to Doe. And in Witness hereof affixes his hand & seal this 10th day of April, 1674. The mark of Mettawompe: ⋈

"This don & delivered in presence of us. Isaac Morgan—Henry Rogers, Ackalambowitt: ⋈ the mark of an Indian.

"Mettawompe alias Nattawasawett acknowledged this Instrument to be his act & deed, Relinquishing & Resigning up all Right and Interest in the premises to the English within named 10th April, 1674, before me, John Pynchon, Assist.

"This 17th of Apri, 1674, Squiskheag came & acknowledged the sale of ye Land mentioned on ye other side, sold by Mettawompe & doth hereby confirm ye sale thereof, having rec'd part of ye pay, viz. Thirty Fathom: whereupon Squiskheag, for himself & his Brothers Sunckkamamachue, & Wadamummin sell, & by sale forever, pass away all ye Land mentioned on ye other side, namely ye Land on ye East side of Quinnetticott River from Sawwatapskechuwas on the south, northerly to Right against the mouth of Pacomtuck River, called Mantahelas. To have and to Hold all ye sd Land from ye Grt River six miles out into ye woods Eastward to Robt. Boltwood, John Hubbard, Jos. Kellogg & Thos. Dickinson, to them, their heirs & assigns forever, & in witness thereof, subscribed his hand and seal this 17th, April 1674.

"The mark of Squiskeag: ⋈ (seal.)

"In presence of us
John Pynchon
Jos. I T Thomas
his mark."

There is another Indian deed on record, given by Mishalisk, an old woman, who conveys the tract to Robert Boltwood, and the others named in the deed above given.

In 1713, upon the petition of the surviving original settlers and their descendants, the grant was revived, preference being given to descendants of the original petitioners, and Samuel Partridge, John Pynchon (the second John Pynchon) and Samuel Porter were "impowered a Committee to receive ye challenges of all persons to ye property, and right of land in ye said plantation," and "to state ye place of ye town upon small lots, so as it may be made defensible," &c. The conditions were that 40 families should settle within three years, and an orthodox minister encouraged to settle with them. April 24, 1714, the Committee met, established articles of agreement for the proprietors, fixed the site of the village, and superintended the distribution of the lots. It was provided that "the town street be eight rods wide, till it comes towards ye lower end, then to hold something wider by reason of a swamp that lies in ye street." The lots were laid out "in two files or rows, and each lot to be 14 rod wide." * *

"The East lots to run from ye street to ye edge or top of ye hill next ye great swamp East, the lots running through said swamp." * * * "The West home-lots run from ye street to the Great River West." The home-lots, forty in number, were drawn by the following persons, commencing at the North end of the Street:

EAST SIDE.	WEST SIDE.
1. Nathaniel Kellogg.	1. Samuel Graves.
2. Stephen Belding senr.	2. Jonathan Graves.
3. Isaac Graves.	3. Eleazer Warner.
4. William Allis.	4. Samuel Harvey.
5. Saml. Smith.	5. Luke Smith.
6. Richard Scott.	6. Philip Panton.
7. John Preston.	7. Ezekiel Loomis.
8. John Montague senr.	8. Isaac Hubbard senr.
9. Ebenezer Marsh.	9. Benjn. Barrit.
10. Samuel Warner.	10. Minister's Lot.
A Highway of four rod wide runs down ye south side of this 10th lot to the commons.	A Highway 4 rod wide runs down ye south side of this Lot to ye Great River.
11. Ebenezer Billing.	11. Elihu Dickinson.
12. Joseph Field.	12. Joseph Smith.
13. Joseph Clary.	13. Daniel Smith.
14. Isaac Hubbard junr.	14. Mr. Peter Montague.
15. Samuel Gunn.	15. Samuel Boltwood.
16. Thomas Hastings.	16. Benjn. Graves.
17. Manoah Bodman.	17. Thomas Hovey senr.
18. Thomas Hovey.	18. Samuel Billing.
19. Saml. Hawley.	19. William Arms.
20. Stephen Belding jr.	20. Simon Cooley."

A highway was laid out at the time these allotments were made on the South side of Stephen Belding, Jr.'s lot to the Commons, 4 rods wide, which is the highway commonly called "The Lower Lane." The road from the main street to the river was changed in 1717, from the South to the North side of the minister's lot, where it now remains.

The first settlers came from Hadley and Hatfield. Thomas Hastings of Hatfield was appointed the first town clerk, April 14, 1714. Of those who received grants, Samuel Boltwood, John Preston, Stephen Belding, Ezekiel Loomis, Peter Montague, John Montague, Samuel Warner, Elihu Dickinson, Samuel Hawley and Nathaniel Kellogg either gave away or sold their rights, and were succeeded, in

order, by Daniel Warner, Nathaniel Dickinson, Stephen Crofoot, William Scott, Jr., Samuel Montague, Nathaniel Gunn, Nathaniel Smith, Nathaniel Coleman, James Bridgman and Ebenezer Kellogg. In 1715, Philip Panton was killed by the fall of a tree, and his right was transferred to Joseph Field, while Joseph Field, Jr., took his father's allotment. In 1717, Nathaniel Coleman was released from his engagements, and his right transferred to Joseph Root. Thus changes went on, and it is a curious and instructive fact that there are in the town no lineal descendants of the first settlers, bearing the names of Harvey, Barritt, Hovey, Billing, Arms, Kellogg, Belding, Allis, Scott, Clary, Hastings, Bodman, Crofoot and Bridgman. Of the home-lots, only one, or any part of one, is now occupied by a lineal descendant of the original owner. Eleazer Warner occupies the Northern half of the original Eleazer Warner's lot.

Nov. 8, 1715, the people voted that they would "defray the cost of having a minister this Winter to dispense the Word," and a committee was appointed to give the vote effect. Nov. 12, 1716, it was "voted that Goodman Arms and Sergt. Isaac Hubbard do take a journey to ye President of ye College in Cambridge, with letter§ to him to advise where and whom they may obtain to be a minister in Swampfield at least this Winter half year." At the same time it was voted to build a meeting house, 30 feet wide, 45 feet long, "and 18 foot betwixt Joynts." This house was raised about the middle of June, 1717, and stood in the street, a little North East of the present one.

The Congregational Church was organized probably in January, 1718, and, at the same time, Rev. Joseph Willard of Saybrook, Ct., was settled as the pastor. He remained only about three years, and was dismissed in 1721. Mr. Willard was a graduate of Yale in 1714. Two years after his dismissal, he was killed at Rutland, by the Indians. Rev. William Rand was settled as his successor at Sunderland, May 20, 1724, and continued in that relation until the latter part of 1745. He was a native of Charlestown, and a graduate of Harvard in 1721. Rev. Joseph Ashley was installed as the third pastor of the church in 1747. He was a native of Westfield, and a graduate of Yale in 1730. "He desisted from the exercise of his pastoral office in December, 1784," but "held his office in his

church till his death." Rev. Asa Lyon was his successor, Oct. 24, 1792, but he remained only until Sept. 23, 1793, when he was dismissed. Rev. David H. Williston succeeded him July 8, 1804, and was dismissed July 17, 1806. Rev. James Taylor, the sixth pastor, was settled July 22, 1807. He died at Sunderland while in the pastoral office, Oct. 11, 1831. He was a native of Westfield, and a graduate of Williams in 1804. He was succeeded Jan. 21, 1833, by Rev. Henry B. Holmes, an Englishman, who was dismissed Oct. 27, 1835, and who was succeeded Dec. 28, 1836, by Rev. Solomon B. Ingram, who died while pastor at Sunderland, June 2, 1840. Mr. Ingram was a native of Amherst, and a graduate of Amherst College in 1831. He was succeeded by Rev. Austin Carey, Nov. 11, 1840, who died in office Nov. 27, 1849. May 28, 1850, Rev. Henry B. Hosford was ordained in his place, and was dismissed March 2, 1853. He was succeeded May 31, 1853, by Rev. Sereno D. Clark, who still remains in office. Mr. Clark is a native of Southampton, and graduated at Amherst in 1835.

The town granted to Mr. Willard, the first minister, the ministerial lot in fee, £170 to assist him in building a house, and a yearly salary of £65 for the first six years, and £70 a year after that time. Upon his dismission, he sold the lot to the town, by whom it was settled upon Mr. Rand, who re-sold it to the town upon his dismission. It was re-settled upon the third minister, Mr. Ashley, by whom it was sold to the late Lemuel Delano, father of William Delano, the present occupant.

In 1720, it was voted to pay 20s. for sweeping the meeting house, and "tending the flagg at all public meetings the year ensuing," a vote which shows how the people were called together. In 1722, it was "voted that we will have the meeting house seated forthwith, and that we will have two more pews made. * * * * Voted that these pews shall be esteemed in dignity equal with the third seat in the body of the house."

There is a Baptist Church in the Northern part of the town, called the Sunderland and Montague Baptist Church. This Church, a portion of whose members reside in Montague, was organized in 1822, with 41 members, and a church edifice was built in the same year. The following

ministers have supplied the church: Rev. Messrs. Hosea Trumbull, Elias Johnson, Elijah Montague, Erastus Andrews, Lorenzo Rice, Artemas Piper and Samuel Everett. Rev. Erastus Andrews, now Senator for Franklin County in the State Legislature, is the present pastor. He was first settled in 1831. After preaching four years, he retired, but was recalled at the end of a year, when he remained three years more, at the end of which period he was again dismissed at his own request. At the end of five years, he was called back again, and his third connection has lasted eleven years, and still continues with strong mutual affection between the parties.

The first public school was established in 1719, when it was "voted to hire a schoolmaster for the winter, on the following conditions, viz.: writers to pay 4d. a week, and readers 3d. a week, and the rest to be paid by the town." The first school house, built in 1732, stood in the street, opposite what is now called Bridge street, or a little North of that point. It was burned in 1762, and rebuilt in 1763.

Before the settlement, in 1714, some person had, without authority, built a sawmill within the town, and the proprietors bought the improvements. In 1720, it was voted to give Philip Smith of Hadley the stream at the upper end of Little Meadow, "£15 in ox, as money," 80 days work, and 20 acres of land, provided he would set up and maintain a gristmill on the stream. His toll was fixed at one twelfth of the Indian corn, oats and chess, and one fourteenth of the wheat, rye and barley. The mill was built, and has been maintained there ever since.

Of the original settlers, James Bridgman and Benjamin Barrit died in 1728, Ebenezer Billing in 1745, Manoah Bodman in 1759, Simon Cooley in 1746, Joseph Field in 1736, Joseph Field 2d in 1754, Samuel Graves in 1731, Dea. Samuel Gunn in 1755, Benjamin Graves in 1756, Thomas Hovey in 1728, Dea. Isaac Hubbard in 1760, Isaac Hubbard Jr. in 1763, Dea. Samuel Montague in 1779, Joseph Root in 1728, Daniel Russell in 1737, Daniel Smith in 1740, Richard Scott in 1750, and Dea. Nathaniel Smith, who was probably the last survivor, Dec. 13, 1799, aged 90. The first white male child born in town was Ebenezer Graves, who was born Sept. 10th, 1717, and died May 15, 1813, in the 96th year of his age.

Sunderland bore its full share in the burdens and conflicts of the French and Indian wars, and the war of the Revolution. Nathaniel Montague, son of Dea. Samuel Montague, was killed in the battle at Lake George, in the 19th year of his age; and Capt. Caleb Montague and Lieut. Miles Alexander were actively engaged in the service during the same war.

Jan. 23, 1775, Daniel Montague was chosen delegate to the provincial Congress at Cambridge. Collections were made for the poor of Boston, and an allowance voted to the minute men for their time while "learning the art of exercising the firelock." Israel Hubbard and Moses Gunn were chosen to represent Sunderland and Montague in the provincial Congress in Watertown, May, 1775. At a meeting held Jan. 3, 1777, a letter of instructions to Capt. Israel Hubbard, their representative, was adopted, as follows:

"Sir, Taking into our consideration, in this important crisis, the critical situation of our bleeding country, on the account of our Domestic Enemies, we do think it our duty, to instruct you to move early in this session of the Great and General Court, that they send out a proper test or oath of allegiance to the State, to discover our Enemies from our Friends so explicit that we may discern them, and that something be done to prevent the undervaluing of our Paper Currency; and as to setting up Government, that you take Common Sense for your Guide, more especially that paragraph cited from Draco, *ie, That he shall merit the applause of ages that will contrive the greatest degree of individual happiness with the least expense;* and that we presume will not be in having two houses, the one to negative the other."

The following persons, professionally educated, were natives of Sunderland: Rev. E. Billings, the first minister of Greenfield, William Billings, a graduate of Yale in 1765, lawyer, settled in Conway; Elisha Billings, late of Conway, graduated at Yale in 1772; Col. Rufus Graves, a graduate of Dartmouth, Rev. Joseph Field, a graduate of Dartmouth in 1792; Rev. Eli F. Cooley, D. D., a graduate of Nassau Hall in 1806, now in Trenton, N. J.; Rev. H. N. Graves, a graduate of Yale in 1826, once settled in Townshend, Vt., died in Orange, N. J., in 1852; Rev. Austin O. Hubbard, a graduate of Yale in 1824, settled in Barnet, Vt.; Rev. Jonathan Hubbard, the first minister in

Sheffield, a graduate of Yale in 1724; Rev. O. G. Hubbard, graduate of Amherst in 1829, once settled in Leominster, died in Yarmouth, 1852; R. B. Hubbard, a graduate of Amherst in 1834, for many years a teacher; Rev. Alpheus Graves, now in Iowa. Nathaniel Smith, a distinguished patron of Amherst College, was a native of Sunderland.

A mail was first established through Sunderland in 1815, and William Delano was the first postmaster, and held his commission until removed by President Fillmore. Horace Henderson was appointed in his place. In 1853, he was displaced by Horace Lyman, now a member of the Governor's Council, who recently resigned. E. S. Pierce is the present incumbent of the office.

Sunderland bridge (over the Connecticut) was chartered and built in 1812.

Agriculture is almost the only pursuit of the people, and it is doubtful whether any town in the Commonwealth has improved so much as Sunderland within the last thirty years, through the influence of agricultural societies and agricultural journals. There is but little water power. Two saw mills and a grist mill are driven by water, and one sawmill by steam. Thomas E. Munsell manufactures $7,000 worth of wicking, annually.

There are six school districts in Sunderland, and, in 1854, $700 was raised by tax, for school purposes. The amount of money raised for all purposes, the same year, was $1,700. No. of voters in 1854, 202; square miles of territory, 15; population in 1840, 698; in 1850, 803; increase in ten years, 105.

WARWICK.

The original territory of Warwick consisted of a tract of land granted in 1735 to the descendants of 39 soldiers from Roxbury, engaged in the Canada Expedition of 1690, under Capt. Andrew Gardner, all of whom, except Samuel Newell, perished in the Expedition. This tract, until its incorporation, was known as "Roxbury Canada," and "Gardner's Canada," for obvious reasons. Three other townships were granted at the same time, for services in the same expedition, and the general regulations for settlement were "that the settlers or grantees be, and hereby

are, obliged to bring forward the settlements of the said four townships in as regular and defensible a manner as the situation and circumstances will admit of, and that in the following manner, viz: that they be on the granted premises respectively, and have each of them a house eighteen feet square, and seven feet stud, at the least, that each right or grant have six acres of land brought to and ploughed, or brought to English grass and fitted for mowing, that they respectively settle in each plantation a learned, Orthodox minister, and build a convenient meeting house for the public worship of God in each township." Committees were appointed to lay out these grants at the expense of the province, and bonds were required of each settler in the sum of £20 to perform the required conditions of settlement. In June, 1736, Samuel Newell and the associate grantees of Warwick, were authorized to call the first meeting of the proprietors, a meeting which was held at the house of James Jarvis in Roxbury, Sept. 22d of that year. At this meeting, Capt. Robert Sharp was chosen moderator, and Wm. Dudley, proprietors' clerk. By the conditions of the grant, the number of lots was 63, three of them being for public purposes. The house lots were drawn for, Oct. 24, 1737, and each proprietor paid 20 shillings for expenses incurred. When the township was first laid out, it contained 23,000 acres of land, exclusive of the "Great Farm," which was a grant previously made to one Johnson and his company, for military services. Still later, in the fall of the same year, a second division of lots was laid out, under the direction of a committee, consisting of Dea. Davis and Ebenezer Case. These lots were farms of 150 acres each, of the average quality of land. If the land was very good, they were smaller; if inferior, larger, and this is the reason why the Second Division lots vary in size from 100 to 200 acres each.

Settlements were commenced previous to 1744, but the precise dates are not known, as the proprietors' records for several years have been lost. That the settlement did not proceed rapidly may be judged from the fact that in 1749, the bounty offered to settlers was *increased* to £20—£10 in advance, £5 in one year, and £5 two years after settlement. In 1751, the bounty was raised to £30. Among the earlier settlers, were Joseph Goodell, Samuel Bennet,

Dea. James Ball, Amos Marsh, Solomon Eager, Thomas Rich, Moses Leonard, Col. Samuel Williams, Dea. Silas Towne, Col. Joseph Mayo, Caleb Mayo, Capt. John Goldsbury, Mark Moore and Jonathan Moore. In 1753, £50 was raised for building a saw mill. It was also voted that the committee for building the meeting house proceed in the accomplishment of their business,—the house to be 35 feet long and 30 feet wide, with 19 feet posts. Aug. 7, 1754, the committee reported to the proprietors that Mr. Mason and Mr. Perry were ready to undertake the building of the church for £26 13s. 4d., and the proprietors gave them the job, agreeing to furnish the raising entertainment. In 1755, neither the contractors for the saw mill or the meeting house had done their work. At length, after long delays, it was reported that the frame of the meeting house was ready to be raised, but, in the meantime, a dispute had arisen as to where it should stand. This settled, the house was raised by invitation of hands from Northfield and the adjacent settlements, April 28, 1756. The building of the saw mill was still delayed in consequence of the French and Indian war.

July 6, 1757, the proprietors appropriated £8 "to fortify Mr. Samuel Scott's house, by making a good, picketed fort, encompassing the same four rods square, for the safety of the inhabitants." The proprietors also voted £4 to pay for inclosing the meeting house. The saw mill was put in operation in 1759, and in the same year £26 13s. 4d. was appropriated for building a grist mill, and Col. Joseph Williams, Joseph Mayo and Samuel Scott were chosen a committee "to pitch on a suitable spot to build it on."

On the 3d of December, 1760, the First Congregational Church was organized, with 26 members. On the same day, Rev. Lemuel Hedge of Hardwick, a graduate of Harvard in 1759, was ordained as the first pastor. Mr. Hedge had preached as a candidate during the previous summer. In the September previous to his ordination, the proprietors voted £149, to be paid, £80 for his settlement, £60 for his first year's salary, and £9 to defray the expenses of his ordination. After a ministry of nearly 17 years, Mr. Hedge died at Hardwick, Oct. 17, 1777, in the 44th year of his age. Mr. Hedge was a tory in the Revolution, or strongly suspected to be such. On the 6th of

March, 1775, the inhabitants voted to disarm him and confine him to the town. He was persecuted most remorselessly. A lawless company of forty or more took him into custody, on one occasion, and carried him to Northampton, with a view to his imprisonment there, but they were forced to release him. The excitement and fatigue endured by him on this occasion are said to have been the causes of the fever which soon afterwards resulted in his death. He was a friend and college classmate of Gen. Warren who fell on Bunker Hill, and when that patriot fell, he had a letter in his pocket from Mr. Hedge, in which he professed a sincere interest in the liberty of his country, although he admitted his doubts in regard to the issue of the Revolutionary struggle. Rev. Samuel Reed of Middleboro', a graduate of Yale in 1777, was settled as Mr. Hedge's successor Sept. 23, 1779, and died while in the pastoral office in Warwick, July 31, 1812.

After the death of Mr. Reed, the church became Unitarian, and Rev. Preserved Smith was ordained as the pastor Oct. 12, 1814, and preached his farewell sermon Oct. 12, 1844. Since his retirement, no paster has been settled, but preaching has heen regularly supplied in succession by Rev. Messrs. D. H. Barlow, Samuel F. Clark, G. F. Clark and Luther Wilson.

The Second Congregational (Orthodox) Church was organized June 10, 1829, with 30 members. Their first and present meeting house was built in 1833. Previous to the settlement of the first pastor, the church was supplied by Rev. Messrs. Alvah C. Page, Job Cushman, Eliphalet Strong Jr. and others. The first pastor, Rev. Samuel Kingsbury of Franklin, a graduate of Brown in 1822, was settled Nov. 6, 1833, and was dismissed June 30, 1835. Dec. 23, 1835, Rev. Roger C. Hatch of Middletown, Ct., a graduate of Yale in 1815, was settled as the second pastor, and was dismissed June 22, 1853.

The Baptist Church was set off from Royalston, in Worcester County, Feb. 14, 1843, and was organized into a separate church Aug. 30, of the same year. The church has been supplied by the following preachers: Rev. Messrs. Ezra M. Burbank, Lysander Fay, Samuel S. Kingsley and Caleb Sawyer.

The Universalist Society was incorporated Feb. 25,

1814; but it possesses no meeting house. The Society has been suppled by Rev. Messrs. Robert Bartlett, John Brooks, Stillman Clark, T. Barrow, E. Davis and John H. Willis.

Among the 18 preachers of different denominations who originated in Warwick, is Rev. John Fiske, D. D., the late venerable pastor of the church in New Braintree, in Worcester County, who died March 15, 1855, aged 84.

In 1760, a committee, consisting of Capt. David Ayres, Moses Evans, Israel Olmstead, Ebenezer Prescott, Amzi Doolittle and Joshua Bailey, were chosen to lay out a tract of land forty rods square around the meeting house, for a burial place, training field and other public uses. This forms the common, containing ten acres.

Up to this time, all the meetings of the proprietors had been held at Roxbury. The first meeting of the proprietors for the transaction of business in the township was held in the meeting house, Nov. 12, 1761. At this time, there were 37 settlers, or families, in the township. About this time, the first grist mill was built on black brook, where the first saw mill also stood. Previous to this, the inconveniences of the settlers had been very great. They had to go to Northfield or Athol to get their corn ground, (if they were fortunate enough to have any,) and then take it home on their backs. In 1762, the settlers petitioned to be incorporated into a town, and on the 17th of February, 1763, their prayer was granted, and the town of Warwick incorporated. The first town meeting was held May 9, 1763. "Esquire Field" was moderator, and James Ball was chosen clerk. Moses Evans, Jeduthan Moore and James Ball were elected selectmen and assessors; Amzi Doolittle, treasurer; Samuel Ball, constable; James Ball, collector; Silas Town and Joshua Bailey, wardens; Charles Woods, tythingman; Israel Olmstead and Moses Leonard, fence viewers; Moses Leonard, Joseph Lawrence and Joseph Goodell, hog-reeves; David Barrett, pound keeper; Ebenezer Davis, field-driver; Amos Marsh and Moses Leonard, deer-reeves; James Ball, sealer of weights and measures; Moses Leonard, sealer of leather. These names give us at once the principal town officers, and the names and relative standing of the principal men of the new town. On the 7th of March, 1768, the town voted

£10 to support a school some part of the year, which appears to have been the first educational movement in the place. This school was to be a "moving school," or a school to be kept first in one place and then in another. The first teacher seems to have been Mrs. Hannah Rawson, who was "to have four shillings and sixpence per week for the time that she keeps, her father finding her board."

Sept. 5, 1774, a meeting was held to take into consideration papers sent from Boston and certain committees of correspondence. The town voted their proportion of money to pay the committee of Congress, "to get two barrels of powder, and lead and flints answerable for a town stock," to defend their chartered rights and privileges, to repair to Boston in force if wanted, to raise a company of 50 minute men, with Samuel Williams as captain, James Ball as lieutenant, and Amzi Doolittle as ensign, and that the expenses of the company, if called away on duty, should be paid by the town. This showed the real spirit of the people of Warwick. After this, they did what they could, but they were very poor, and were taxed beyond their abilities, so that, in June, 1779, a meeting was called and a committee chosen for the purpose of petitioning the General Court to relinquish a heavy fine laid upon the town, for not furnishing their quota of men, and of representing to the Legislature their inability to raise men for the service, in proportion to their numbers. Yet, after this, we find the town voting immense sums, nominally, in the depreciated currency of the day, for the payment of bounties for soldiers, and supplies of various kinds for the army.

In the midst of the excitements and burdens of the Revolution, one Elder Hix appeared, and, preaching from house to house, created an intense and all-pervading religious excitement, which brought within its influence nearly all the people in the town. But Elder Hix was a wolf in sheep's clothing. He upheld and taught the doctrines of "spiritual wife-ism," identical with those of the present day, and the bubble burst, when at its highest inflation, by the revelation of the elder's corrupt practices among his flock, and by his running away with Amzi Doolittle's daughter. Amos Marsh, one of his proselytes, followed his example, and ran away with the girl's mother, and the father, to be even with the rest of his family, decamped

with Thomas Barber's wife. Mr. Marsh and Mrs. Doolittle were followed, arrested in the State of New York, and brought back. Both were legally convicted of their foul crime, and received appropriate sentences. The effect upon the moral and social condition of the town was lamentable in the extreme.

In 1787, it was voted to build a new meeting house, but it was not finished, probably, until 1789. The third house erected by the same church was built in 1836.

On the 9th of September, 1821, Warwick was visited by one of the most terrific hurricanes that ever occurred in New England. It was a black, terrible, embodied besom of destruction, whose form, well defined to the eye, reached from the heavens to the earth, and swept everything in its path. Five dwelling houses and thirteen barns were nearly or entirely destroyed, fences and trees were hurled into a mass of desolation, and two young women, one of them the daughter of Elisha Brown, were killed by being buried in the ruins.

The principal manufacturing interest of Warwick is in lumber. There are fifteen saw-mills in the town, which annually send to market more than a million feet of lumber. There are three mills for the manufacture of pail staves, and four with circular saws attached, for cutting chair plank and other small articles. There are also one ax factory, three blacksmith shops, and three tanneries.

Warwick has been very remarkable for the longevity of its inhabitants. In 1832, there were 46 individulas in the town who were upwards of 70 years of age. In 1854, counting not one who was 70 years old in 1832, there were 59 males and 33 females over 70 years of age. Of these, 13 were 80 or more, and, of the latter, two were 90. Few towns of its size in the world can show such a list of old men and women.

The town tax in 1853 was $3,000. The amount appropriated for schools, including $48 95 from the State, and $30, interest on school fund, was $778 95. The population in 1840 was 1,154; in 1850, 1,018; decrease in ten years, 136.

WENDELL.

Wendell, one of the hill towns of Eastern Franklin, was incorporated May 8, 1781. Its territory was originally composed of a tract taken from the North part of Shutesbury, and that part of Ervingshire, so called, that lay South of Miller's river. Feb. 28, 1803, a tract known as "Benjamin Hill Gore" and a strip, one mile wide, from Montague, were added, which makes the present territory six and three-fourths miles long and about five miles and a half wide. Almost the entire surface of this township overlies gneiss, passing into granite in the North East. The slopes and valleys of its fifteen hills are drained by ten brooks, three running Southward into Swift River, one running Westward through Locke's Pond, and six Northward into Miller's River.

The town was settled from three directions. Thomas Osgood, from New Salem, settled in the North part as early as 1754, and perhaps a few others. Felt, in his "Statistics of Massachusetts," states that Ervingshire was "confirmed to John Erving of Boston, Jan. 22, 1752, who had purchased it of others, who bought it of the province in 1751." It was upon this territory that Osgood and his associates located. This land was afterwards sold to the settlers under surveys made by Joseph Metcalf, of Athol. The people were connected somewhat with Shutesbury, and at first belonged to its ecclesiastical organization. The next settlement was made from the direction and in what was the town of Shutesbury, the Northern line of which town was originally along the central part of Wendell, about half a mile North of Jabez Sawyer's, the town-house and Wicket Pond. The family names of some of these settlers were Ross, Locke, Wilder, Beaman, Glazier, Wetherbee and Hamilton. These and later settlers were mostly from Lancaster, Leominster, Middleboro', &c. From the direction of Montague, on the West, only five or six families had entered the present territory of Wendell, even so late as 1795. The Southern part of Wendell was for twenty years within the corporate limits of Shutesbury, and a large proportion of the town officers of Shutesbury were from the "North End," the meetings being held occasionally near Locke's Pond. The services of the parish

minister were sometimes claimed by this part of the people a part of the time, and enjoyed by vote of the town.

Upon the incorporation of Wendell, in 1781, a town meeting was held at the house of Jonathan Osgood, where the parish and town meetings were mostly held until 1783. Dea. Osgood was chosen moderator, and James Ross, clerk; Lot Paine, John Ross and Samuel Denny were chosen selectmen, and Nathan Brewer and John Wetherbee, tythingmen. During the same year, provision was made for building a meeting-house, hiring preaching, &c. Mr. Erving had previously made a grant to the settlers, of ministerial and school lots. The meeting house was furnished with a bell by Judge Oliver Wendell of Boston, in whose honor the town received its name. After the incorporation of the town, the progress of settlement was much stimulated, and the town gradually increased in population up to 1815, when it had reached an advance of Montague. From 1815 to 1830, there was a decline. From the latter date until 1850, the population remained about the same in number, but not the same in wealth, energy and moral standing. There was a noticeable decline about 1845, and, again, since 1850. In January, 1854, there were 182 houses in the town, 38 of which were vacant.

During the Revolutionary war, the people made commendable exertions in behalf of the common cause. The wages of soldiers were paid by the town, and, as in most other towns, bounties were given to the soldiers for enlistment, and clothes provided for them. In some cases, the lands of the soldiers were cleared, and their families supported during their absence. At the second town meeting, it was "voted to raise £72 hard money to procure our proportion of continental beef," and a committee was chosen to procure it. During the Shays Rebellion, there was considerable disaffection in the town, and a company of 30 or 40 men, with a lieutenant at their head, were in the army of Shays at Springfield. They were not, however, sustained in their action by the town, as some other companies were.

The first year of its corporate existence, Wendell voted £40 for town purposes; in 1789, £10; in 1800, $50; in 1820, $250; in 1840, $2,000; in 1849, $1,000. In 1846, a town house was erected. The aggregate raised for town purposes, to 1850, was about $30,000. The people assisted

at first in the support of Rev. Abraham Hill of Shutesbury. They were greatly disaffected with him on account of his toryism, and for a time withheld supplies.

A Congregational Church was formed in Wendell, November 30, 1774, with 20 members. To this church Mr. Hill preached in proportion to the amount of taxes they paid. A further account of Mr. Hill will be found in the history of Shutesbury. Between the time of the incorporation of the town and the erection of the meeting-house, in 1783, Rev. Mr. Billings and Rev. Mr. Babcock supplied the people with preaching. The house alluded to was taken down in 1846, to give place to the present church edifice. Rev. Joseph Kilburne was installed as the first pastor of the church, October 8, 1783, and, after a ministry of about thirty-two years, died at Wendell, in the pastoral office, February 27, 1816. He was a native of Sterling, and graduated at Cambridge in 1777. He was succeeded, January 1, 1817, by Rev. Hervey Wilbur, a native of Worthington, who was dismissed August 21, 1822. His successor was Rev. John Duncklee of Greenfield, N. H., a graduate of Dartmouth in 1817. He was settled March 26, 1823, dismissed March 24, 1830, and was succeeded, October 27, 1830, by Rev. Wm. Claggett of Litchfield, N. H., a graduate of Dartmouth in 1826. Mr. Claggett was dismissed July 11, 1837, and was succeeded May 2, 1838, by Rev. Salmon Bennett, who was dismissed September 26, 1844. Mr. Bennett was a graduate of Middlebury, and a native of Brattleboro, Vt. The succeeding pastor was Rev. Noadiah S. Dickinson of Amherst. He was ordained May 27, 1847, and dismissed August 25, 1852. Rev. S. B. Gilbert has since been settled. Up to 1823, the amount paid for the ministry by the town was $12,450. From 1783 to 1844, the infants baptized were 753; adults, 54; before 1783, 107 children and no adults, making a total of 914 baptisms.

The rupture with the first minister in Shutesbury, and the Democratic views of the Baptists, tended to the rise of that sect in that town, where, in 1778, a Baptist church was formed under Elder Ewen. Elder Smallidge was his successor, and, under his preaching and influence, a revival was extended to the Eastern and Southern parts of Wendell, followed by many baptisms in 1798, and the

formation of a Baptist Church June 11, 1799, consisting of 56 members. They had to protest for many years against being obliged to pay for the services of a minister whom they did not hear, and to bear the reproach of being innovators, &c. In 1806, they settled Elder Samuel King who remained until 1812, when he left, to go as a missionary to Pennsylvania. Their subsequent pastors have been Rev. David Goddard, from 1814 to 1841; Rev. Aaron Burbank, from 1841 to 1843; Rev. Lysander Fay, 1844; Rev. Wm. Leach, 1846 to 1851; and Rev. Norman Clark, from Jan., 1852, to May, 1854. The number of baptisms in fifty-two years, or until 1851, was 185; admissions by letter, 76; total members, (with the original 56,) 317,—200 of whom were females; present number, about 83. The Baptists erected their first house of worship in 1819, about half a mile East of "the Common," and removed and rebuilt it, with a steeple, opposite the Congregational meeting house, in 1846. At present, the house is closed, and the church has been weakened by removals from the town.

So great was the pressure of poverty upon the first settlers, that nothing was done publicly for the establishment of schools under the proprietary government, except to lay out the school lots. In 1765, Shutesbury voted to have one school, and to raise £6 for its support. In 1768, a division was made, and the "North End" took its proportion of the money raised. In 1782, Wendell raised £12 for school purposes; in 1796, £63; thereafter, $200 annually until 1803, and then, upon the accession of population from Montague, $300 per annum, the sum usually raised every year up to 1848, when $400 was raised. The aggregate appropriated for schools, down to 1850, was $15,900. In 1791, £200 was voted for school houses, the schools having previously been taught in shops and dwellings. That year, the inhabitants "banded themselves into five squadrons"—Central, North, East, South and West—and agreed to erect school houses for themselves. In 1827, the town was divided into ten school districts. One district has since been added to the number, and two, united, leaving the number unchanged. Besides the amount raised by taxation for schools, the town has a small fund, the proceeds of its share of Shutesbury school lands, and

the Erving school lands. Wendell has, until within a few years, been reluctant in following out the improvements suggested by the Board of Education. In 1852–3, the rank of the town, based upon the relative amounts of money appropriated for each child by the towns of the State, was represented by the numeral "281st." It was the 193d town in the average attendance of its pupils.

During the first half of its existence, the town had but a few paupers to provide for, which was done by putting them out to different families, sometimes to the "lowest bidder." In 1842, the town purchased a farm and house for the habitation and employment of the paupers—a great advantage to all concerned. The expenses for the poor in 65 years, but chiefly since 1815, were about $7,000. The range has been from $50 in 1823, to $765 in 1840. Since the poor house was opened, the expenses have ranged from $200 to $300.

The first road opened into Wendell was one from Roadtown, (Shutesbury,) to the North End, in 1756. During the same year, a county road was opened through the South part from Montague to New Salem, while there were only a very few settlements along their lines. The other roads were laid out as the settlers required them, and may be regarded as following them, in two or three years after their settlement. The old road from New Salem, through Wendell Center, towards Montague, was located in 1762. Until about 1837, the roads followed the settlements across or along the tops of the hills. About that year, roads to induce a stage to run through the center of the town were built Eastward towards Petersham, South Westerly towards Locke's Village, and along the old South County road around Wigwam Hill, over which the stage was run for several years, between Boston and Greenfield. Since that year, roads have been built along the valley to Putnamville (1838) and along West Branch towards Prescott and Shutesbury. These roads, and many others unmentioned, have been a great burden to the town. For their building and support, the town had voted, previous to 1850, in money and labor, $40,000. The roads built in Wendell have an aggregate length of 75 miles, of which fifteen miles have, from time to time, been discontinued.

For the first fifty years of the existence of Wendell, the people depended almost entirely upon their farms for a livelihood. Grain, flax, cattle, sheep and swine were the products. Even the houses were erected by exchange of labor, with the carpenters, of whom Benjamin Stiles was the principal. After this, came a series of years when fowls, pork and grain were carried to Boston in the Winter; shingles, broom handles and staves were shaved out in stormy weather and long evenings, and the women and children braided straw more, and spun less. About 1830, another change appeared, in the disappearance of flax and wool from among the products. The women and children braided palm-leaf instead of straw. The men either ceased cutting down the forests, or cut them down for a foreign market. There are now 14 sawmills in the town, with some machinery for turning. In 1815, John Sawin commenced making chaises, and has followed branches of the carriage business until the present time. There is a small distillery now in the town, which has been in operation about four years. The Physicians of Wendell have been J. Fisk, Daniel Porter, Benjamin Ball, John Andrews, Asa Howe, born in Wendell in 1783, E. Ewers, Morton Williams, Wm. S. Barrett, William Stacy and Lucius Cooke, the latter of whom has practiced in the town for fifteen years.

Before 1784, the marriages in the town averaged about three per annum. From 1784 to 1800, there were 69 marriages; from 1801 to 1816, 103; from 1817 to 1840, 139; total in 56 years, 301. The births, from 1774 to 1783, were 15 annually; from 1784 to 1800, 26 annually; from 1800 to 1816, 37 annually. At one time, ten families had 100 children. Since 1820, there has been an annual decrease in the number of births. The whole number of births to 1850 was about 2,150.

The careful and intelligent correspondent who communicates the principal facts of this history, says, in regard to Wendell, that "it has been a great tavern house, where fathers and sons have rested for a few years, on their way from the 'lower towns' to the West; and, if the whole household did not go on, the sons were sure to proceed, except the youngest, perhaps, who remained to inherit a worn-out farm, and—the worn-out parents." From this

cause, and others that are operating upon nearly all the hill towns of New England, the population and prosperity of the town have considerably diminished.

Before 1783, 43 deaths were registered; from 1783 to 1800, 134; from 1801 to 1840, 577; from 1841 to 1850, 120; whole number, 874. Their remains lie buried in five graveyards, within the limits of the town, and some were doubtless interred in the old burial place in Shutesbury.

Rev. Josiah Goddard, Baptist Missionary at Ningpo, China, is a native of Wendell, and is said to be the best linguist in the Celestial Empire. Judge Joshua Green, a native of Boston and a graduate of Harvard in 1784, became a resident of Wendell about 1790, and was for many years the most useful and influential man in the town and its vicinity. His mother was an intimate friend of the wife of the elder Adams, and many letters from Mrs. Adams were found among her papers after her death. Judge Green was a man of unusual abilities and gentlemanly accomplishments, and for more than fifty years devoted himself to the advancement of the interests of Wendell. To him, more than to any other man, the town owed its former intelligence and prosperity. He died in 1847. One of his sons is a highly esteemed merchant in New York, and the other, Dr. Joshua Green of Groton, is a physican of wealth, and brother by marriage of Abbott Lawrence. Rev. Ezra Fisher, missionary of the American Baptist Home Missionary Society, in Oregon, and Rev. Otis Fisher, teacher at Mt. Palatine, Ill., are both natives of Wendell. Wendell is honored also in being the residence of the most gifted and graceful poetess living in Western Massachusetts, Mrs. F. H. Cooke, wife of Dr. Lucius Cooke. Her contributions to the Springfield Republican, for the last few years, have been copied by the press throughout the Union. Mrs. Cooke has not yet undertaken a poetical task equal to her powers, now in their fresh maturity, and the past, though bright as a performance, is brighter as a promise.

The number of ratable polls in Wendell, in 1853, was 188. The tax for all purposes, in that year, was $2,497; amount of town debt, $6,500. The population in 1840 was 844; in 1850, 897; in 1854, about 700.

WHATELY.

Whately was originally the Northern part of the town of Hatfield. The larger part of the first inhabitants were branches of families belonging to the parent town. Settlements are believed to have been made as early as 1750, at the "Straits," (so called) by Joseph Belding, Serg. John Wait, Elisha Smith, David Graves and Joseph Scott. Here they erected the first dwelling in the territory. A few years afterwards, houses were built on "Chestnut plain Street" by Lieut. Ebenezer Bardwell, Thomas Crafts and Dea. Joel Dickinson, which were the first buildings in the central part of the town. The permanent settlers immediately following these were Daniel Morton, Oliver Graves, Oliver Morton, Salmon White, Moses Dickinson, Nathan Graves, Peter Train and Edward Brown. Through all the period of the early settlement, the people belonged in Hatfield. On the 24th of April, 1771, the settlement was set off, and incorporated with the name of Whately. The first meeting for the choice of town officers was held at the tavern house of Daniel Morton, May 6, succeeding the incorporation, when the following officers were elected: Salmon White, town clerk and treasurer; Joseph Belding, Jun., and Henry Stiles, constables; John Wait, Simeon Wait, Edward Brown, Salmon White and Philip Smith, selectmen; Edward Brown, Philip Smith, and Salmon White, assessors; Thomas Crafts, sealer of weights and measures; Thomas Sanderson, sealer of leather; Peter Train, Oliver Graves, and Benj. Smith, surveyors of highways; Israel Graves, Noah Bardwell, and John Wait, Jun., fence-viewers; Benj. Scott, Jun., John Brown and Joseph Crafts, field drivers; Elisha Belding and Noah Bardwell, tythingmen; Benj. Smith, Perez Bardwell, and Abraham Turner, wardens; John Crafts, Martin Graves and Elisha Frary, deer-reeves; Thomas Crafts, surveyor of shingles; Peter Train, Gad Smith and Lemuel Wells, hog-reeves.

Three days after this, a meeting was held at which it was voted to raise £30 for preaching. June 4th, 1771, it was voted to hire Mr. Rufus Wells of Deerfield to preach six weeks on probation. Mr. Wells preached accordingly, and, at the end of the probationary period, received a call

to settle, which he accepted. The terms offered by the town were £133 6s. 8d., as settlement, a salary of £55 for the first year, to be raised forty shillings yearly until it should amount to £75, and £6 yearly for wood, whenever he should "set up housekeeping." The last allowance was not called for until 1776, when Mr. Wells was married, he having boarded in the meantime at Daniel Morton's and Samuel White's. The church was organized August 21, 1771, consisting of 41 members, all of whom belonged to the church in Hatfield. Mr. Wells was ordained September 25th following. The services connected with the latter event were held under the shade of two large oak trees standing on the West side of the highway, South of the present dwelling-house of Dr. Myron Harwood.

At this time, no meeting house had been built, and the people met for worship at the house of Oliver Morton. Dec. 2, 1771, a vote was passed to make provision for a meeting house, and David Scott, Thomas Crafts, Joseph Belding, Jr., Noah Bardwell and Daniel Graves, Jr., were appointed a committee to carry out the vote. At this time it appears that a sawmill was in existence, as the boards and joist of the new structure were sawed at the mill of Adonijah Taylor. Mr. Taylor's mill stood where Silas Sanderson's mills are now located, and he had a grist mill below. These were the first mills put up in the town. The site selected for the meeting house was that now occupied by the house of the first parish, and £80 was raised to defray the expenses. During the winter of 1772–3, the materials of the building were collected, and in the course of the following June and July, the house was framed, raised and partially covered. Forty pounds were then raised for finishing the meeting house, which was done in the following style: "On the outside the roof was well shingled, the sides and ends were covered with rough boards chamfered together, the windows in the lower story were pretty fully glazed; those in the upper story were boarded up." The sole finish of the inside was a floor, and a rough board pulpit, with a carpenter's work bench in front. This house, unaltered, was occupied by the worshipers and the swallows for 25 years. The people were called together by a conch shell, which is still preserved. In 1843, the meeting house, having through a series of

years undergone thorough repairs, was entirely remodeled, though the original frame, which was found to be perfectly sound, was left unaltered.

After a ministry in Whately of 63 years, 50 of which were occupied in active pastoral service, Mr. Wells, the first minister, died, Nov. 8, 1834, in the 92d year of his age. Mr. Wells was a native of Deerfield, and a graduate of Harvard in 1764. Rev. Lemuel P. Bates of Blandford, a graduate of Williams in 1818, was settled as the colleague of Mr. Wells Feb. 13, 1822, and was dismissed Oct. 17, 1832. He was succeeded March 16, 1836, by Rev. John Ferguson, a Scotchman, who was dismissed June 17, 1840. His successor was Rev. J. Howard Temple of Framingham, who was settled Sept. 30, 1845, and dismissed March 24, 1852. Mr. Temple's pamphlet history of Whately furnishes the principal facts in the present sketch. He was succeeded March 9, 1853, by Rev. Charles N. Seymour of Hartford, a graduate of Trinity College in 1841, who still remains in his pastoral connection in Whately.

The Second Congregational Church in Whately was organized Nov. 10, 1842, with 17 members. Its first and present meeting house was built in 1843. In 1853, the membership of the church was 87. The first and present pastor, Rev. Jonathan S. Judd, was ordained Oct. 12, 1843. Mr. Judd is a native of Westhampton, being a descendant of Rev. Jonathan Judd, the first minister of Southampton. He graduated at Williams in 1839.

A Baptist Church was organized July 8, 1789. Its settled pastors and preachers, in succession, were Rev. Messrs. Asa Todd, Stephen Barker, John R. Goodnough, Lorenzo Rice, James Parker and George Bills. The church was disbanded in 1851.

The people of Whately, though the town had but just entered upon its municipal existence, went early into the movement for Revolution. In the Spring of 1773, the town received a letter from the Boston Committee of Correspondence, when a meeting was immediately called, and a committee—consisting of Edward Brown, Elisha Frary and Joseph Belding, Jr.,—was chosen to reply to it. The man who draughted the reply had evidently read a similar document originating in South Hadley, the January pre-

vious. The amount of plagiarism will be perceptible by comparing the following with the South Hadley document, introduced in the history of that town:

"Gentlemen: The proceedings of the town of Boston under the present exigencies, we esteem very laudable and worthy of a metropolis. We concur in general with your sentiments in stating the Rights of the Colonists and Province, and of the infringements of these Rights. We hold fast Loyalty to our Sovereign; yet we groan under our burden, but do not despair of redress. If the importunity of a poor widow may move an unjust judge to avenge her, how much more may we hope for redress by frequent application to a gracious King. We shall at all times heartily join with you, in all legal and constitutional measures for the keeping of those inestimable privileges, wrested from us, and firmly to secure those that remain. For we are sensible that should we renounce our Liberty and privileges we should renounce the rights of man, the rights of humanity, and even our duty to God and man. We have no doubts but that the Parliament of Great Britain will hereby understand that 'tis not the discontentedness of a faction, but that the whole people are sensible of the burdens they labor under."

Oliver Graves was sent to the first Provincial Congress, Elisha Tracy to the second, and Noah Mills and Salmon White to the third. The town laid in its stock of powder, lead and flints, in 1774, enlisted a company of minute men early in 1775, had its Committee of Correspondence, and July 6, 1776, two days after the Declaration of Independence, voted to sustain such a declaration with their lives and fortunes, in case it should be made.

The industrial interests of Whately are mainly agricultural. There are, however, two small satinet factories, three pocket book factories, a boot and shoe factory, and one establishment carried on by Charles D. Stockbridge, where large quantities of blacking are made annually.

The amount of money raised for schools in 1854 was $650. The population in 1840 was 1,104; in 1850, 1,129; increase in ten years, 25.

HISTORY

OF THE

TOWNS OF BERKSHIRE COUNTY.

ADAMS.

This township was originally known as East Hoosac. In 1749, it was explored and surveyed by a committee appointed by the General Court, who were instructed to lay out a township six miles square. It was for some reason laid out ten miles long and five miles broad. In the following year, Capt. Ephraim Williams secured a grant of 200 acres, with the conditions that he should reserve ten acres for a fort, and build a grist mill and saw mill, and keep them in repair for twenty years. In 1762, the township, with nine others, was sold at auction. East Hoosac formed No. 1, and was sold to Nathan Jones for £3,200 who soon afterwards received as joint proprietors with him, Col. Elisha Jones (the purchaser of No. 2, now containing the towns of Peru and Hinsdale,) and John Murray. In October, 1762, 48 settling lots of 100 acres each, were laid out, embracing the very heart of the township, and in 1776, 20 more lots were laid out, and Israel Jones, who was then a resident, was authorized to admit 60 settlers, in accordance with the requirements of the General Court. Two years afterwards, the remaining lands were apportioned among

the settlers. In East Hoosac was the site of old Fort Massachusetts, of glorious memory, an account of which will be found in the Outline History. [Vol. 1, pp. 172–4.]

Among the first settlers of the township were Abiel Smith, and his sons Gideon and Jacob, John Kilborn and John McNeal of Litchfield, Ct., Reuben Hinman and Jonathan Smith of Woodbury, and Messrs. Parker, Cook and Leavenworth of Wallingford. These settlers, and others who settled with them, did not remain a long time. Most of them sold their lands to purchasers from Rhode Island, many of them Quakers. Others not belonging to that order soon followed from the same State, until Rhode Islanders occupied nearly the whole town, and Adams still contains many of their descendants. The town was incorporated October 15, 1778, with the name of Adams, in honor of Samuel Adams, afterwards Governor of Massachusetts. The first town meeting was held March 8, 1779, when Capt. Philip Mason, Capt. Israel Jones and Capt. Reuben Hinman were chosen selectmen.

The principal points of settlement in the town were at the localities now known respectively as North Adams and South Adams. The grist-mill and saw-mill required by the grant to Col. Williams were built at North Adams, and another grist-mill was erected about the same time where the South village now stands. These mills formed the nuclei of settlement, and determined the localities of the present principal villages.

The first settlers, most of whom, as has already been seen, were from Connecticut, immediately established the institutions of religion, in accordance as well with their uniform policy, as with the conditions attached by the General Court to the conveyance of the township. They built a meeting-house of logs, on a site at the corner of the roads near the center of the town. A church was formed, and Rev. Samuel Todd settled as pastor, but at what date is not known, as the records are lost. It was probably in 1766; at least, Mr. Todd entered the town in the fall of that year. The change in the character of the population, which must have occurred soon after Mr. Todd's settlement, withdrew from him his support, and put a stop to his labors. A vote of the inhabitants was taken, January 3, 1778, proposing to him to relinquish his claim to the ministerial

lands, and to receive his dismission, but, while he acceded to the latter clause, he retained the lands. Mr. Todd was a native of North Haven, Ct., and graduated at Yale College in 1734. The first church probably existed, with him as their pastor, for about ten years, and then became extinct.

For a period of twenty or thirty years after the dismissal of Mr. Todd, there was no society in the town except that of the Friends. This society was formed in 1781, and was originally constituted by David Anthony, Isaac Killy, Isaac Upton, Joshua Lapham, Geo. Lapham and their families. They worshiped in a log dwelling house, until about 1786, when they erected a house for their accommodation. In 1718, the society was in the hight of its prosperity. At that time, they embraced about forty families. Robert Nesbit, Mary Battey and David Aldrich were successively their speakers. The society is now nearly extinct, though a few scattered members still remain. About 1830, there was a division among them, part assuming the name of Orthodox, and others being called Hicksites. By a kind of compromise, they agreed that one part should have the meeting house on Sabbath morning, and the other in the afternoon, with the same arrangement for Wednesday. But even these distinctions are now lost sight of. Their old meeting house still stands near the village of South Adams. A graveyard adjoining is the last resting place of many of the early inhabitants of the town.

About 1782, the people living in the North part of the town, comprising the remnants of the First Congregational Church, with others of similar sentiments, joined in putting up and covering the frame of a meeting house, a few rods South of the North Village, which stood unfinished and unused until 1794, when it was moved into the village, and finished. Dyer Stark, a Baptist preacher, preached here a part of the time for several years, though no church was organized. In 1808, a Baptist Church was organized, under the ministry of Elder George Witherell, and the house passed into their hands. The successors of Mr. Witherell, who preached from 1808 to 1812, have been Rev. Messrs. Elijah F. Willey, 1816; Hosea Wheeler, 1818; Robinson; Samuel Savory, 1821 to 1825; Charles B. Keyes, 1829 to 1834; A. H. Palmer, 1834, 1835; Lemuel Covell, 1836, 1837; Thomas S. Rogers, 1838, 1839; John Alden, Jr.,

1840 to 1845; Horace T. Love, 1846 to 1851; Miles Sanford, 1853. The church now numbers 350 members. The original meeting house is still standing, and is occupied by by a cabinet shop and dwellings. The second house, built of brick, was taken down in 1840, and the present large and commodious edifice was erected at a cost of $14,000. It is an honor and an ornament to the place.

The Methodists fitted up for themselves a house of worship in the North village in 1823. The church has been progressive, and has advanced until, at the commencement of 1854, it had 215 members. In 1843, they removed from their old house, which they sold to the Universalist Society, and took possession of a neat and convenient frame building which they had erected at a cost of $3,300. They have now a good parsonage, well furnished, for their preachers. The preachers, who have been numerous, in accordance with the usages of their denomination, have been talented and faithful men.

The Congregational Church at North Adams was organized April 19, 1827. Their house of worship, built of brick, was finished and opened in the following year. The present membership is about 150. Their pastors, in the order of their succession, have been Rev. Messrs. J. W. Yeomans, from 1828 to 1832; Caleb B. Tracy, from 1832 to 1834; Alvah Day, from 1835 to 1836; E. Russell, from 1836 to 1839; and R. Crawford, from 1840 to the present time.

These three churches, harmonizing on all essential points, have exerted a powerful and salutary influence upon the population gathered around them. A revival commenced in each of them about the beginning of 1850, and continued during the Winter. For months, meetings were held in each of these churches every evening in the week. As the result, 300 members were added to the churches in about equal proportions.

Until 1843, the Universalists, few in number, were without a house of worship, and usually occupied some one of the halls in the village. During that year, they purchased the house that had been occupied by the Methodists, which they occupied until 1851, when they built a new and elegant house, and sold their old one to the Roman Catholics. The society is now in a prosperous condition. The

ministers employed, during a longer or shorter period respectively, have been Rev. Messrs. Torrey, Mandell, Wilcox, Hughes, Cook, and Miller. The last mentioned is still in office.

Since the construction of the Pittsfield and North Adams Railroad, completed in 1847, the Roman Catholics have greatly increased, but, until their purchase of the old Universalist meeting house, they had no regular place of worship. The house which they now occupy has been refitted, and greatly improved. They have their meetings once a month, Rev. Mr. Cuddihy of Pittsfield being the officiating priest. They have a day school held within their building, for the benefit of Catholic children whom they are unwilling to place in association with Protestant children in the common schools.

The Baptist Church in South Adams was organized July 4, 1827, and consisted originally of 14 members. The following have been the pastors: Rev. Messrs. H. F. Baldwin, 1831; Elnathan Sweet, 1832 to 1842; W. M. Young, 1843; W. J. Loomis, 1844 to 1846; G. E. Fuller, 1847, 1848; S. B. Grant, 1849 to 1853. The present minister is Rev. N. J. Norton. The church numbered, January 1, 1854, 76 members.

The Congregational Church at South Adams was organized January 1, 1840, and consisted originally of two individuals. Rev. Stillman Pratt commenced his labors there in 1839, but was not formally installed as pastor until June 11, 1845. He was dismissed June 14, 1848. On the 15th of the same month, Rev. J. Jay Dana was installed as pastor, and still holds that relation. The number of members, January 1, 1854, was 40.

A Methodist Society has been in existence at South Adams for several years. They completed a fine meeting house in 1854, at a cost of $3,500. The members in full communion numbered, at the commencement of 1854, 46.

North Adams is located near the Northern extremity of the town, and South Adams near the Southern. Both have been built up, as has already been intimated, by the manufactories erected on their small but invaluable streams. North Adams is a large and very thrifty village. It contains three large and flourishing establishments for the manufacture of cassimeres and satinets, viz., that of Wells,

Brayton & Co., called the Beaver Mill, driving 40 looms; that of Ingalls & Tyler, known as the Union Mill, running 58 looms; and that of S. Blackington & Co., known as the Centerville Factory, and standing about three miles West of the village, running 40 looms. The latter is one of the oldest and most successful manufacturing establishments in the whole region. It was formerly known as the "Boys' Factory," from the fact that, at an early period of its history, three enterprising youths—Wells, Blackington and White—rented it, and carried it on, and finally purchased it. They continued together many years, adding to their establishment, their wealth and their good reputation. Mr. Wells died in middle life, justly lamented. Mr. Blackington is now the senior partner of the company, and has associated with him his brother, C. Blackington, his son, Wm. S. Blackington, John Tyler and Wm. Atkinson. Mr. White now belongs to the firm of Richardson, White & Co., hereafter to be mentioned. These three concerns employ in the aggregate about 220 hands, and work up annually about 700,000 lbs. of wool, besides their cotton warps, made at other establishments.

There are also five cotton factories at the North end of the town. O. Arnold & Co. have three buildings at the head of Union Street, and run 100 looms. During 1853, they built a massive stone dam, 180 feet in length, and 28 feet in hight. On the first trial by a heavy freshet, the dam bent down the stream a foot or more, forming a handsome segment of an ellipse, where it seems to have braced or arched itself, and to have become perfectly secure. Richardson, White & Co. have four buildings at considerable distances from each other, though connected in the arrangement of their machinery, and run 204 looms. Brayton & Co., at Braytonville, a mile and a quarter West of the village, run 60 looms. Greylock mill, about half way between Braytonville and Centerville, runs 34 looms.

These establishments weave their own yarns—employ in the aggregate about 320 hands, and produce annually upwards of 5,000,000 yards of cloth. The fifth cotton factory, owned by S. Johnson & Co., employs 40 hands in making satinet warps, in which it uses up weekly upwards of 3,200 lbs. of cotton. This concern was formerly occupied by Stephen Brown & Co., for calico printing. Though

this business was carried on successfully for a time, a change from machine to block printing proved disastrous, and it was relinquished.

Arnold, Jackson & Co. have carried on calico printing for some time with much success. They run two machines which print daily 600 pieces of 33 yards each. There are two foundries in the village, and connected with that of Hunter, Thayer & Co., is a machine shop. There are also two sash and blind factories. A. P. Butler & Co. carry on a tannery from which they send to market annually $10,000 worth of leather.

Millard & Co.'s boot and shoe establishment employs 75 hands, and produces annually about $50,000 worth of the manufactured articles. E. Rogers & Co. make 400 pairs of ladies' shoes weekly, and employ about 75 hands. A manufactory of shirts, drawers, &c., turns out about 50 dozen shirts, drawers, &c., weekly.

These establishments, with many smaller concerns not mentioned, have combined to draw together all the materials, professional, mercantile and mechanical, that enter into the structure of a thriving New England village, and have made an excellent market for the productions of the farmers in the vicinity.

At South Adams, there is a cotton mill owned by Pollock and Co., which employs 77 hands, and consumes 7,600 lbs. of cotton weekly, in the manufacture of warps for satinets. Four mills manufacture print goods, viz., those of S. L. Arnold and Co., Plunkett and Wheeler, R. Leonard and Co. and Plunkett and Brown. These mills consume, in the aggregate, about 9,000 lbs. of cotton per week, and employ about 184 hands. Adams, Seeley and Co. manufacture sheetings, consuming 3,000 lbs. of cotton per week, and employing 40 hands. B. F. Phillips and Co. manufacture several styles of goods, using cotton warps. They use upwards of 2,500 lbs. of wool per week, and employ from 50 to 60 hands. L. L. Brown and Co., carry on a paper mill, consuming 6 tuns of rags per week, and employing 60 hands. H. Nelson Dean tans about 3,000 hides, and 1,200 calf skins annually, and employs ten hands.

Adams is divided into 21 school districts, and the amount annually expended in schools is about $4,000. In 1840,

Nathan Drury, who lived and died in Florida, left a bequest of $3,000 for the establishment of an academy in North Adams. The academy was erected, and was appropriately called the "Drury Academy." It was used as an academy for about 8 years, commencing in 1843, but since the fall of 1850, it has been occupied six months in the year as a high school, supported by the town. There is a public high school also at the South Village.

The total taxes in 1854 were $13,533 34. The number of ratable polls is 1,337. The town has 36 miles of roads, and owes a debt of between $5,000 and $6,000. Population in 1840, 3,639; in 1850, 6,050; increase in ten years, 2,411.

ALFORD.

The town of Alford borders upon New York, and is small in size and population. Its territory is composed of several tracts of land, as they follow: A tract purchased of the Stockbridge Indians in 1756, known as the "Shawenon Purchase," and bordering on Egremont; the "Greenland Grant," supposed to have been granted to David Ingersol of Great Barrington; a section taken from Great Barrington, 652 rods long and 210 wide on the North line, and 266 on the South; an addition 712 rods in length to the South end of this latter tract, made in 1819, and a small strip from New York, that fell into the town when the dividing line between the two States was established. There were settlers upon this territory before 1755, and there may have been a few families as early as 1740. Among the early settlers were Dea. Eleazer Barret, Ebenezer Barret, Dea. Robert Johnson, John and Simeon Hurlburt, and others of the name of Speary, Wilcox, Kelsey, Bronson, Kellogg, Hamlin, Baker, Fenton, Munger and Warner.

The first church was not established, probably, until 1780. It was Congregational, and its pastor, who must have been settled about the time that the church was organized, was Rev. Joseph Avery. The disturbances that occurred in the time of the Shays Rebellion created trouble between the pastor and his people, and he was dismissed, as it is supposed, in 1787. His church languished for a time, and then became extinct.

A Methodist Church was organized in 1794, and has continued to the present time. It is impossible to give the succession of preachers, but the most prominent of them have been Rev. Messrs. Lorenzo Dow, Daniel Bromley, Billy Hibbard, Peter Van Ness and ——— Pease.

The Second Congregational Church organized in the town, and the only one now existing, was formed in 1846. Rev. A. L. Crandall was the pastor from that year until 1850. He was succeeded by Rev. Gardner Hayden, and he by Timothy Woodbridge, D. D., in 1852.

The records of Alford appear to have been imperfectly kept, and very little is to be found upon them of special interest to the public. The town was incorporated Feb. 16, 1773. It is divided into four school districts, and, in 1854, $300 was raised for the support of schools. The total taxation for that year was $800. Agriculture is the leading industrial interest. It, however, contains two important marble quarries, which will be found fully described in Part 2, of this work. [vol. 1, pp. 358–9.] The town owes no debt, has about 11 square miles of territory, 20 1-2 miles of roads, and 125 ratable polls. The population in 1840 was 519; in 1850, 536; increase in ten years, 17.

BECKET.

The territory of Becket occupies mostly No. 4, of the line of four townships established in 1735, by the General Court, reaching, together, from the Connecticut to the Housatonic valley, and afterwards given to the government, so far as they held a title, by the Stockbridge Indians. The township was granted to Joseph Brigham and 59 others, in 1735, and a few settlers went into it as early as 1740. They built a sawmill in the East part of the town, but were obliged to leave and return home, from the hostility of the Indians. The first permanent settlement occurred in 1755. The settlers were mostly from Connecticut, and bore the names of Birchard, Goss, King, Kingsley, Messenger, Wadsworth, Wait, and Walker. The first born in the town was born in December, 1755, and died in his native town in 1826. His name was Jabez Wadsworth. Becket was incorporated June 21, 1765, and the town was organized July 15th following, by the choice of Nathaniel Kingsley, moderator and clerk; Nathaniel Kingsley, James

Birchard and Eldad Taylor, selectmen; James Birchard, treasurer, and Jonathan Walker, constable. The chartered boundaries of the town have undergone various modifications. It was originally laid out 8 miles long and 4 miles and 216 rods wide. In 1783, that part which lay Northeast of Westfield river was incorporated into Middlefield. In 1798, a small tract was added on the Southern part. In 1810, another addition was made to it from the district of Bethlehem, originally known as the North Eleven Thousand Acres.

Illustrative of the early customs and necessities of the inhabitants, we copy a vote passed March 25, 1766: "Voted that the letter B on the near Sholder, be the town brand, and that Mr. James Ferguson provide the same." This was a provision against the loss of straying cattle.

Before the incorporation of the town, the people provided themselves with the institutions of religion. On the 28th of December, 1758, a church was organized, and Rev. Ebenezer Martin was ordained as its pastor Feb. 23, 1759. He was dismissed Oct. 12, 1764. In 1762, the first meeting house was built. This house stood until the commencement of the present century. After his dismissal, there seems to have been an effort made to secure the services of Rev. Seth Lee. The town offered him £60, in addition to the lands appropriated to the second settled minister, as settlement, and £60 as yearly salary, to be paid one half in provisions. Mr. Lee does not appear to have been settled. June 5, 1771, Rev. Zadock Hunn was ordained, and he was dismissed in October, 1788. Mr. Hunn was a native of Wethersfield, Ct., and a graduate of Yale in 1766. After his dismission, there arose a disinclination to support preaching by taxation, and Feb. 17, 1798, the First Congregational Society in Becket was incorporated. They built a new house of worship, by selling the pews, which was dedicated Nov. 19, 1800. No pastor was settled until June 5, 1806, when Rev. Joseph L. Mills was ordained. Mr. Mills died at Becket, Jan. 18, 1841, in the 60th year of his age, after a peaceful and successful ministry of nearly 35 years. During his ministry, 281 members were admitted to the church. Rev. Lavius Hyde was installed as his successor, Oct. 20, 1841, and dismissed

Dec. 4, 1849. During his brief ministry, 116 members were added to the church. Rev. Zolva Whitmore, the present pastor, was installed Feb. 8, 1852. In 1849, the old meeting house was taken down, and a new one erected on the same ground, which was dedicated June 19, 1850.

In 1849, a very respectable portion of the church residing in the North part of the town, feeling that a church should be established at North Becket, a village growing up around a station of the Western Railroad, were dismissed from the church, to the number of 55, on the 25th day of September that year, and were organized into a new body. They built a meeting house at North Becket, which was dedicated Nov. 21, 1850, and April 30, 1851, Rev. Charles H. Norton, the present pastor, was ordained. Their present membership is about 100.

The Baptist Church was organized in September, 1764, and had for their first preacher Rev. Robert Nesbit. His successor was Rev. Amos Kingsley, who was ordained in 1810, and who left the town in 1815. The next regular pastor was Rev. John Wilder, who was ordained in January, 1831, and remained about two years. Rev. Abram Knapp was ordained in 1841, and remained about the same length of time. In 1844, a new meeting house was built at North Becket, the old one at the center of the town having become unfit for use. In October of this year, Mr. Norman Harris, a native of Becket, now a missionary in Burmah, was ordained to the work of the ministry. In January, 1845, Mr. J. J. Scarritt commenced labor with the church, was ordained in the following November, and continued as pastor until April, 1848. Sept. 1, 1848, Rev. Davis T. Shailer was installed over the church, and still remains the pastor. The present membership is 86.

There are some traditionary incidents connected with the early history of Becket which should be recorded. In the South-eastern part of the town, on Walker Brook, is the site of the first mill built by the settlers of 1740. Here was where the original settlement was made, and, for a time, Jonathan Walker and his wife were the only inhabitants. During the first winter of their residence here, Mr. Walker cut his foot badly, and on that account needed assistance. Their nearest neighbors were in Blandford, several miles distant, with an unbroken wilderness lying

between. Mrs. Walker did not think it safe to leave the wounded man alone, while she could go for aid, so, with necessity, she became the co-mother of invention, and taking the bloody bandages from her husband's wounds, she fastened them around their horse's neck, and started him in the direction of Blandford. There at length the dumb but eloquent animal arrived with his blood-written message, and obtained the desired assistance for his owner.

In the early part of the history of the town, James Rudd and Micah Higley were out hunting deer. They separated, and Rudd supposing that he saw a deer, shot and killed his companion. Mr. Rudd was so overwhelmed with sorrow that for a time it was feared he would become insane. A grave stone now standing in the center of the town bears the following inscription, which shows that this case does not stand alone: "In memory of Luke Viets, who was shot, supposed for a deer, and died in Becket, Oct. 21, 1757, in the 15th year of his age."

Becket was true to the country in the Revolutionary crisis. She chose and instructed her delegates to the provincial congresses, and voted her quotas of men and supplies. In 1777, the selectmen called a meeting, and reported to the town the names of certain individuals whom they charged with being "dangerous to the public peace or safety." At a subsequent meeting, these persons came before the town with a long and humble petition, acknowledging their error, and asking forgiveness, and pledging themselves to do all in their power for the "American Cause." Seven men then took the oath of allegiance.

For several years, there has been sent off from Becket not less than 2,000,000 feet of lumber annually, mostly hemlock and spruce, and not less than 100,000 bushels of charcoal. The latter is mostly sent to Boston by Chaffee & Brothers. There are two tanneries at North Becket, owned by J. W. Wheeler & Co., where 50,000 sides of upper leather are furnished for market annually. They employ from 40 to 50 men in the business. There are 18 sawmills in the town, including one driven by steam.

A new burial place was laid out by the town, at North Becket, March 6, 1854. The first burial occurred there June 4, 1854.

The following individuals, professional men, originated

in Becket. Their last residence is given so far as possible:—*Ministers*—Amos Kingsley, Hamilton, N. Y., deceased; Alvah Kingsley, Hamilton, N. Y.; Norman Harris, Missionary to Burmah; Franklin Austin, Henry Austin, Samuel Q. Austin, graduates of Union College. *Physicians*—John M. Brewster, graduate of Medical department of Harvard University, now residing at Pittsfield; Oliver E. Brewster, graduate of Williams College and Berkshire Medical Institution, Pittsfield; John Brewster, graduate of Berkshire Medical College, Springfield; Vassal White, graduate of Fairfield Medical Institution, Stockbridge; Amos R. White, graduate of Berkshire Medical Institution, dead; Elijah R. White, graduate of Columbia College, Washington City, D. C., Surgeon in the Army, and member of the Constitutional Convention of the State of Florida, dead. *Lawyers*—Bishop Perkins, Ex-Member of Congress, Ogdensburg, N. Y.; Matthew Perkins, Ogdensburg, N. Y., dead; Crocker Conant, Ogdensburg, N. Y., dead; Matthew Birchard, late Judge of Supreme Court of Ohio, and Solicitor of the Treasury of U. S.; Horace N. Chapman, Racine, Wisconsin, and Ebenezer Walden, late Mayor of Buffalo, and Judge of Circuit Court, N. Y.

There are ten school districts in the town. In 1853, $796 was appropriated for schools, of which $600 was raised by tax. The taxation for all purposes, excepting highways, in 1853, was $2,183 08. In 1854, the sum was increased by $600. The highway tax, (there are 80 miles and 144 rods of roads,) amounting in 1854 to $1,000, is a separate tax, and is usually paid in labor. The number of ratable polls in 1853, was 350. Population in 1840, 1,128; in 1850, 1,229; increase in ten years, 101.

CHESHIRE.

Cheshire was incorporated March 14, 1793, and contains within its boundaries a tract of land known as New Providence, and sections of territory taken from Savoy, Windsor, Lanesborough and New Ashford. The South line of Cheshire has many angles, made at the time its boundaries were established, in order to suit the religious views of the inhabitants. Presbyterian families were left in Lanesborough, and the line so settled as to take the Baptist fami-

lies into Cheshire. The first town meeting was held in April, following the incorporation. James Barker was the first town clerk, and Daniel Brown the first representative to the General Court. The early settlers came principally from Rhode Island. Col. Joab Stafford, Joseph Bennett and Gov. Cook were the first proprietors of New Providence, and named their tract in honor of Providence, R. I. Gov. Cook, it is said, rode a horse from Stafford's Hill (named in honor of one of the proprietors,) to Providence, a distance of 120 miles, in 21 hours. Maj. Samuel Lowe subsequently purchased a part of the grant, and settled as a farmer: John Wells became a very prosperous farmer on the same grant, as did also Jonathan Richardson. Other early settlers were John Buckland, Simon Smith, Amos Smith, Stephen Carpenter, Shubael Willmarth, John Willmarth, Isaac Warren, and Charles Sabin. These all came in between the years 1767 and 1770.

Cheshire, as a town, has no Revolutionary history, but soldiers from the settlement were in the army. Capt. Daniel Brown, one of the excellent among the early settlers, shouldered his musket with several of his neighbors, and marched to and fought at Bennington, while their wives and children wept with fear and apprehension as they listened in their quiet homes to the roar of the cannon, which reached them at that distance from the field.

A Baptist Church existed on the New Providence grant for several years before the incorporation of the town, under the pastoral care of Rev. Peter Werden. This church was organized Aug. 28, 1769. Mr. Werden preached there from 1770 until his death, Feb. 21, 1808. His successors were Rev. Messrs. Bartemus Brayman, Samuel Bloss and Noah Y. Bushnell. Mr. Bushnell was the last pastor. The church declined, and at last became extinct. The Society still exists, and supports preaching part of the time, on the rent, amounting to about $100 yearly, of 50 acres of land, given by the first proprietors, for the maintenance of Ana-Baptist preaching "forever." Their old meeting house is torn down, and they hold their meetings in school houses. In 1794, a house was built a little West of Hoosac River, which was occupied by the Second Society of Baptists for 56 years. In this house, after Elder Nathan Mason, Rev. John Leland preached

during a long ministry. Mr. Leland was a man of mark in his time. He was concerned in all the affairs of the town. He was a member of the Legislature of 1811, and labored powerfully against the provisions of the 3d article of the Bill of Rights, contending that legislatures had no power to bind the consciences of men. An interesting anecdote related of him will illustrate his character. He resided in Virginia at the time of Patrick Henry's defense of the parishes against the exorbitant salaries of the clergy. A clergyman conversing with a parishioner, and attempting to justify the amount of salary he received, said: "I have to study all the week, to prepare to preach on the Sabbath." "Well," said the parishioner, "John Leland can preach at a moment's warning." "Invite him to preach for me from a text that I will give him on the spot," said the clergyman. Accordingly an arrangement was made, and the nature of the occasion, added to the excited state of the public mind, served to draw together on immense crowd. When Leland arose to address the crowd, the text given him was taken from the verse which speaks of the saddling of Balaam's ass. Mr. Leland first commented on the account from which the text was taken, and then said he should divide his subject into three parts: 1st, Balaam, as a false prophet, represents a hireling clergy. 2d, the saddle represents their enormous salaries, and 3d, the dumb ass represents the people who will bear such a load. He satisfied the audience, and, doubtless, the clergyman, that he at least could preach without a week's preparation. Mr. Leland wrote his own epitaph, which is as follows:

"Here lies the body of John Leland, who labored 68 years to promote piety, and vindicate the civil and religious rights of all men."

A new house now occupies the site of the old church in in which he preached. For more than fifty years there was no organized church in the town but the Baptist. In 1823, a Society of Reformed Methodists was formed, which has recently built a new house of worship, and is now under the pastoral care of Rev. Mr. Blanchard. Jan. 15, 1824, a third Baptist Church was organized, under the care of Rev. Elnathan Sweet. On the 6th of March, 1834, the 2d and 3d Baptist churches united, and now form the only visible Baptist church in the town. This united church,

since Mr. Leland's death, has enjoyed the labors of Rev. Messrs. Elnathan Sweet, Joseph Rogers, Platt Betts, Henry Clark, and F. S. Parker, the latter of whom is the present pastor. There is now in the town a Universalist Society, which has recently supplied itself with a new house of worship. The people of the town, throughout nearly the whole period of its history, have been peaceable and united, in their political and religious relations and affairs, but within the last ten years they have become greatly divided.

In 1813, Cheshire was, from its firm adherence to Madison's administration, made a rendezvous for British prisoners. In 1793, John Hancock had 99 votes for Governor, and all others but three. From that day to 1843, a period of 50 years, the people were nearly unanimous in their support of Democratic principles, in the popular understanding of that term. Jefferson was a great favorite with the people of Cheshire, and to show their regard to him, and their approval of his policy, they made for him a mammoth cheese, which was sent to Washington, and there, Jan. 1, 1802, presented to him, by Rev. John Leland, as a New Year's gift. The mode of its manufacture was the following: On a given day, the dairy women of the town sent their curds to one place, but the quantity thus collected was too great to be pressed at once, even in a cider mill, so that three additional cheeses were made, weighing 70 lbs. each. The big cheese weighed 1,450 pounds.

The physicians of Cheshire have been Doctors Jenks, Cushing, Seagraves, Gott, Lyon, Brown, L. J. and T. S. Cole and Bliss. For more than 50 years, there was no lawyer in the town. There are now two: John C. Wolcott and Gordon E. Cole. The merchants have all been successful, and eminently so were Moses Wolcott and Hon. Russell Brown. There are now four stores in the town, besides four that are connected with manufacturing and other business establishments.

The water power of Cheshire is not very extensive. The principal stream is the Hoosac River. Elisha Jenks owns a cotton mill near the North line of the town. There are two tanneries, one grist mill, five saw mills, and one mill for sawing staves, &c., by steam power, 1,000,000 of which are made annually. The exports from Cheshire

amount to 7,500 tuns annually. In July last, 834 tuns of freight were sent from Cheshire Depot. The principal articles of export are butter, cheese, potatoes, glass, glass sand, iron, leather and lumber. A description of the glass works of Cheshire, with a description of its exquisitely beautiful glass sand, has been given in the Second part of this work. [vol. 1, pp. 372–3–4.] Since the construction of the Pittsfield and North Adams Railroad, the wood-land of the town has quadrupled in value. The town is still famous for its butter and cheese, and does honor to the English town, a famous dairy district—for which it was originally named. Six hundred thousand feet of timber went from Cheshire to build the dam across the river at Holyoke.

Educational interests have received commendable attention. For six years previous to 1854, $700 was raised annually, for the support of schools. In the latter year, the amount was increased to $900. A select school has been well sustained in the center of the town for several years, at a cost of from $300 to $400 annually, wholly drawn from subscriptions. The population in 1800, was 1,200; in 1840, 954; in 1850, 1,238; increase in ten years, 284. There are probably 1,500 inhabitants in the town, now, brought in by the development of new interests, and the increased value of all the property, under the stimulus of Railroad facilities.

CLARKSBURG.

Field's History of Berkshire gives the following description of the territory of which Clarksburg is formed:

"When Col. William Bullock measured out the grant which bears his name, he was compelled, in order to complete his complement of 23,040 acres, to extend it round Bernardston's grant. He intended to reach the line of Vermont; but not knowing precisely where it was, and careful not to lose any part of his grant by going into that State, he stopped a mile short of the line, and proceeded Westwards, four or five miles along the North line of Bernardston's grant and Adams. The part of Bullock's grant which lies North of this grant and town, and west of Monroe, together with the gore which separates it from Williamstown and Vermont, now constitutes Clarksburg."

The first settlement was made in 1769, by Matthew, Matthew, Jr., Epenetus, Daniel and Samuel Ketchum, and

Nicholas, Aaron, Stephen and Silas Clark. The Ketchums were from Long Island, and the Clarks from Cumberland, R. I. The town was incorporated with the name of Clarksburg, March 2, 1798, receiving its name from the preponderating family then in the town, although the petitioners for the incorporation desired to have it named "Hudson," in honor of a man of that name who was supposed to have felled the first tree on the territory. The town is very mountainous, and is particularly adapted to the production of butter, cheese and wool. The town has produced fine lumber for many years.

The early settlers were Baptists, and about 14 years after the first settlement, they, with certain occupants of unincorporated lands now within the boundaries of Stamford, Vt., built a meeting house near the province line. It was a rude affair, and was only used during the summer for a few years. Following a revival of religion occurring about this time, 26 persons from Clarksburg joined the Baptist Church at Cheshire Four Corners. In 1799, a church was formed called the First Baptist Church of Stamford and Clarksburg, consisting of about 60 members. About this period, a Methodist class was formed. But regular preaching, for any great length of time, has never been enjoyed in Clarksburg, and at the present time there is no settled minister in the town. The people are all Baptists or Methodists with hardly an exception. Some of the people attend church regularly in adjoining towns.

Agriculture is necessarily the chief business of the people. Lumbering is carried on to a considerable extent, with the making of boxes for manufactories. The town is divided into four school districts, and, in 1854, raised for the support of schools, $200. It contains 18 square miles of territory, has 70 ratable polls, and owes a debt of $100. The population in 1840 was 403; in 1850, 394; decrease in ten years, 9.

DALTON.

Dalton was originally known as "Ashuelot Equivalent," and was granted to Oliver Partridge and others of Hatfield, as an equivalent for a township granted them on the Ashuelot River, in New Hampshire. That township was then supposed to be within the Massachusetts Colony, but,

on running the line between the two colonies, it fell within New Hampshire, and the grant was transferred as above stated. The first settlement was made in 1755. Dr. Perez Marsh, a graduate of Harvard College, and afterwards Judge of the County Court, Daniel Frost, Nathaniel Kellogg, and, soon afterwards, Joseph Chamberlin, moved into the South part of the township, near the line of Pittsfield. About 1770, William Cady, Josiah Lawrence, and Abijah Parks moved into the East part. Josiah Lawrence built the first grist mill, where the only one in the town now stands. The town was incorporated March 20, 1784, and was named in honer of Hon. Tristram Dalton, then speaker of the House of Representatives. In 1795, about 5,000 acres were added to the town from Windsor, and in 1804, 2,500 acres were taken from the town, and incorporated into Hinsdale. This left the territory nine miles in length, from North-east to South-west, with an average width of less than 2 1-2 miles—covering an area of about 13,000 acres, and embracing the beautiful valley so much admired by travelers approaching it through the hills in Hinsdale, from the East, or in descending Hancock mountain from the West.

The town of Dalton was not incorporated until after the close of the Revolutionary struggle, and, consequently, there are no town records of what the inhabitants did in the Revolutionary cause. Whatever may have been the action of the people then, they afterwards became alienated from the government. In the time of the Shays Rebellion, the town was openly among the disaffected. In 1786, at a town meeting, it was "voted that the town will defend in the law him or them who may refuse the person or property of any individuals that may be taken upon an execution from the treasurer of this Commonwealth, for the sum charged upon this place as its proportion of the beef tax." Among those who joined in the insurrection, were Major Samuel Wiley, and his two sons Robert and Samuel, Capt. Abijah Parks, Selah Goodrich, Calvin Sprague, Benjamin Chamberlin, Josiah Farnam, Josiah Lawrence, Rufus Cady, Andrew Spafford, and Phinehas Cady. A vote passed by the town Dec. 27th, of the following year, shows that the people were still implacable, for reasons which will appear in the vote itself, here following:

"This meeting being called, among other things, to hear and consider the Constitution or frame of Government, reported by the Federal Convention, begun and held at Philadelphia on the first Monday in May last, the said Constitution, together with the Resolve of the General Court of this Commonwealth, of the 20th of October last, subjoined thereto, being read: In order that Posterity may be informed what Ideas this Town entertained of their natural Rights as Men, at this interesting Crisis of our Federal Union, and may know that their ancestors could feel an Injury, it was thereupon *Resolved, nemine contradicente*:

"First, that all men in certain Cases, are unequivocally and equally entitled to the enjoyment of certain natural Rights.

"Secondly, that the forming themselves into society, and establishing a frame of Government is the common and equal Right of all men, and, therefore, the Idea of any other qualification than a Competency of understanding and common Sense, in order to be entitled to a voice in that business, is absurd.

"Thirdly, that the Resolve of the General Court above mentioned, which excludes this Town from a Representation in the State Convention to be held at Boston on the 2d Wednesday of January next, to whom the said Constitution is submitted for their assent and Ratification, is partial, and a manifest Infringement of our natural Rights, as members of this Community.

"Fourthly, that as it is agreeable to the clearest principles of natural Justice and true Liberty, that no people or persons can be righteously bound by Laws to which there has been no Consent given in person, or by Representation, therefore the town of Dalton, being thus separated from the Privileges, ought, in reason and Justice, to be exempted from the Burthens and Obligations of that Government the Rest of the Community may see fit to establish, without us, for themselves."

Notwithstanding this unhappy state of affairs, arrangements were made for the support of the institutions of religion. Dea. William Williams, who had removed to the town from Hatfield, by his influence with Col. Israel Williams and Dea. Obadiah Dickinson, obtained from them a donation of 285 acres of land in the South part of the town, for the support of the Congregational ministry. The land was sold, by permission of the Legislature, and the proceeds have since been invested in a parsonage, convenient to their meeting house, erected in 1812. The Congregational Church was organized February 16, 1785. The

church was irregularly supplied with preaching until March, 1795, when Rev. James Thompson was ordained as the pastor. He remained until 1799, when he was dismissed. His regularly settled successors have been Rev. Ebenezer Jennings, from 1802 to 1834; Rev. Harper Boise, from 1835 to 1841; Rev. Thomas A. Hall, from 1841 to 1847; Rev. Oliver M. Sears, from 1847 to 1853, (when he was removed by death); and Rev. Timothy A. Hazen, who was settled in 1854, and still remains the pastor.

A Methodist Society was started in 1812, composed chiefly of dissenters from Congregationalism, while some attached themselves to it from political motives, connected with the last war with England, and others still on account of the change in the location of the meeting house, the Congregationalists having built a new one that year. At first, they had circuit preaching every alternate Sabbath. In 1834, they built a neat and convenient meeting house, in the modern style, since which time they have largely increased, and for the last eight years have supported station preaching.

The water power of Dalton is equal to any in the county, and although pretty well improved, there are still some of the best water privileges unoccupied. The facilities for transportation to and from market, located as the town is upon the Western Railroad, make it a most desirable place for manufacturing. Especially is it adapted to the manufacture of paper, from the abundance of perfectly pure spring water which it possesses.

The following advertisement, which appeared in the Pittsfield Sun, is the record of the first attempt made to manufacture paper in Berkshire County:

Americans!
Encourage your own Manufactories,
and they will improve.
Ladies, Save your Rags!

As the subscribers have it in contemplation to erect a Paper mill in Dalton, the ensuing Spring, and the business being very beneficial to the community at large, they flatter themselves that they shall meet with due encouragement. And that every woman who has the good of her country, and the interest of her family at heart will patronize them, by Saving her Rags, and sending them to their manufactory, or the near-

est storekeeper—For which the subscribers will give a generous price.

Henry Wiswall.
Zenas Crane.
John Willard.

Worcester, Feb. 8th, 1801.

In accordance with this notice, the first paper mill was built by Wiswall, Crane and Willard, and commenced operations in 1802. The establishment is now called "Old Berkshire." Here they manufactured about 20 tuns of paper per annum, until 1807, when Wiswall and Carson came into possession, and continued the business until 1810. Since that time, it has been run by David Carson and his sons. The present owners, T. G. and W. W. Carson, have greatly improved and added to the establishment, and now manufacture 180 tuns of fine paper annually, worth 20 cts. per lb., and employ in their business 60 hands.

The Pioneer Mill was built by Zenas Crane and Martin Chamberlin, in 1809. Zenas Crane became the sole proprietor in 1822. In 1842, having in the meantime amassed a handsome fortune, he transferred the property to his sons, Zenas M. and James B. Crane, who, under the firm of Crane & Co., manufacture about 100 tuns of fine paper per annum, part of which is bank note and bond paper.

Defiance Mill, now owned by Henry Chamberlin & Co., was built by David Carson, in 1821, and transferred to the present proprietors in 1840. They work up about 80 tuns of stock, and make about 60 tuns of cap and ledger paper per annum, employing 20 hands.

Excelsior Mill was built in 1844, by Z. M. and J. B. Crane, where they manufacture colored paper exclusively, to the amount of 200 tuns per annum.

The Bay State Mill was formerly the Ashuelot Woolen Factory, and was converted into a paper mill by Cranes & Wilson, in 1851. In this mill, 300 tuns of white and buff paper are made annually, exclusively for envelopes. They employ 20 hands, and there have been made in the mill during the past year, 10,000,000 envelopes.

A blast furnace was erected near the center of the town, on the Housatonic river, in 1800, in which much business was done up to 1816, when it was burnt. The privilege is now united with that of the woolen factory below, owned

by F. Weston, making 26 feet head and fall, and producing the best privilege and location for manufacturing in the town.

A tannery was erected by Simeon M. Dean in 1852. He has invested a capital of $7,000, employs 9 hands, and turns out $12,000 worth of leather annually.

On the North Mountain, there are 5,000 acres of land, mostly covered with valuable timber. At its base, on the North branch of the Housatonic river, and the small streams which empty into it, are eight saw-mills, within the distance of one mile, which manufacture two and a half millions feet of lumber annually, mostly hemlock and spruce, that finds a ready market in Pittsfield, which is principally supplied with lumber and wood from this town. The hard lumber is sent to market by railroad. Two more saw-mills and a turning shop are being erected.

There are inexhaustable beds of second rate marble and lime stone near the center and East part of the town, suitable for building. One lime kiln now in operation turns out 12,000 bushels annually.

Dalton is divided into seven school districts; appropriation for their support in 1854, $600. Total taxation for all other purposes, $2,154; ratable polls, 261; legal voters, 212; population in 1840, 1,143; in 1850, 1,055; decrease in ten years, 88.

EGREMONT.

The Indian reservation, made at the time of the purchase of the lower Housatonic township, extended through the present town of Egremont. A considerable part of this was leased by the chiefs of the Stockbridge tribe to Andrew Karner, October 20, 1740; and, in 1756, a portion of the reservation was purchased of the Indians, and this tract became known as the "Shawenon Purchase." It was "bounded East on Sheffield, South on Indian land, West on the land lately laid to Robert Noble and others, called Nobletown, and to extend North as far as said Nobletown, to the North-East corner of said town; to run East over to the Stockbridge West line." This tract of land, for the consideration of £20, was conveyed to Ebenezer Baldwin, Aaron Loomis, Josiah Phelps, Benjamin Tremain, Samuel Colver, Samuel Welch, David Winchell and several others.

Nobletown was West of the dividing line between Massachusetts and New York, being at the present time a part of the town of Hillsdale. In October, 1756, another tract of land, afterwards known as the Spoor Grant, was conveyed by the Indians to Isaac and Cornelius Spoor, and others. Karner's lease passed from hand to hand until it was lost sight of. At last, between thirty and forty years ago, it came into the possession of William F. Gragg of Augusta, N Y., who laid a claim to the land which it covered. In 1826, however, the occupants paid him $400 for his right, and thus adjusted the claim.

The permanent settlement of the land now covered by Egremont took place in 1730. There were probably some families from New York on the ground earlier, who supposed it to be within the limits of that colony. Among the early settlers were Andrew, Robert, Nicholas and Jacob Karner; John, Isaac, Jacob and Cornelius Spoor; Ebenezer Baldwin, Aaron Loomis, Josiah Phelps, John Perry, Timothy Hopkins, Elias Hopkins, Nehemiah Messenger, Benjamin Tremain, Samuel Colver, Samuel Younglove, Wm. Webb, Jonathan Welch, Samuel Welch, Robert Joyner, Gideon Church, Ebenezer Smith, Aaron Sheldon, Israel Taylor, Wm. Roberts, Joseph Hicks, Edward Bailey, Abraham Andrews and John Fuller. The tract was settled with considerable rapidity, and was incorporated, with its present name, February 13, 1760, as a district of Sheffield. The first district meeting was held in March, the same year, when Samuel Winchell was chosen clerk, and Jonah Westover, Timothy Kellogg and Isaac Spoor were elected selectmen.

In 1767, the people erected a meeting house, raised money to procure preaching, and invited Rev. James Treadway to become their pastor. Mr. Treadway declined the invitation, and during the two or three following years a number of candidates were employed. February 20, 1770, a Congregational Church was organized; and on the 28th of the same month, Rev. Eliphalet Steele of West Hartford, Ct., a graduate of Yale College in 1764, was ordained as the pastor. Mr. Steele remained with the people, with entire harmony, until the time of the Shays Rebellion, when, many of his parishioners being among the malcontents, they became his enenies, from the fact that he

did not sympathize with them. Some of them entered his house at night, and, after inflicting sundry personal indignities upon him, stole his watch and several articles of clothing. The disturbing elements thus introduced, never became thoroughly reconciled, but Mr. Steele remained with his people until April 29, 1794, when he was dismissed. The church gradually diminished in numbers after this,—left, as it was, without regular preaching,—until 1814, when it was considered extinct. In 1816, another Congregaticnal church was formed, consisting of 14 members, but no pastor was settled until November 23, 1820, when Rev. Gardner Hayden was ordained. Mr. Hayden was a native of Blandford, and a graduate of Williams College in 1818. He remained the pastor of the church until October 20, 1831, when he was dismissed. Rev. Saul Clark became his successor, June 5, 1834, and was dismissed October 31, 1839. He was succeeded, March 11, 1841, by Rev. John Goddard, who died November 4th of the same year. Rev. John G. Hall was installed in his place in 1842, and continued until April 2, 1850, when he was dismissed, at his own request. He was succeeded by Rev. Elias Clark, who was ordained January 7, 1851, and dismissed April 20, 1854. The church has now no settled pastor. The interior of the meeting house used by this church has been remodeled and improved during the past year, a lecture-room has recently been erected near it, and the church numbers 74 members. The house erected in 1767 was built near the center of the town, and was used until 1833, when the present edifice was erected in South Egremont village.

The Baptist Church was organized in 1787, and embraced, at that time, members from several of the adjoining towns. Their house of worship, erected in 1817, and re paired in 1850, with essential interior improvements, stands near the village in the North part of the town. The society was incorporated in 1808. The pastors have been the following: Elder Jeduthan Gray, who resided in the vicinity, and preached to the people about 20 years; Elder John Nichols, from 1808 to 1811; Elder Daniel Sherwood, who succeeded him in the latter year, and who was succeeded in 1818 by Elder Elisha Hubbell; Elder Enos Marshall, who commenced in 1824; Elder Harmon Ellis who succeeded in 1834; Elder Calvin Munroe, in 1837;

Elder Salmon Hatch, in 1839; Elder Daniel Grant who died in 1843, and who was succeeded, in 1844, by Rev. Benjamin C. Crandall; Rev. Samuel Pomeroy, who succeeded Mr. Crandall in 1847; Rev. Cephas Pasco, who succeeded Mr. Pomeroy in 1849, and who still remains the pastor. The church is harmonious, and numbers 70 members. The most interesting revival that has occurred in connection with this church was in 1816–17, under the ministry of Elder Sherwood. At that time, 100 were added to the church.

The Methodist Society erected a house of worship in 1830, in which regular preaching is maintained.

The people took an active part in the Revolutionary war, and so devoted were they that not a tory was suffered to dwell in the town during the war. A party of tories, sent from the Livingston Manor, came over, and encamped near the present burying ground at North Egremont, but were driven back. During the skirmishing, a tory named Fields was captured, who, on the discovery upon his person of a lieutenant's commission, was sent to West Point. Much of interesting history was doubtless destroyed with the town records, when the town clerk's office was burnt in 1838.

Egremont is divided into five school districts. An incorporated academy was built in 1828, and flourished for several years, but it has declined until it is little more than a select school. Considerable attention is paid to schools, and particular attention is now turned to the improvement of school houses. During the past year, an elegant and commodious school building was erected at South Egremont. The amount appropriated for schools in 1854 was $625,—of which $50 was from the State.

The appropriation for paupers and contingent expenses, in 1854, was $300; for repair of highways, $450. The State tax was $243, and the county tax, $400. The town has now but one pauper, and no debt; and its portion of the surplus revenue—$1,900—is invested as a permanent fund, to be used by the town for such purposes as it may deem best.

The people of Egremont are mostly devoted to agriculture. Farms and farm-houses have been greatly improved, and the products of tillable land increased one-third, within

the last fifteen years. Corn, rye, oats and wheat are the principal grains raised.

There are three post offices, one each at the villages of North Egremont, South Egremont and Egremont Plain; also, in the town, two public houses of entertainment, four stores, two grist-mills and four saw-mills. David Dallzell is engaged at South Egremont in the manufacture of pleasure carriages, to the value of $50,000 yearly, which go to the Boston and New York markets. He also makes $15,000 worth of patent axles annually, which, with about $3,000 worth of wood material, he furnishes to other carriage builders. He operates both with water and steam power. There is a chair and cabinet ware manufactory in which considerable business is done. About half a mile West of the village of North Egremont, Thomas Wood carries on a flouring mill. His flour and feed he sends mostly to the Eastern towns of the county, and exchanges them for hemlock lumber, large quantities of which are brought back, and sold to the people of Columbia county, N. Y., for building purposes.

The oldest dwelling-house in Egremont is built of brick, and stands near the village of South Egremont. The Masonic emblems—a squre and compass—and the year "1761" are defined upon its heavy walls by the mode of laying the brick.

The population of Egremont in 1840 was 1,036; in 1850, 1,031; decrease in ten years, 5.

FLORIDA.

The Northern part of the town of Florida was granted to the town of Bernardston, in consideration of the loss sustained by that town in running the line between Massachusetts and the New Hampshire Grants, now the State of Vermont. The tract was known, for many years, as "Bernardston's Grant." Bullock's Grant and King's Grant, so called, each contributed territory to Florida, which was incorporated as a town, June 15, 1805. The first settler, Dr. Daniel Nelson, went upon the territory in 1783. He was from Stafford, Ct. Previous to 1795, Paul Knowlton from Shrewsbury, Sylvanus Clark from Southampton, Nathan Drury from Shelburne, Jesse King from Deerfield, and Stephen Staples from Adams, joined him, and, soon

after this, the settlement was quite numerously re-inforced.

A Baptist Church was formed in 1810, with about 20 members. This society own a meeting-house, which was built in 1824, but their supply of preaching has been irregular. Among those who have ministered to them have been Rev. Messrs. Nathaniel McCullock, John Green, Wm. Bogart and Noah Y. Bushnell.

A Congregational Church was formed May 4, 1814, with 11 members. This body remains small, and exists, in a measure, as a branch of the church at North Adams, by whose pastor it is occasionally supplied with preaching.

A "Christian" Church was formed in 1835, with twenty members or upwards, and with Rev. Seth Ross, as pastor. Preaching was enjoyed for several years, but the church is now extinct.

A Universalist Society was formed in 1830. They own no meeting-house, but have preaching a part of the time. Among those who have supplied them were Rev. Messrs. David Ballou, Daniel Thayer, Joseph Barber, Hosea F. Ballou, Wm. Wilcox, O. O. French and Joy Bishop, who is the present pastor.

The industrial interests of the town are mainly agricultural, although a large lumber business is done. There are 14 saw-mills in the town, owned respectively by Thompson Smith, S. A. Kemp & Co., Thatcher & Bradley, Wm. Tower, Sylvanus Clark, Levi N. Whitcomb, Stillman Whitcomb, Levi Granger, Charles H. Rice, Wm. White, Miles H. Hicks, Kelley Sherman, Chester Tower and Thatcher & Tower. Their production ranges from 20,000 to 100,000 feet of lumber per annum, to the mill. Kemp, Brown & Vincent carry on a tannery and grist-mill.

The names of justices of the peace in the town have been Jesse King, Nathan Drury, Zadock King, Daniel Thayer, Jr., Israel Whitcomb, N. P. Brown and Alvah B. Fairfield. The money raised by tax, in 1854, was $1,700, of which $400 was appropriated for schools. There are 7 school districts in the town, 45 square miles of territory, 43 miles of roads, and 140 ratable polls.

The only facts of Revolutionary history connected with the town, now recalled, are, that four deserters, (Irish,) from Burgoyne's army, previous to his surrender, went into Florida, and supported themselves mostly by hunting

and fishing for several years; and that a body of American troops passed over the mountain in mid-winter, and in their terrible passage, which lasted three weeks, came near starving and freezing to death.

The population in 1840 was 435: in 1850 564· increase in ten years, 129.

GREAT BARRINGTON.

The Southern part of Great Barrington, below the great bridge, so called, was taken from the Lower Housatonic township, afterwards incorporated into Sheffield. The section above the bridge belonged to the Upper Housatonic township. The history of the grant of these townships, in sufficient fullness of detail, will be found in the Outline History, and only a brief recapitulation will be attempted here. In answer to a petition of Joseph Parsons and 115 others, and of Thomas White and 59 others, two townships, six miles square, situated upon the Housatonic river, were granted to them by the General Court in 1722. The upper township was surveyed by Timothy Dwight of Northampton, in October, 1736. It had been encroached upon by the survey of the new "Indian town," (Stockbridge,) and contained, at the time of the survey, 22,120 acres. A portion of this territory, upon the Western side, has since been incorporated into Alford, and the portion East of Stockbridge, united with other adjoining tracts, formed the town of Lee when it was incorporated. About 1740, the tract was incorporated as the Second Parish of Sheffield. The place was called "Upper Sheffield," "the North Parish of Sheffield," &c. [See vol. 1, p. 163 to 171.]

The first settlers were mostly Dutch, from Kinderhook, N. Y., and its vicinity, including the Van Deusens, Burghardts, Hollenbecks, Vosburghs, Spoors, &c. Great Barrington was incorporated as a town June 30, 1761. During the same year, it was selected as the seat of justice for the county of Berkshire, and remained thus until the county buildings and business were removed to Lenox. The permanent settlement of the town took place about 1730, six years before the survey of the township already alluded to. The lower part of the town was settled in connection with Sheffield. Among the English settlers were Moses Ingersol, Moses and William King, Thomas

Dewey, Hezekiah Phelps, Israel Orton and Joshua Root.

Sometime in 1742, the inhabitants, at a meeting called for that purpose, agreed to build a "meeting-house in accordance with the early design and arrangements of the settling committee." The house was finished so as to be fit for occupation during the following year. December 28, 1743, Rev. Samuel Hopkins was ordained as the minister of the parish. At this time thirty families had become residents, but when the church was formed, on the day of the ordination, it consisted only of John and Jonah Pixley, James Sexton, Asahel King and Jonathan Nash. Dr. Hopkins was a native of Waterbury, Ct., and a graduate of Yale in 1741. He subsequently became the author of a system of divinity which has perpetuated his name in the adjectives "Hopkintonian," "Hopkinsian," &c. He was dismissed January 18, 1769, having admitted to the church, during his ministry, 116 members. From that time, through a life which reached into the present century, he lived in Newport, R. I. After his dismission from Great Barrington, the church remained vacant for more than 18 years. On the 4th of May, 1787, Rev. Isaac Foster was settled over the church, from the charge of which he was dismissed May 4, 1790. After his dismission, the church was without a pastor for more than 16 years, until the ordination of Rev. Elijah Wheeler, September 24, 1806. At this time, it had diminished to a membership of only twenty, but during his ministry, which lasted until February 12, 1823, it increased in strength and numbers until the membership was 126. Rev. Sylvester Burt was installed the same day on which Mr. Wheeler was dismissed. He was a native of Northampton, and a graduate of Williams in 1804. He studied theology with Dr. Lathrop of West Springfield, and had previously been settled at Western and New Marlboro. Mr. Burt died January 10, 1836, after laboring with his people thirteen years, and receiving into the church 197 persons. On the 19th of April, 1837, Rev. J. W. Turner was ordained over the church as his successor, having supplied the desk from the first Sabbath of the previous September. He was dismissed in the Autumn of 1851, and, in the Spring of 1852, the present minister, Rev. S. S. N. Greeley, formerly of Chicopee, was installed in his place.

Some of the first settlers were Dutch and others English, as has already been seen. The former were Lutherans, and the latter Congregationalists. After building a meeting-house unitedly, settling a minister, and worshiping together for a time, the two parties seriously disagreed, and, out of the difficulty, sprang an Episcopal church, formed mainly of people of Dutch extraction. The church was instituted about 1760, by Rev. Solomon Palmer, an English missionary who ministered to the church occasionally afterwards, until his death at Litchfield, Ct., in 1770. Rev. Gideon Bostwick succeeded him at Great Barrington during that year, and during his ministry had oversight of the Episcopalians in Lenox and Lanesborough, and often preached in those places. He died at New Milford, Ct., June 13, 1793, while on a visit to his friends. His vacant desk was supplied by different individuals for several years, until about 1805, when Rev. Samuel Griswold from Simsbury, Ct., became the pastor and sustained that relation until 1821. Rev. Solomon Blakesley of North Haven, Ct., a graduate of Yale in 1785, was settled in his place in September of the year of his retirement, and continued there until May, 1827. In September, 1828, Rev. Sturges Gilbert took the pastoral charge of the people, and continued until the Spring of 1839, when he removed to Hobart, N. Y. Rev. Samuel B. Hassard succeeded him immediately, and died in January, 1847. He was succeeded by Rev. S. D. Dennison, and he, by Rev. Justin Field, who, in turn, was succeeded by Rev. John Woart, who was dismissed in the Summer of 1854. The church is now without a settled pastor. The first Episcopal church was built in 1764, and the present edifice in 1833.

An Episcopal chapel was built at Van Deusenville, in 1829, by this society. The church at this point was formed in 1839, and is now, and for several years has been, under the charge of Rev. Lewis Green. The first rector was Rev. Mr. Parker of Stockbridge, but previously, during the period from the building of the chapel to the formation of the church, preaching was held at each village alternately, by the same rector.

A Methodist church was formed in the central part of the town in 1842, which is now in a flourishing condition, and is under the pastoral charge of Rev. George Kerr.

A Baptist Society was incorporated in 1792, but no church or society of this denomination now remains in the town.

A Congregational Church was organized at Housatonic, a village of Great Barrington, in June, 1841. This village is about five miles from the central village, near the line of Stockbridge. They built a house of worship which was dedicated Oct. 12, 1842, when Rev. Charles B. Boynton was settled as their pastor. Mr. Boynton was dismissed about eight years since, and was succeeded by Rev. Mr. Andrews. The church is now without a settled pastor.

The Roman Catholics erected a church edifice in 1854, and are ministered to by Rev. Mr. Cuddihy of Pittsfield.

There is no record of town meetings held in Great Barrington from Nov., 1771, to March, 1776. In this, as in other sections of the country, differences of opinion existed on the great questions in dispute between the colonies and Great Britain. These differences were, to some extent, connected with the religious persuasion of the inhabitants; and, although a large majority were friendly to, and patriotic in, the cause of the colonies, there were those who were regarded with extreme distrust, and who, in September, 1777, received a vote of censure from the town. The records abound with votes for the payment of the soldiers, for granting supplies in compliance with the requisitions of the General Court, and for furnishing the soldiers required of the town. Jan. 12, 1778, it was "voted that the articles of confederation and perpetual union drawn up by the Continental Congress, and laid before this town, are agreeable to their minds, and that our Representatives be directed to give their votes in the General Court of this state to ratify the same." After the surrender of Burgoyne, his army, or a portion of it, marched through Great Barrington on its way to Boston, and encamped near the village. Amongst them was Baron Rudesel with his Hessian troops. Gen. Burgoyne accompanied them, and was detained a few days by sickness, during which he was entertained by Elijah Dwight, at his house, which is still standing in the village.

President Dwight, in his travels, presents the following narrative of a marvelous occurrence which took place at the Great Bridge in Great Barrington, at an early period in the history of the town:

"A Mr. Van Rensselaer, a young gentleman from Albany, came one evening into an inn, kept by a Mr. Root, just at the eastern end of the bridge. The inn-keeper, who knew him, asked him where he crossed the river. He answered, 'on the bridge.' Mr. Root replied, that that was impossible, because it had been raised that very day; and that not a plank had been laid on it. Mr Van Rensselaer said that it could not be true, because his horse had come over it without any difficulty or reluctance; that the night was so profoundly dark, as to prevent him from seeing anything distinctly; but that it was incredible, if his horse could see sufficiently well to keep his footing anywhere, that he should not discern his danger, and impossible for him to pass over the bridge in that condition. Each went to bed dissatisfied, neither believing the story of the other. In the morning, Mr. Van Rensselaer went, at the solicitation of his host, to view the bridge; and finding it a naked frame, gazed for a moment in astonishment, and fainted."

There is a considerable amount of manufacturing carried on in Great Barrington. The Berkshire Woolen Co. have a large establishment in the village, and are extensively engaged in the manufacture of cassimeres. They have also a large flouring mill—one of the best in the county of Berkshire. Rogers and Wycoff of New York have a mill for the manufacture of India rubber goods, in the village. At Van Deusenville, the "Richmond Iron Works" have a large establishment, which will be found fully described in part 2d of this work. [Vol. 1, p. 367.] In the same village, Munson and Peabody carry on a cotton factory for the manufacture of sheetings. The Monument mills manufacture cotton warps at Housatonic village, and two last factories are located at the same point.

The most prominent of he early settlers of Great Barrington was Gen. Joseph Dwight, and we copy from the History of Berkshire the following sketch of him:

"Gen. Joseph Dwight was born in Dedham, in 1703. His early advantages for education are not known. In 1733, he was admitted to the bar in the county of Hampshire, being then an inhabitant of Brookfield. Concerning the extent of his practice, there is no information. He soon entered upon military life, and distinguished himself as commander of the artillery of Massachusetts in 1745, at the memorable capture of Louisburg, on Cape Breton,—particularly in conveying the ordnance and military stores across the extensive and miry

morass, West of the town, and in the subsequent attack on the walls. In 1756, he went at the head of a brigade of Massachusetts militia to Lake Champlain, in the second French war. Soon after his return from the North, he purchased a situation in this town, where he continued the remainder of his days. When this county was formed, he was appointed Judge of the County Court, and Judge of Probate; both of which offices he retained until his death June 9, 1675, aged 62. His personal appearance was very fine. He was dignified in his manners, an upright judge, and an exemplary professor of the religion of the Gospel. No man in the county, in civil life, was more esteemed."

Education receives commendable attention. The town is divided into seventeen school districts, and the amount raised for the support of public schools has, for several years, been $1,500 annually. The Great Barrington Academy, under the superintendence of B. F. Phillips, and the Young Ladies' Seminary, in the charge of Mrs. L. W. Allen, are both flourishing institutions.

The population of Great Barrington in 1840 was 2,690; in 1850, 3,274; increase in ten years, 584.

HANCOCK.

Hancock occupies sixteen miles of the line between Massachusetts and New York, but is only about two miles wide. The Northern half is a continuous valley of great fertility and beauty; the Southern, an extremely broken and irregular tract. This town was originally called Jericho, "on account of the high natural walls on each side,"—parallel ridges of the Taghconic Mountains. Some of its best farms were cut off by the line between Massachusetts and New York, and now lie in the latter State.

The first settlement was made in 1762, by Asa Douglass, upon the first and principal grant of land, made in 1760, to him, Timothy Hurlburt of Canaan, Ct., Col. John Ashley of Sheffield and Josiah Dean. Mr. Douglass had been unsuccessfully engaged in trade at Canaan, Ct., and concluded to go into a newer country, to try his fortune. Journeying Northward, inquiring for a good locality in which to settle, he was directed by an Indian to this place. He liked it, sought and obtained a grant of 1,000 acres, and located his dwelling where he afterwards built the large house now owned by Daniel Gardner. He had seven sons,

several, if not all of whom, settled around him. He was soon joined in his settlement by John Clothier, Jesse Squire, Amasa and Martin Johnson, Benjamin Davis, Samuel Grippen, David Sprague, Samuel Hand, Capt. Caleb Gardner, David Vaughn, Reuben Ely, and Henry and Jonathan Hazard. They were mostly from Connecticut and Rhode Island.

Charles Goodrich of Pittsfield obtained the grant of the South part of the town in 1761, which was settled upon by his nephew, Daniel Goodrich, in 1764. He was joined in the following year by his father, Benjamin Goodrich, who brought with him all his sons, viz: Benjamin, Samuel, Nathan, David, Ezekiel, Elizur, Hezekiah, Jeremiah, and Enoch. Jeremiah Osborne and his son Hezekiah, and Israel Talcott, settled there about the same time. As many of these settlers afterwards became Shakers, this grant embraced in its Southern part the land now held by those people in Hancock, and New Lebanon, N. Y., also. Soon after the second grant, small grants were made in the North part to Dea. Samuel Brown of Stockbridge, and Col. Farrington. The remainder of the land was sold by a committee of the General Court, to the actual settlers, in 1789.

Hancock was incorporated as a town, July 2, 1776, and was named in honor of John Hancock. The first town meeting was held Aug. 21st, following, at the house of Esquire Douglass. Born with the Revolutionary period, the town, in its action, was worthy alike of its natal year, and its name. Early in its meetings, it "voted that a committee be appointed to procure such evidence as may be obtained against all persons charged by the inhabitants of this town as being enemically disposed towards this, or any of the United States." The people voted that tories should not be permitted to remain in the town, and that any one coming into the town to live should bring a certificate from the town he had left that "since the year 1775, his conduct has been friendly to these American States." Asa Douglass took a very active part in the Revolution, and declared that he would sooner see all his sons fall, than witness the defeat of the cause of liberty. His son, Capt. Wm. Douglass, Capt. Bills, Lieut. James Smith, and several others from Hancock, were in the battle of Ben-

nington, the guns of which were heard by their wives and families at home. Whitman Vaughn, Clark Gardner, and —— Sweet fell in that battle. During the day, the wife and daughter of Lieut. James Smith walked the high mountain at the North-east of the town, listening to the far-off roar, and full of anxious solicitude for the husband and father. As night approached, the wife felt a presentiment of her husband's safety, and his speedy return; and, hastening down the mountain, said, "Molly put the kettle on, and prepare the supper, for Jamie is coming home to-night, and will soon be here." "Jamie" certainly soon came in, having received a furlough for only one night.

In religious sentiment, the settlers and their descendants were mostly Baptists. A Baptist Church was organized in June, 1772, which was ministered to from the first by Rev. Clark Rogers, from West Greenwich, R. I., until his death, which occurred Jan. 14, 1806, in the 77th year of his age, and the 34th of his ministry to this church. He had two sons, Samuel and William, both, like their father, distinguished ministers of the Gospel. The successors of Rev. Mr. Rogers have been Rev. Messrs. Justus Hall, Robert Niles, Julius Beman, Northrup, Seth Jones, John Leland and John Vincent, chiefly limited supplies from 1806 to 1831; from the latter date to 1849, F. S. Park, J. D. Rogers, E. Tucker, G. C. Tripp, H. Ellis, Elnathan Sweet and Platt Betts; from 1849 to 1851, G. S. Stockwell; from 1851 to 1852, Wm. Bowen; since 1852, A. P. Viets, the present pastor. The church has had three houses of worship,—the first, a log house, succeeded in 1797 by a frame building on the same site (between the present residence of Wm. Hadsell and Mrs. Susan Foster,) and a house in the village, finished in 1851. The membership of the church has been reduced, from various causes, until it numbers only about 30. Excepting the Shakers, this is the only religious society in Hancock. Its deacons have been Robert and Caleb Carr, chosen in 1772; Thaddeus Patchen, 1794; Daniel Smith, 1821; Justus Goodrich, 1824; Gardner Smith, 1831; Lyman Eldridge and Wm. Smith, 1849.

The Shaker Village is located in the South-eastern part of the town. It contains a meeting house, office, two school houses, several dwellings and numerous shops, the

latter occupied by joiners, hatters, coopers, blacksmiths, &c. Besides these, there is a grand architectural curiosity—a circular, stone barn,—which has been visited as a curiosity by thousands of people. This barn was erected in 1836, and has a circumference of 270 feet. The outside of this circle is occupied by stables, the mangers towards the center, and the entrances from the various yards that surround the building. The covering of this circle of stables is the barn floor, which is entered and left by teams at one and the same door, by driving around the circle. The hay occupies the central area, which will hold a vast deposit. Eight or ten teams can occupy the floor at one time.

In June, 1780, several individuals in the South part of the town embraced the views of the Shakers, and this was the origin of the New Lebanon and Hancock communities. They began at that time to visit Mother Ann Lee, and the elders at Escuania, N. Y., and became so much impressed that they returned and set up worship in the same style. They built a meeting house in 1784. Some of the first of the sect were John Deming, Hezekiah Osborn, Daniel, Nathan, David, Ezekiel, Hezekiah and Jeremiah Goodrich, Israel, Josiah and Joseph Talcot, and Joshua Cogswell, the latter from Pittsfield. The sect has risen from comparative indigence to wealth. They own now from 3,000 to 5,000 acres of land, holding the entire breadth of the Southern portion of the town, with extensive domains in Pittsfield and Richmond. Everything they have is of the best, and every piece of property they possess bears the impress of their peculiarities.

There is nothing to be said against the Shakers except that their religion involves the sacrifice of the purest and most ennobling relations of life, and—(theoretically) the depopulation of the world.

The first school house in Hancock was built immediately after its settlement, on the Douglass grant, near where James B. Chapman's residence now stands. The next, built after the town was divided into districts, stood on the site now occupied by the shop of Thomas Acox. It was roughly made, large, and cold in winter, and 110 scholars often assembled within its walls. There are now seven school districts, and the number of scholars in the town,

between the ages of five and fifteen years, is 175,—50 of these being among the Shakers. The school tax for 1854 was $500. The Hancock Classical Institute, under the charge of Charles F. Gilson, maintains a high stand, and has been in operation for several years.

The people are mostly engaged in agriculture, being specially devoted to wool-growing and the dairy, in which they are pre-eminently successful. The first grist-mill and saw-mill in the town were built by John Gardner, a few rods from the present dwelling of Manning L. White. There are now in the town four saw-mills, one grist-mill, one clothiery, two woolen factories, one iron foundry, one tannery, and shops of the necessary trades in full supply. The principal woolen factory is owned by Messrs. Isaac and George Barker; the other, by John Taylor and Sons.

The first child born in the town was Wm. Douglass, grandson of Asa. Job Gardner, brother of John, became a physician, and died in Symrna, N. Y. Hon. Rodman Hassard, John Gardner, and his son, S. H. Gardner, (the latter the only lawyer ever resident in the town,) have been widely known and much esteemed, in Western Massachusetts. Stephen Arnold Douglass, the father of the "Nebraska Perfidy," is a lineal descendant of Asa Douglass. The Illinois senator's grandfather lived in the North part of the town, in a house which he built, and which is still standing. He married a daughter of Stephen Arnold of Stephentown, N. Y., a town adjoining Hancock. They had a son, whom they very naturally named Stephen Arnold Douglass, and the family removing to Vermont, this son had a son, whom he very naturally named after himself, and this son, Vermont born, is no other than the well-known demagogue of Illinois. The first physician in Hancock was Dr. Gad Stebbins, but he did not remain long, and his professional successors have never found inducements to make their residence permanent.

Hancock has for many years been a temperance town. A healthy public sentiment established a Maine Law of its own. There is not, consequently, a pauper in the town, and there has not been one that properly belonged there for several years.

The tax for all purposes in 1854 was $1,375 08. The town is free from debt, and has a fund of $1,334. The

territory amounts to 32 square miles; miles of road, 27; population in 1840, 958; in 1850, 770; decrease in ten years, 188.

Hancock abounds in the most interesting scenery, and possesses natural features that would be well worthy a minute description, in an effort less strictly historical than the present.

HINSDALE.

The town of Hinsdale is situated on the Western slope of the Green Mountain range, in the basin of the Eastern branch of the Housatonic. It is bounded East by Peru, South by Washington, North by Windsor, and West by Dalton, and contains about seventeen thousand acres. The town is watered by the Eastern and middle branches of the Housatonic and their tributaries. The middle branch takes its rise in Peru, runs North of the center, through a section called Torrey Town, and unites with the Eastern branch, in Dalton. On the banks of these streams are large tracts of valuable meadow land, which are annually flowed, producing large crops of good hay. A portion of these meadows, on the "Leffingwell grant," were brought into cultivation as early as 1780, when labor was extremely cheap; for we are told that the price paid per day to able bodied men, in clearing those meadows, was four quarts of Turk's Island salt. The soil on the uplands and hill sides is fertile, and affords rich pastures. When the country was first settled, the principal products were wheat, rye, corn, oats, flax, wool, maple-sugar, butter, cheese, beef, pork and potash. The last named articles found a market in New York. Large quantities of tow and fulled cloth were manufactured, mostly for home use; but since the introduction of cotton, the farmers have stopped raising flax, and the music of the spinning wheel has become obsolete. In 1795, the territory was incorporated as a parish, by the name of the West Parish of Partridgefield.

Partridgefield was purchased at auction June 2, 1762, for £1,460, by Elisha Jones, and was named after one of the subsequent proprietors, Oliver Partridge of Hatfield. The first settlement of the town commenced about 1763, by the arrival of David, Thomas and Francis Miller, from Middlebury. Francis Miller was afterwards employed by

the Government to survey the boundary line between the State of New York and Massachusetts; also the route for the middle turnpike road from Boston over the mountain to Albany. Soon after these, Nathan and Wilson Torrey of Rhode Island, and Phineas, Joseph, Zacheus, and Michael Watkins of Hopkinton, settled in town; also Nathan Fisk, who, in 1791, built the first corn and saw mill, for which important service he received a bounty from the Government of 250 acres of land. These mills stood in the Southeast part of the town, on a water privilege now improved by Wm. Lyman & Son, in manufacturing forks. In 1774, Nathaniel Tracy, James Wing, and Amasa and Nehemiah Frost came into the town. From 1775 to 1800, a large number of families settled here. They were mostly from Connecticut. Two of the persons from that State, Rev. Theodore Hinsdale and Richard Starr, were instrumental in organizing the Congregational church, in Dec., 1795, with a membership of 23 persons.

At this time, the people were occasionally supplied with preaching by Rev. Theodore Hinsdale and Rev. John Leland. The place of worship in the winter was in a school house, on the common, and in the summer in the barn, now owned by Capt. John Peirce. In 1796, the population had so far increased, that it became expedient to build a meeting house, and measures were accordingly adopted for that purpose. The vexed question of selecting a spot upon which to build, was amicably settled by a committee of members of the parish, from various parts of the town. In accordance with the custom of the age, the site selected was a hill, near the center of the town. The materials for the house were furnished by members of the parish, which, like those of Solomon's Temple, were prepared in different localities. It was voted by the parish that the "square timber be fitted to frame, to the acceptance of the master workman, or the owners should receive no credit for the same." The underpinning stone came from Chesterfield, sixteen miles distant. In 1798, a frame, 52 by 44 feet, with an additional ten feet for porch and belfry, was put up. In the year following, the house was finished, at a cost of £1,230, and in the autumn, it was dedicated, Rev. Jonathan L. Pomeroy of Worthington preaching the sermon. When the building of the house was undertaken, it was

determined to defray the expense, by the sale of the pews. In accordance with this plan, it was "voted that a vendue be had, and that liquors be furnished for the use of the vendue, at the expense of the parish." The auction transpired, and under the elevating effects of the ardent, the bids were spirited, the pews bringing good prices. When the money was called for, it was ascertained that many of the purchasers had failed, and others had absconded. This very much embarrassed the contractors, in meeting their engagements, and the original plan of selling the pews was abandoned. Those persons who were able to pay, relinquished their pews to the parish, and it was voted to assess the whole amount upon the parish by a direct tax. This course induced many to "certificate" from the Society, and a number of law suits grew out of the operation. This saddled a very heavy debt upon the remaining members, upon some of whom it pressed with great severity. The burden was borne with patience, and great sacrifices were made to meet the payment. Some individuals parted with their last cow, and to free the parish from debt, the women spun tow and linen by the light of pitch pine knots. One individual came into town the year the tax was assessed, and although his personal effects consisted of only a few mechanic's tools, a case of drawers, chest, side-saddle and pillion, and he could not get trusted for one half of a ten-score hog, fatted upon beach-nuts, his tax was about $100.

In 1800, the parish was so far out of debt that it proceeded to settle a minister. In 1801, the church invited Rev. Caleb Knight to become their pastor. He was ordained in April, 1802. June 21, 1804, the parish was incorporated into a town with the name of Hinsdale, in honor of Rev. Theodore Hinsdale, one of the first settlers. In 1807, the first bell for the Congregational Church was purchased, Theodore Hinsdale Jr., giving $100 towards it. In 1816, Rev. Caleb Knight was dismissed, at his own request, and was succeeded by Rev. Wm. A. Hawley, who was ordained in July, 1817, and dismissed in January, 1841. His successor, Rev. Seth W. Bannister, was settled June, 1841, and dismissed April, 1846. In the February following, (1847) Rev. Edward Taylor was ordained, and in October, 1850, was dismissed. He was succeeded by Rev. P. K. Clark, the present pastor, who was ordained in

June, 1852. During the last fifty years, revivals have been frequent. Thirty-nine persons were added to the church during 1853. The present number of members is 206—74 males and 132 females. The sums contributed, mostly by members of the parish, to the benevolent objects of the day, in 1853, were: for American Bible Society, $188 25; for Foreign Missions, $242 43; for American Tract Society, $132 09; for Education Society, $118 50; for building churches at the West, $100; for Seamen's Friend Society, $94 22; for Western Colleges, $64 50; for Doctrinal Tract Society, $20; for Sabbath Schools, $18 08: Total of subscriptions for 1853, $1,188 50.

In 1797, the Baptist Society was organized, principally through the instrumentality of Joshua Jackson, Nathan Torrey and Eleazer Cady. It was composed of individuals living in this and the neighboring towns. For some years after the Church was organized, Elder Eleazer Smith was their minister. He was succeeded by Abram Jackson, who was ordained in 1809. As the Society had no house of worship, the ceremony was performed in the Congregational Church. In 1813, the Society erected their first meeting house in the center of the town. Elder Jackson was their preacher thirty years, when infirm health compelled him to relinquish the office. The Elder was of large physical frame, and previous to his call to the ministry, was an excellent drummer, and one of the best mowers and wrestlers of the age. He was a useful preacher, and was highly esteemed by his fellow citizens, and when he went down to the grave he had not an enemy in the world. He was succeeded by Elders Cady, Whipple and Reynolds. Mr. Reynolds was a practical printer from Vermont. In 1850–51, the Society built a large and commodious house of worship, near the Railroad depot, at a cost of about $5,000. The Church now consists of 80 members. Rev. Mr. Goodwin, late of Collinsville, Ct., and graduate of Williams College, is their present pastor.

About the year 1806, a few individuals residing in the South part of the town, and others living in Washington, sympathizing with the Methodists, and anxious to secure religious and ecclesiastical institutions in harmony with their views and principles, commenced holding

meetings in the school house, in what was then call Wing Town. The principal persons engaged in the matter were Nathan Warner, Levi Loveland, Mr. Forbes, Mr. Legar, and Jos. Witter. The meetings were usually conducted by a licensed exhorter, and occasionally Elder Green of Pittsfield came out and preached. The Society increased in numbers, and subsequently was embraced in Dalton, Washington and Middlefield Circuit, and was statedly supplied with preaching by itinerants. In 1830, the Society erected a substantial brick church, in the center of the town, and now consists of 80 members. The desk is now supplied by a resident pastor, Rev. Hannibal U. Smith.

There are about fifty Catholic families in town, mostly Irish, who have no house of worship, and usually attend one of their own faith in Pittsfield. In the early settlement of the town, there were three or four families of Shakers, followers of Ann Lee. They used to meet for worship, or rather to labor, in a house that stood where the turnpike road now runs, in front of the Congregational Church.

There are about 45 miles of roads in the town, exclusive of the Railroad. The principal one, the Great Turnpike, was incorporated in 1804. During the late war with Great Britain, it was the thoroughfare over which the munitions of war and military stores were transported, from the sea board to the Northern and Western frontier. At that time most of the other roads were little better than bridle paths, but they answered every purpose, as the mode of traveling was on horseback. Most of the families were provided with pillions and side-saddles, two articles then indispensable, as part of the marriage portion of young ladies, in commencing housekeeping. Those families living at a distance from church used to "ride and tie." Upon the introduction of one horse wagons, (the first one was brought into the town by Nathaniel Tracy, Esq.) the roads were very much improved. The sum raised for repairing them in 1854, was $650. In 1804, the Post Office was established, being the eighth one in the county. Henry Deming was appointed Post Master, but held the office only a short time, having been detected in abstracting a draft from a letter passing through the office. He was arrested and put under bonds of $10,000, which he forfeit-

ed, by running away to the dominions of His Majesty, George the Third. He was succeeded by Henry Howard, Solomon Colt, O. P. Colt, Selden Spencer, and Monroe Emmons, who was commissioned during the Administration of John Quincy Adams. In 1852, Hinsdale Depot Post Office was established, and Edward T. Nash appointed Postmaster. The number of publications taken in the town are 308 Weekly Newspapers, 6 Semi-Weekly do., 10 Daily do., and 265 monthlies.

As soon as practicable after its settlement, the town was divided into six school districts; and school houses were erected. For a number of years, the amount of money raised for the support of these schools, was $250 annually. The branches taught were reading, writing, arithmetic, and occasionally grammar. The scholars were also required to commit to memory that compendium of theology, the Westminster Assembly's Catechism. At a later period, those scholars that were desirous of studying the higher branches, were under the necessity of attending institutions out of town. This course was found inconvenient and expensive, and the project was started, of establishing a high school in town, and in 1843, the Hinsdale Academy was incorporated. A large and convenient building was erected upon a rise of ground in the West Village, near the banks of the Housatonic. It is easy of access, being situated but a short distance from the Western Railroad Depot. The institution is sufficiently retired for all the purposes of education, and is not affected by those bad influences and temptations which often surround high schools in cities and large towns. It has all the appliances for a thorough course of instruction. Large numbers of scholars from different parts of the State, and out of it, resort here to qualify themselves for the business of life. The amount of money raised for common schools in 1853, was $650.

There are three woolen factories on the Housatonic, the largest one owned by Charles H. Plunkett. It has six sets of machinery, and employs 90 hands. The amount of broadcloths annually manufactured reaches the value of $130,000. Mr. Plunkett is also part owner with Charles J. Kittredge of the lower valley new stone mill, which manufactures about $90,000 worth of satinets and tweeds annually. The other stone woolen factory is owned by

Messrs. Hinsdale & Richards, who have just commenced operations. Most of the operatives in these factories are Irish, German and French. There are two fork factories, one tannery, one wagon and cabinet shop, one grist and plaster mill, with four saw mills that manufacture large quantities of hard and soft lumber, which, owing to the facilities afforded for transportation by the Western Railroad, find a ready market East and West. There are four lime kilns in the town. The lime burned is excelled by none. Most of it is sent to Hampden, Hampshire and Worcester counties.

The first public house in the town was opened nearly sixty years ago, by Rufus Tyler, in the Center Village. He was succeeded by Mr. Sears, Tristram Browning, Chester Moody and others. It was during the time of Mr. Browning that Joseph Bonaparte and suite passed through the town, and dined at his house. Mr. Moody was one of the most noted hotel keepers of the day. During the war, his establishment resembled an Eastern caravansera, for not unfrequently whole companies of troops would quarter upon him. In the bar, the music of the toddy-stick was heard at all hours, and the flip-iron was kept at a red heat in the grate, ready for use at any moment. After the completion of the Western Railroad, a public house was opened near the depot, which is now well kept and patronized. During the summer season, numbers from the cities resort to this house to breathe the pure air of the Berkshire hills. There are 4 stores and 180 dwelling houses in the town. In 1853, there were 26 deaths, and nine of them were Irish.

David Miller was the first magistrate in town. He was called "a keeper of the peace," but during the time he held the office, petty law suits were common. The courts were usually held in Rufus Tyler's bar-room on Saturdays, and the proceedings often wound off by a "treat all round," to the satisfaction of all parties. The first and only lawyer that made a settlement in town was Thomas Allen, who was admitted to the bar in 1799; and, during a practice of forty years, he seldom advised his clients to embark in the uncertain business of a law suit, unless compelled by necessity. He was, in fact, a peacemaker. Dr. Abel Kittredge was the first and only physician in

town for a number of years. He was succeeded by his son Benjamin F. Kittredge, the present physician, who has an extensive practice in this and the neighboring towns.

A large emigration has gone forth from Hinsdale. Her sons are found in almost every state in the union, including California, and she is not unrepresented in Australia. The town may not be as prolific of great, as of useful men. Rev. Billy Hibbard went from this town. He was the inventor of the celebrated "Hibbard Pills," was noted for his colloquial and musical powers, was a useful Methodist preacher, and, during the war of 1812, was chaplain to the Berkshire troops during their encampment at Cambridgeport. Henry Howard, Jr., was a native of this town. Losing his father at an early age, he was a clerk during the years of his minority, in a country store, and afterwards engaged extensively in the mercantile business in Detroit. He was chosen Mayor of that city, and is now an officer in one of the Buffalo banks. John Yeomans, D. D., was a native of this town. For a number of years he labored on a farm, and, afterwards, learned the blacksmith's trade. He then commenced studying, preparatory to entering college, entered Williams College two years in advance,—graduated, studied theology, was instrumental in gathering a church in North Adams, was a pastor of the church, received a call to settle over the Congregational church in Pittsfield, was installed over the same, and afterwards received a call to the presidency of the College at Easton, Pa. Wm. C. Kittredge was also a native of this town, a graduate of Williams College, read law in the office of Isaac C. Bates, Northampton, went to Fair Haven, Vermont, was elected Judge of one of the courts, in 1853 was chosen Lt. Governor of the state, and is now President of Castleton Bank. The population of Hinsdale in 1840 was 950; in 1850, 1,282; increase in ten years, 332.

LANESBOROUGH.

Lanesborough is located on the hills and mountains of the Green and Taghconic ranges. A branch of the Housatonic river rises a few rods North of the Northern line of the town, and flows Southwardly, through beautiful and luxuriant meadows, while the Hoosac rises in the Eastern

section of the town, and flows Northwardly. From the high position of the territory, the winters are extremely severe. The summers are exceedingly delightful, and the town abounds with beautiful and picturesque scenery, which has been much admired, by those even who are familiar with the beauties of Scotland and Switzerland.

The first steps toward the settlement of this town originated in a grant made by the General Court to Samuel Jackson and 75 others of Framingham, in 1741. The township was soon afterwards located and surveyed, and embraced a tract six miles square. Cheshire now embraces the North Eastern portion of this territory. It was at first called Richfield, and afterwards, New Framingham. The first actual settlers were Capt. Samuel Martin, a Mr. Brewer, and a Mr. Steales, who came in during 1754 or 1755. In the second French war, they were driven out by the Indians, and Mr. Martin alone returned. A fort was early erected a few rods South of the town burial ground, for the protection of the settlers, near which two Indian chiefs were killed. In addition to those already named, the records of the town give the names of the following heads of families, who came in as early as 1759: Nathaniel Williams, Samuel Tyrrell, John, Ephraim, Elijah and Miles Powell, (brothers) Lieut. Andrew Squier, James Loomis, Ambrose Hall, Isaac Hill, Charles Goodrich. William Bradley and James Goodrich, Thaddeus Curtis, Eben Squier, Benjamin and Joseph Farnum, Peter Curtis, Samuel Darwin, Nehemiah Bull, Samuel Warren, Moses Hale, Joseph Keeler and Beriah Dudley came in as early as 1762.

The first meeting of the settlers was held at the fort, May 2d, 1759, "notyfication having been given out by Dea. Moses pike, in the Publick prints." After organization, the meeting adjourned from time to time, because, as the record states, so few were present. The following votes were passed, which, as a curiosity, we copy *verbatim et literatim:*

"Oct. 29, 1761. At a proprietors' meeting legally worned, mad coyce of Elijah Powel moderator. Voted Mr. Levi post shoold be our gospel minister. Voted to give him 91 pounds settlement, and 80 pounds salary yearley and his fier wood.

"Voted, The scool hows should be 28 ft. long, 24 ft. wid and 9 ft. stod.

"Voted, Thare should be 80 pounds disposed of out of the treasurey for gospil purpusses. A trew Entrey from the Menits. S. Martin, Clark.

"Dec. 12, 1761, question poot whether Mr. Daniel Collins should be our gospil minester, past affirmative.

"Voted, 130 pounds settlement, 80 pounds yeareley. Voted to get Mr. Collins 30 cords of wood yeareley, he finding the wood.

"March 31, 1762. 1, Mad choyce Mr. Peter Cortis to be thare moderator. 2, Voted that 6 shillengs be drone out of the treasurey upon Each Ratable Lott, to make and mend the Hi ways. 3, Voted Samuel Martin draw six pence on Each Lott, for the yeuse of his hows for public worship.

"April 20, Voted that Misters Peter Cortis, Wm. Bradley and N. Buell, Be a Commety to provid preaching for the futer."

These quotations might be continued indefinitely, but enough has been given to show the way of doing business, and to illustrate the subjects which engaged the attention of the settlers. Lanesborough was incorporated June 20, 1765. It is said that the name was given in honor of a Mr. Lane of England, and the tradition is accompanied by the usual story that he gave the town a bell, for the honor, which bell never reached the town.

In the struggles of the Revolution, the town took a decided stand in favor of Independence, and cheerfully sustained its proportion of the burdens. Peter Curtis was chosen delegate to the Provincial Congress, held at Cambridge Feb. 1, 1775. April 26, 1776, it was voted to purchase 150 lbs. of powder, 600 lbs. of lead, 50 guns, and 1,000 flints. The position of the minister, Mr. Collins, in relation to the Revolution, was not satisfactory to the people, and a committee was appointed to confer with him. The committee listened to his explanations, and they were reported to the town, but the town voted that they were not satisfactory. The matter was finally satisfactorily adjusted. June 7, 1776, it was voted to abide by the Continental Congress, in case it should declare the colonies independent of Great Britain. Four days afterwards, money was granted to defray charges for taking care of unfriendly persons. December 12, 1777, it was voted "to allow a sum of money to Thomas Barnum for his horse that was killed by the Goard of a bull when oute in an alarm."

April 23, 1778, the new constitution was unanimously rejected, and a committee of seven appointed to amend it. June 1, 1778, it was voted that John Welch was an enemy to the country, and that he be sent to Bennington, and delivered to the proper authority. It was voted at the same time that Capt. Ebenezer Newell procure the evidence against Sol. Bunhill, then in the Northampton jail, and attend the court at his trial. Bunhill had shot two of his neighbors through the head at the Bennington fight.

The requisitions of the General Court drew very hardly upon the new town, but they were mostly complied with, with spirit and alacrity.

In 1776 and 1777, many deaths occurred in the town from the small pox. Resolutions were passed to cleanse the public roads, for and against innoculation, and for the establishment of pest houses for the infected, and a committee was appointed to "regulate the small pox." A lot West of the Episcopal church, which contained a hospital for the diseased, where many of the dead were buried, is still called "The Pock Lot."

In the year 1777, the attention of the town was called to the growing evils of a free traffic in ardent spirits, when it was voted that no person should bring any spirituous liquors into the place, for sale, without liberty from the town. A committee was also appointed to determine what should be done with the liquor already in the town.

A majority of the first settlers were of the Congregational order, and arrangements were early made for the establishment of "the ordinances." A church was organized March 28, 1764, consisting of eight members, by Rev. Samuel Hopkins of Great Barrington, and Rev. Stephen West of Stockbridge. Previous to this time, Rev. Samuel Hart, and Rev. Woodbridge Little and others preached to the people. The first pastor, Rev. Daniel Collins, was ordained April 17, 1764, and the first meeting-house was erected in 1765. The present house of this church was built in 1828. Mr. Collins continued in office until his death, which occurred August 26, 1822, when he had arrived at the 84th year of his age. During the latter part of his life, he was assisted by a colleague, Rev. John De Witt, who retired in 1813. Mr. Collins graduated at Yale in 1760. Rev. Noah Sholdon was associoted with

him in 1818, and succeeded him at his death. He was dismissed on account of ill health, in May, 1827. Rev. Henry B. Hooker, a graduate of Middlebury, immediately succeeded Mr. Sheldon, and continued in the zealous discharge of his duties until dismissed at his own request, in 1836. He has been succeeded by the following gentlemen: Rev. Messrs. Russell, S. Cook, Samuel Allen, John Ferguson, Giddings, Hall, Brace, Alfred A. Gilbert, Martyn Tupper, Bradley, Eddy and others, as supplies. Mr. Eddy is the present minister. This society has a neat brick church, a parsonage, and some funded property.

As some of the early settlers were Episcopalians, a church agreeable to the forms of the Church of England, was organized by Rev. Samuel Andrews of Wallingford, Ct., in October, 1767, as "St. Luke's Church." The first house of worship was erected in 1783. The first rector, Rev. Gideon Bostwick, had the charge of the church, in connection with the St James Church in Great Barrington, from 1770 until his death, in June, 1793. Rev. Daniel Burhans succeeded him, and retained his connection with the church until June, 1799, when he removed to Newtown, Ct., and was rector of Trinity Church in that town for more than 30 years. He is yet living, at a very advanced age. Rev. Mr. Thacher officiated in this church from December, 1799, until December, 1801. Rev. Amos Pardee, a graduate of Yale in 1793, was rector from February, 1802, until September, 1818, when he removed into the diocese of New York, where, after many years of faithful labor as a missionary, he died at Caldwell, Lake George, December, 1851, at the age of 80 years. His remains were brought to Lanesborough for interment. Rev. Aaron Humphrey succeeded Mr. Pardee, and was rector from March, 1820, until September, 1830. After he left, Rev. Dr. Chapman and others officiated as supplies, and the vacancy was filled, June, 1831, by Rev. Samuel B. Shaw, a graduate of Brown University in 1819. He is still the rector of the church, and has been settled longer than any other clergyman in the county. A substantial Gothic stone church was erected for the use of this parish in 1836, which has an organ and a bell. The society own a valuable glebe and parsonage house, and possess funded property to a considerable amount.

The Baptists of the town formerly worshiped at what is called Cheshire Corner, then included within the lines of Lanesborough. In 1818, the present Baptist Church was formed, with 12 members. Their house of worship was erected in 1828. It is a convenient brick house, and is kept in good repair. The following preachers have in succession supplied the pulpit: Rev. Messrs. Augustus C. Beach, Richmond, Taggart, Johnston, John V. Ambler and J. Torrey Smith. Mr. Ambler preceded and succeeded Mr. Smith, and has been the pastor for about 16 years, and still retains that relation. One-third of the ministry fund is now enjoyed by this society, which, with private contributions, supplies them regularly with ministerial services.

There are a few Methodists in the town, who have occasional circuit preaching, at a school-house. The Roman Catholics attend church in Pittsfield. They are confined to the foreign population.

The leading industrial interests of the town, until recently, have been agricultural, and those connected with the quarrying and sawing of marble, which abounds in the town. Butter, cheese, cattle, sheep, wool, corn, rye, oats and potatoes are staple commodities, and form sources of very considerable revenue. Its iron interests as well as its marble and glass, are appropriately described in Part 2 of this work. [Vol. 1, pp. 358, 366, 373.]

Among the more prominent men of the last century, were Nehemiah Bull, Peter Curtis, Gideon Wheeler, Woolcott Hubbell, Wm. Bradley, Samuel W. Wheeler and Ebenezer Buck. Of those formerly residents of the town, are Hon. Henry Shaw, Hon. George N. Briggs, and A. L. Hubbell, Esq.

Lanesborough contains eight school districts, furnished with comfortable school houses, in which schools are taught Winter and Summer. The amount raised for schools in 1854 was $600, to which may be added board, wood and repairs, equal to $500 more. The North Center District has a fund of $800, given by the late Mr. Ephraim Bradley. In addition to these ordinary means of instruction, select schools for boys and girls are sustained in the South Center Village. The amount raised by tax in 1854, for all purposes, was $2,400. The number of square miles is 28; ratable polls, 250. Population in 1840, 1,048; in 1850 1,234, increase in ten years, 186.

LEE.

Lee is formed of four tracts, one of which was taken from Great Barrington, a locality known as Hopland, one from Washington, and one from the Williams Grant, while it embraces the whole of Glassworks Grant. The Williams Grant was a gift of the Government to Col. Ephraim Williams, and the Glassworks Grant was given to a Boston glass company, to encourage them in their enterprise. The first settler upon the territory, now covered by Lee, was Isaac Davis, who became the first occupant of the present farm of John M'Allister, in the South part of the town. He built the first frame house in Lee. From 1760 to 1770, only ten families moved into the town. John Winegar, who came in during the latter year, built the first grist-mill in the town; located a few rods above the present site of White & Hulbert's paper mill. Five years afterwards, he built another grist-mill, on the site now occupied by Royce & McLaflin's mills, and the dwelling-house in front of them, which is now the oldest dwelling in the town. From 1770 to 1780, many others became settlers, among whom were Nathaniel and Cornelius Bassett, Jesse Gifford, Jesse Bradley, Wm. Ingersoll, Oliver and Prince West, Arthur Perry, Samuel Stanley, Amos Porter, Josiah Yale, Ebenezer Jenkins, Nathan Dillingham, Job Hamblin, and Theophilus Mansfield. The latter was the founder of the grist-mill and iron works at South Lee, then known as "the center of Upper Hoplands." His associates were John Keep, the bloomer, and Abijah Menell. The second wife of Keep died during 1854, at the age of 99 years and six months.

Lee was incorporated October 21, 1777, and was named in honor of Maj. Gen. Lee of the Revolutionary army. The first town meeting was held on the 22d of December, the same year, at the house of Peter Wilcox, a log house, with one room in it. There were twenty offices to fill at that time, and twenty-five men to fill them. For moderator, Charles Ingersoll was chosen; town clerk, Prince West; selectmen, Wm. Ingersoll, Jesse Bradley, Oliver West, Amos Porter, Prince West; treasurer, Wm. Ingersoll; constables, Reuben Pixley, James Pegoner; highway surveyors, Daniel Church, Job Hamblin, John Nye, Wm. Ingersoll; tythingmen, Abijah Tomlinson, Samuel Stanley;

Committee of Correspondence, Wm. Ingersoll, Jesse Bradley, Oliver West; leather sealer, Samuel Stanley. The meetings following this were held in the same place, and in the barn of Mr. Wilcox for some time; next, at the tavern of Major Dillingham, and then at the meeting-house. The warrants for these meetings were, for many years, posted on the three grist-mills—Mansfield's, Winegar's and Lee's—and also upon the whipping post and stocks.

The settlement of Lee was commenced in stormy times. One of the first works of the town was to vote seven men for the Revolutionary army, and after that, the votes of supplies, voluntarily, and in answer to governmental requisitions, were numerous. Among those who engaged actively in the war were Jesse Bradley, Eli Bradley, Jesse Gifford, Fenner Foote, Ephraim Sheldon, Joseph Handy, John Percival and Messrs. Tilden and Totman. At the close of the war, many valuable families became residents. Interesting incidents connected with the Shays Rebellion, which are associated with Lee, will be found recorded in the Outline History. [Vol. 1, p. 274.]

The first public school in Lee was established in 1784, when the town was divided into four school districts, and £40 voted for school purposes. These four districts have since been subdivided, and there are now twelve. The 100 scholars of 1784 had increased, in 1853, to 758; and the £40 appropriation in 1784, had swelled, in 1853, to $2,746, or $3 55 per scholar. This sum embraces the income of the Hopland School Fund, the fund amounting to $1,608 33, being the proceeds of sales of land voted by Great Barrington to the settlers in "Hopland Division," at a meeting held January 22, 1770. This fund is still held by the inhabitants of this tract, in the capacity of a corporation, as the "Hopland School District." The corporate limits of this district contain six school districts, as they are usually termed. The Hopland District was incorporated in March, 1791, and, as some difficulty occurred in relation to the true construction of the act, it called forth a supplementary and explanatory act in 1797. Another explanatory act was passed in 1798, and in 1830, the district was authorized by the General Court to subdivide its territory into school districts. Lee has done much to advance the cause of educa-

tion within its own borders, and a large number of her sons have received a collegiate education. Rev. Amory Gale, in his pamphlet history of Lee, gives a list of twenty-seven, which we subjoin:

"Solomon Foote, M. D., Rev. Cyrus Yale, Beza Hinckley, M. D., Wm. H. Dillingham, Charles Dillingham, John D. Crocker, Lawrence Warner, Isaac Howk, Jonathan Foote 3d, Rev. Alvan Hyde, Joseph Hyde, William Hyde, Alexander Hyde, Solomon Foote, Jun., M. C., Rev. Barnabas Phinney, Rev. Noah Sheldon, Rev. Wm. Bradley, Rev. Thomas Scott Bradley, Rev. Elihu P. Ingersoll, Elisha B. Bassett, Rev. Edward Taylor, Rev. William Porter, Rev. Charles B. Ball, Addison H. Laflin, Rev. Lavius Hyde, Asahel Foote, Rev. Stephen Peet."

Others who originated in Lee, but who did not enjoy the advantages of a liberal education, have distinguished themselves in the various higher walks of life. Gen. Whiton had three sons who are now, or have been, judges,—two in Ohio, and the third is Chief Justice of Wisconsin.

The first death that occurred in Lee befell a child of John Winegar. The death occurred at Crow Hollow, and the child was buried on the West side of the river. The first person interred in the public burial ground was Matty Handay, sister of the late Seth Handay. The first "publishment" of intentions of marriage, recorded upon the town books, perpetuates the names of Noah Burdin of Lee, and Avis Their of Chesterfield. The first recorded marriage took place between Capt. Josiah Yale and Ruth Tracy, Sept. 26, 1776. A son to Daniel Church was the first child born in the town.

At the second town meeting, held Jan. 8, 1778, it was "voted to raise the sum of £30, lawful money, to be laid out in preaching the Gospel. Voted to choose three men for a committee to employ a preacher, and to pay him the above money that is voted,—Jesse Bradley, Oliver West and Job Hamblin." The first religious meeting was held in Dea. Oliver West's barn, whose hay-mow was the orchestra. There the children of Jonathan Foote, who appear to have been the musical family of the settlement, performed the ancient psalmody, and a cotemporary local poet has perpetuated their names, and their positive parts and relative merits, in the following triplet:

"David and Ase sing bass;
Jonathan and Fenner sing tenor;
Vice and Sol beat them all."

The meetings were held here, in Mr. Wilcox's barn, and in an unfinished chamber of Lyman Foote's house, until 1780. Nov. 16, 1778, the town voted to build a meeting house, 48 by 36 feet, and appropriated £700 to meet the expense. This house was put up, but, for several years, it had no glass windows, no stationary seats and no door-step, and was never plastered. April 7, 1780, it was "voted to exempt all churchmen, Baptists and Quakers from settling and supporting a Presbyterian minister in the town," an evidence of liberality not common in those days. In 1800, the old church was displaced by a new structure, which, in 1848, was considerably enlarged.

The Congregational Church was organized May 25, 1780, with 30 members. In March, 1854, the aggregate of those who had been connected with this church was 1,228, while, at that time, there were 358 members. This church has had seven pastors. Rev. Abraham Fowler was preaching for the church, as a candidate, at the time it was formed, and was soon afterwards invited to settle, but a council convened for the purpose of ordaining him, declined to do so, from the number of remonstrances that were made. July 3, 1783, Rev. Elisha Parmelee of Goshen, Ct., a graduate of Harvard College, was ordained as the pastor, in the face of much opposition. In 1784, he took a journey Southward, for his health, and died on the passage. June 6, 1792, Rev. Alvan Hyde was ordained in his place, and a great revival followed, which changed entirely the moral aspects of the place, and added more than 100 persons to the church. Dr. Hyde remained long connected with his people, and died in the pastoral office in 1833. His successor, Rev. J. N. Damforth, was installed June 18, 1834, and dismissed in 1838. He was succeeded by Rev. W. B. Bond, in March, 1840, who remained until 1845, and was succeeded by Rev. Ralph Smith the same year, who was dismissed in 1850. In June, 1851, Rev. S. D. Clark was installed as his successor, and remained until 1852, when he was dismissed. Rev. Nahum Gale, the present pastor, was installed Sept. 1, 1853.

In 1805, Rev. Mr. Garrison commenced as a Methodist

preacher, to hold religious meetings in the South part of Lee, which was the origin of the Methodist Church at that point. The church has had an aggregate of 35 preachers since its formation, and among them were Rev. Messrs. Ross, Woolsey, Cook, Rice, Jacobs, T. Clark, Horatio Smith, Nathan Bangs, and Richard Hiscox.

In 1825, Rev. Ira Hall, a Baptist minister, went to South Lee, and commenced religious meetings at the old red school-house, where, for eight years, he preached every alternate Sabbath, spending the other Sabbaths at Tyringham. In the history of Tyringham, a brief account of a Baptist church, organized there in 1827, will be found, and the connection of that church with the one in Lee will be seen in the following extract from Rev. Mr. Gale's pamphlet:

"The Baptist Church of Tyringham and Lee was constituted August 22d, 1827, with twenty members. The members of this church lived in both of these towns. It has stated public and church meetings, and the observance of the church ordinances in both places. For nine years past, each meeting has had its own pastor; while the church organization remains as when first constituted. There is, therefore, one church organization, two societies, two meeting-houses, two meetings, and two ministers, one at Tyringham, and the other at South Lee. In 1828, a Baptist society was organized in connection with the meeting at South Lee, of which N. Tremain was the first clerk. Through the agency of this society, in part, the meeting-house at South Lee was erected as a 'Union Church,' owned by everybody and yet by nobody in particular. The people of Lee generally assisted in the erection of that house."

The preachers have been the same, or nearly the same, as those recorded as the preachers at Tyringham. The membership of the church in 1854 was 103.

The Methodist Church in Lee Center was organized about 1831. In that year, two itinerant preachers, Messrs. Homer and Starks, established meetings in Water Street. In 1838, the hall in the center school-house was fitted up for a place of worship, and there they held their meetings until Jan. 15, 1840, when a new church edifice, erected by them, was dedicated. In 1849, it was found necessary to enlarge the house. The number of members in 1854 was 135. Rev. Julius Field was the preacher from 1832 to

1834, when J. B. Wakely was the preacher for two years. In 1836, Denton Keeler; 1837, Messrs. Keeler and Warner; 1838, Messrs. Van Deusen and Nash; 1839, Mr. Shaw; 1840–41, Mr. Gothard; 1842–43, Charles C. Keyes; 1844–45, John Sellick; 1846–47, James N. Shaffer; 1848–49, Peletiah Ward; 1850, J. Z. Nichols; 1851–52, Z. N. Lewis; 1853, L. W. Peck.

A Free Will Baptist Church was organized in 1844. Rev. Juba Stephenson, their last minister, died in 1849. He was the strongest support of the church, and the feeble body which he left, have had no church meeting for several years.

The Baptist Church in Lee was organized Sept. 14, 1850, with 20 members. Their church edifice was dedicated Nov. 23, 1852. Rev. Amory Gale has been the pastor of the church since its organization. Mr. Gale is a graduate of Brown University, of the class of 1843. Since the organization of the church, 126 members have been connected with it.

The town clerks of Lee have been Prince West, Thomas Beecher, Nathan Dillingham, Daniel Wilcox, Eben Jenkins, Jr., N. W. Thayer, C. T. Fessenden, R. Hinman, Wm. Porter, Leonard Church, H. Bartlett and Thomas Steele. R. Hinman is now the clerk for the twentieth year, though his term of service has not been continuous.

Lee has had 44 Justices of the Peace, of whom 21 are now living in town. Their names are—Ebenezer Jenkins, Wm. Ingersoll, Josiah Yale, Jared Bradley, John Nye, sen., Jedediah Crocker, William Sturgis, John Freese, Abijah Merrell, jun., William Merrell, James Whiton, John B. Perry, John Nye, jun., Lemuel Bassett, Hubbard Bartlett, Alvan Coe, Augustus Collins, R. C. Dewey, William Porter, Stephen Thatcher, L. D. Bidwell, C. M. Owen, W. Laflin, Asa G. Welch, Leonard Church, N. Tremain, jun., Franklin Sturgis, Alden Werden, Lewis Beach, G. W. Platner, Harrison Garfield, Franklin Chamberlain, Thomas Greene, Ransom Hinman, Alexander Hyde, Caleb Belden, J. F. Cooke, F. N. Lowrey, Albert M. Howk, L. D. Brown, G. H. Phelps, Wm. T. Fish, Marshall Wilcox, John Branning and M. D. Field.

Lee has had thirteen lawyers, seven of whom still remain in the town. Alvan Coe, the first in the town, was there

only two years, from 1807 to 1809. He was followed by Augustus Collins, Rollin C. Dewey, William Porter and Edward V. Whiton. Mr. Porter was a native of Hadley, in the history of which town a notice of him will be found. Judge Whiton has already been mentioned as the Chief Justice of Wisconsin. Franklin Chamberlin settled in Lee, but is now in Springfield, a partner of R. A. Chapman. The lawyers now resident in Lee are L. D. Bidwell, Franklin Sturgis, Jonathan F. Cook, John Branning, L. D. Brown, Marshall Wilcox and N. W. Ayer.

Lee has an abundance of water power, which has been very thoroughly improved. The most important branch of manufacture is that of paper. Lee now manufactures more paper than any other town in the United States. In 1806, Samuel Church commenced the erection of a paper mill in South Lee, where Owen & Hurlburt's mills now stand. This was the first paper mill built in the town. In 1854, there were 20 mills, with 71 engines, which ground up daily 27,270 pounds of rags, and produced annually 5,865,700 pounds of paper, valued at $1,008,250. In 1840, all the paper produced in the United States was worth but little more than five times this sum, and yet the business in Lee has not yet arrived at its maturity. We have received returns from seven paper manufacturing firms, and herewith present them:

Benton & Garland make fine papers, using $70,000 worth of stock annually, employing 90 hands, and turning out annually 50,000 reams of the various kinds of papers, valued at $90,000. The concern has been in operation 18 years.—Sabin & Robbins make printing paper, using $25,000 worth of stock, and producing 175 tuns of paper, worth $40,000, annually. They employ 30 hands, and have been in operation one year.—Charles Ballard makes writing paper, employing 14 hands in working up $12,000 worth of stock, and manufacturing $25,000 worth of paper annually. The concern has been in operation four years.—Smith & May make colored printing papers, employing 20 hands in using up $20,000 worth of stock, and producing 200,000 lbs. of paper annually. The concern has been in operation three years.—Owen & Hurlburt make writing papers exclusively, using up annually 600 tuns of rags, 600 cords of wood, 100 tuns of sizing, 400 tuns of

coal, 100 tuns of lime and chemicals, valued in the aggregate at $120,000. They employ 150 hands, and have been in operation since 1822. Their annual production is equal to 120,000 reams of letter paper.—Platner & Smith make writing papers, using annually 900 tuns of rags, 120 tuns of sizing, 115 tuns of lime and chemicals, and 2,000 cords of wood, valued in the aggregate at $155,000. The number of hands employed is from 170 to 180. The concern has been in operation for 20 years, and produces annually the value of $225,000.—E. & S. May make paper, employing 70 hands, using annually $50,000 worth of stock, and producing 230 tuns of paper, valued at $90,000. The concern has been in operation 14 years.—But paper is not the only manufacture. There are other establishments sufficient to give to the town the character of a manufacturing place. Platner & Smith make fancy cassimeres and satinets, consuming annually 300,000 lbs. of wool, 1,500 tuns of coal, and other necessary stock sufficient to raise the aggregate value to $175,000. The concern employs 175 hands, has been in operation seven years, and produces annually from 220,000 to 250,000 yards of cassimeres, and 130,000 to 160,000 yards of satinets, with an aggregate value of nearly or quite $300,000.—L. Bassett & Co. manufacture satinet, consuming annually 50,000 lbs. of wool, valued, with the other stock, at $32,500, and producing 65,000 yards, valued at $40,000. The concern employs 16 hands, and has been in operation five years.—George H. Phelps manufactures tin, sheet-iron and copper ware, consuming annually $5,000 worth of stock, producing goods to the value of $10,000, and employing four hands. His establishment is ten years old.—Tanner & Perkins make machinery, mill castings, &c. They consume annually 250 tuns cast iron, 30 tuns wrought iron, 45 tuns anthracite coal, 30 tuns of casting sand, 10,000 feet of lumber, and 2 tuns of brass, and produce $40,000 worth of the manufactured articles. The concern employs 28 hands, and has been in operation eight years.—E. & G. R. Sturgis make marble monuments and grave stones, using annually $1,000 worth of stock, employing three hands, and producing $2,200. The concern has been in operation a little more than a year.—Owen & Hurlburt consume 25,000 bushels of grain, valued at 25,000, in the manufacture of flour,

feed and meal, of which they produce $30,000 worth annually, besides grinding considerably for farmers. They employ three hands, and have been in operation four years.—Beach & Royce make seamless grain bags, using annually in the manufacture 150,000 lbs. of cotton, valued at $15,000; employing 32 hands, and producing 150,000 bags, valued at $30,000. This concern has been engaged on bags but one year, and for 18 years previously was engaged on cotton shirtings.—The value of the annual manufactures of Lee is about $1,630,000.

The marble of Lee is celebrated throughout the Union. It is of Lee marble that the enlargement of the National Capitol is being constructed. This interest will be found fully exhibited in the 2d part of this work. [vol. 1, p. 356.]

Lee is about six miles long and five miles wide. It has upwards of 40 stores and shops for the disposal of commodities, five public houses of entertainment, a bank and a savings institution, an incorporated Young Men's Association, and all the elements and incidents of a thriving business community.

The population of Lee in 1840 was 2,281; in 1850, 3,093; in 1855, it falls but little short of 4,000.

LENOX.

The initial history of Lenox will be found fully given in the history of Richmond, of which township, at first, it formed a part, known as "Yokuntown." The first English inhabitant, Jonathan Hinsdale, settled in 1750, and built his house about fifty rods South of Court House Hill, on the East side of the county road, running through the village of Lenox. He, with a few other families, who had settled near him, among whom were those of a Mr. Cooper and a Mr. Dickinson, were obliged to fly from the town some five years afterwards, from fear of the Indians. The following is extracted from the "History of Berkshire:"

"The man who first cleared a spot of ground for the purpose of making a settlement in the North part of the town, was Jacob Bacon. He lived on the hill West of the county road; and in that neighborhood Messrs. Hunt, McCoy, Glezen and Steel afterwards settled. About that time, a man by the name of Waterman built a house in quite the North part of the town. On what is now called the East street, families

by the name of Root, Miller and Dewey were the first inhabitants; and where the village now is, Whitlock, Parker and Richards; and in the West part, Collins, Treat, Andrus, Wright and others. A majority of the families who first settled in the town, emigrated from West Hartford and Wallingford, Ct."

Lenox was incorporated as a district, Feb. 26, 1767, and was named in honor of the family name of the Duke of Richmond. Dwight's grant, Williams' grant, and a part of Hartwood, (now Washington,) were added in 1770. The first town officers were chosen on the 5th of March, 1767. The Revolutionary period followed closely upon the settlement of the town. In 1828, the town of Lenox voted to place upon its records the non-consumption and non-importation agreement entered into by the people of the town in 1774. This was done by request of Hon. Wm. Walker and Col. Elijah Northrup, the only signers of the document that then survived. This covenant was similar to those entered into by most of the towns at that time. The document has 103 signatures. On the 3d of June, 1776, the town passed the following vote of instructions to their representative, through the agency of their Committee of Inspection, &c., composed of Elias Willard, James Guthrie, and James Richards, Jr.:

"*To the Representatives of Lenox:* These are to direct you to use your Best Endeavor to Suppress all the Tiranical measures that have or may take Place from Great Britton, and Likewise take as much care that you do not set up anything of a dispotick Power among ourselves. But let us have freedom at home, altho we have war a Broad. We Do Further Direct you to use your utmost abilities and intris with our assembly, and they Theirs with the Continental Congress, That if they think it safe, for the colonies to declare independent of the Kingdom of Great Britain, and in your so doing we Do Declare in the above mentioned thing we will stand by you with our lives and fortunes."

A Congregational church was formed in 1769 by Rev. Samuel Hopkins of Great Barrington. Rev. Samuel Munson, a graduate of Yale in 1763, was ordained as its pastor, Nov. 8, 1770. Soon afterwards, a meeting house was erected near the site of the present Congregational church, which was occupied until January 1, 1806, when the present edifice was dedicated. The first burial ground

was more than a mile North of the village. Soon after the first meeting house was built, a piece of ground near it was marked out for a grave yard, which, through the generous exertions of Rev. Henry Neill, has recently received an extensive and beautiful addition to its area.

Mr. Munson was dismissed in 1792, and Rev. Samuel Shepard was installed in his place, April 30, 1795. He found the church extremely small and feeble, but his labors were long, and abundantly blest. He lived to preach his semi-centennial sermon, April 30, 1845, and died on the following 5th of January, finishing his work, "where his march at morn began," and going down amidst universal love and veneration. In August, 1846, Rev. Henry Neill was installed as pastor of the church, and remained in that relation until January 11, 1854, when he was dismissed to accept a call to the Second Presbyterian Church in Detroit. November 15, 1854, Rev. Edmund K. Alden was installed as the pastor of the church, the membership of which now numbers 200.

There is a prosperous Methodist Society in the town, who have a pleasant church edifice in the center of the village, built in 1834. The church has enjoyed the stated ministrations of the gospel at the hands of a worthy and efficient succession of pastors.

An Episcopal Society have a church edifice in the vicinity of the Methodist church. This society was incorporated in 1805, and, although the present number is small, they present a greater degree of vitality than is often found in bodies greatly superior in numbers. The church has not, for a few years, been favored with the services of a resident clergyman, but regular service has been maintained by a clergyman from a neighboring town.

Lenox is the shire town of Berkshire County. The original expense of the county buildings—erected between 1790 and 1792—was £3,441 5s. 3d., of which sum the people of Lenox paid, in building materials, £800. In 1812, several inhabitants of Pittsfield petitioned that the county seat might be removed,—an effort which has since been oftentimes renewed, with the uniform result of miscarriage.

In 1816, the new court house, county house and jail were completed, at an expense of $26,059—of which $3,500 was paid by the inhabitants of Lenox.

In Lenox lived and died Hon. Wm. Walker, father of the present Judge Walker of that town, who was adjutant under Washington; as also Hon. Azariah Eggleston, who bore a similar office and relation in the Revolutionary army. Anson Jones, once President of Texas, was born and educated in Lenox.

In beauty of natural scenery, Lenox is hardly surpassed. Nestled in its valleys, perched upon its cliffs, and scattered over its hills, are the Summer homes of many, drawn to them by no ties save those of allegiance to the beautiful in nature. It is impossible to follow any of its roads or footpaths without enjoying a delightful ride or a beguiling ramble. The town has been the home, at different times, of distinguished literary talent. Here the beloved and lamented Dr. Channing spent the last summer of his life, and here fell his last accents upon the ears of a public audience. Here Hawthorne, too, might have been occasionally seen, during a residence of three years, as, with his eyes behind the windows, and his soul deeply behind his eyes, he looked out into the world, and sketched the humanity that went past him; or, more properly, here like a crane on a chip, sailing quietly down the Mississippi, peering from his trim hight deeply into the water for game, he floated down the stream of time, and very silently pulled such treasures from the deep as he could appropriate to his uses. Here, also, on a gentle eminence, sloping Southwardly, stands the house of Miss Catharine M. Sedgwick, a lady not more remarkable for her literary genius, than for those unobtrusive, way-side blooming virtues that make her the helper of the poor, and the comfort of the afflicted, a cherished friend and an esteemed Christian.

The iron, glass, marble and lime interests of Lenox have been described in Part 2d of this work, in the article upon Geology. [Vol. 1, pp. 359–362–366–373.] Peck, Phelps and Co. have a saw-mill, at which they annually manufacture 400,000 feet of lumber; also a flour-mill at which they grind yearly 10,000 bushels of the various grains. Jared Miller's flouring mill grinds annually 4,000 bushels of grain. The saw-mill of Mr. Johnson, in the North-east part of the town, manufactures yearly 150,000 feet of lumber; Dewey and Washburn manufacture 75,000 feet, and Levi R. Miller, 200,000 feet. There are eight school dis-

tricts in the town, five of which own district libraries, and all but one of which maintain schools throughout the year. Lenox Academy, (already noticed in Part 2d of this work,) is the oldest academy in the county, and was for many years the only one. It possesses a library of over 500 volumes, and a good cabinet and apparatus for the illustration of the natural sciences. A family school for girls, in the charge of Mrs. Charles Sedgwick, has been maintained for several years. The town itself has a library, free to all tax-paying citizens.

The number of ratable polls in Lenox is 392; total tax for the usual purposes in 1854, $3,185; population in 1840, 1,323; in 1850, 1,576; increase in ten years, 253.

MONTEREY.

The early history of Monterey is embraced in that of Tyringham, of which it formed a part until April 12, 1847, when it was set off, and incorporated, and named in honor of the locality of one of General Taylor's victories in Mexico. There was a general desire among the people of the town that the territory should be divided, and at a meeting of the inhabitants on the 23d of November, 1846, a large majority voted in favor of the measure. The principal reason, apparently, for the measure, was the difficulty of getting from one section of the town to the other. The territory is naturally divided by a high ridge, that crosses it in an Easterly and Westerly direction, apportioning its territory and inhabitants about equally. The line of division is the summit of the range above alluded to. The first settlement of Tyringham was in the present territory of Monterey.

In the town of New Marlborough, about one mile South of the line of Monterey, there is a hill known as "Dry Hill." This hill runs parallel with the line, so far as to separate this from the remaining portion of that town, and to indicate that it should belong to Monterey. The inhabitants of the territory were much more connected with Monterey than with the town to which it belonged. Accordingly, soon after the incorporation of Monterey, an effort was instituted to procure the annexation of the territory lying North of Dry Hill to the new town, and, in 1851, the annexation took place. By this addition, the

territory of Monterey has been considerably increased, but it is still a small town. Although neither section of the old town of Tyringham might be brought to vote in favor of a reunion, it is believed by many that the anticipated benefits of separation have not been entirely realized.

Monterey, as at present constructed, is bounded on the North by Great Barrington, East by Tyringham, Otis and Sandisfield, South by Sandisfield and New Marlborough, and West by Great Barrington. It is in the form of an elevated basin, rising to still higher elevations on or near its whole boundary line. On all this line, however, the hills are broken, and form convenient road-ways, except to the North and North-west, in which direction the ascent is more gradual for nearly three miles.

The soil of Monterey is adapted to grazing principally. The Northern part of the town does not admit of the cultivation of grain to advantage, but possesses many fine dairies. The Southern part of the town has many farms, that are not excelled by any of the hill towns of Berkshire county, and no other town receives a greater number of premiums for agricultural productions, at the annual fairs, than this. The farmers are enterprising, and go largely into the improvements of the age. As late as 1840, but few apple trees had been grafted, and there was hardly a peach, pear, or an eatable cherry in the town. Now, the ungrafted apple trees are the exceptions, and the other fruits have been greatly multiplied. Great quantities of wood and charcoal are sent to the adjoining towns. From 300,000 to 500,000 chestnut shingles are cut annually. The amount of cheese annually sent to market is upwards of 400,000 lbs., and of butter, from 25,000 to 30,000 lbs.

There is one paper mill in Monterey, owned and worked by R. L. McDowell & Co., which produces straw wrapping paper for the Southern market, to the amount of 100 tuns annually. The mill stands on the site of the first grist-mill in old Tyringham.

There are three shops for making ladies' side-combs. The stock consumed is almost exclusively hoof, and the business is confined to the families of the proprietors. A family of four persons will turn out, with only hand machinery, 50 dozen combs a day, or more than 1,000 gross a

year. The amount actually made, by all, is rarely more than 2,400 gross annually.

Iron abounds in several parts of the town, but it is so largely combined with sulphur as to be valueless.

In 1848, the people of Monterey erected a new meeting-house, about two miles South of the old one, built before the commencement of the present century, and invited the Congregational Church and Society to accept it as their house of worship, which they accordingly did. This change in the place of worship created a division of the church, and of the people in Tyringham and Monterey who were accustomed to worship in the old church, which resulted in a suit in equity, to compel the officers of the "First Congregational Society" to appropriate the income of its fund [described in the history of Tyringham] to the support of preaching in the old house. After a long and unhappy controversy, it was decided by the Supreme Court that the society had rightly appropriated the income of the fund. The new house was first occupied for public worship on the first Sabbath of 1849. It was here that Rev. Samuel Howe preached during the last years of his ministry, the date of whose settlement, before Monterey was formed, and whose dismissal after its incorporation, will be found in the history of Tyringham. Meetings are still held in the old house, and this and the new edifice are the only meeting-houses in the town. The fund which has been the cause of so much trouble doubtless had its good uses, at an early day, but it is now regarded by many as a bar to the liberality of the church and society.

There are nine school districts in Monterey, eight of them taken from Tyringham, and one from New Marlborough. The schools are all taught by females, whose wages vary from $1 50 to $2 50 per week, in Summer, and a dollar more in Winter. The amount raised by tax in 1853 for schools, was $400; which, added to the income of the surplus revenue, raised the amount appropriated for schools to $467 40. Total taxation for 1853, $2,000; town debt in 1853, $1,282 83; debts owed to the town, $462 89; ratable polls, 181.

Monterey has never sustained a lawyer, with the exception of John Branning, and he was largely occupied with public business. The physicians (embracing all who have

lived in the territory under the old municipality,) have been Thomas Benny, Giles Jackson, Amos Carpenter, Jacob Kingsbury, Elijah Fowler, Asa G. Welch, Wm. E. Buckley, and Mellen Sabin. The last two are still living —Dr. Buckley in Hillsdale, N. Y., and Dr. Sabin in Lenox. Dr. Alvan H. Turner is the present physician. Three of the descendants of Rev. Mr. Bidwell, the first minister of Tyringham, became physicians. Adonijah, his grandson, thoroughly educated and highly accomplished, died young. Edwin C. Bidwell, son of Dr. A.'s brother, studied his profession with the present physician of the town. He is now in Quasqueton, Buchanan county, Iowa. John Welch Bidwell, cousin of the last named, and nephew on the mother's side of Hon. Asa G. Welch, M. D., late of Lee, is a partner of his uncle, Dr. James Welch of Winsted, Conn.

The clergymen who have originated within the territory of Monterey, have been Rev. Stephen Taylor, D. D., and Rev. Hutchins Taylor, both of the old Taylor family, now extinct in the town; Rev. Josiah Brewer, great-grandson of Rev. Mr. Bidwell, several years a missionary of the American Board, to the Jews in Asia Minor, now proprietor of a large female seminary in Middletown, Ct.; Rev. Townsend Walker, now of Chester village; Rev. Azariah Orton, D. D., and Rev. Charles Bentley. The lawyers who have originated in Monterey have been Lawton Bidwell, now living in South Lee, and John Branning, lately removed from Lenox to Lee. The population of Monterey in 1850 was 733.

MOUNT WASHINGTON.

Mount Washington occupies a mountainous tract, formerly known as Taghconic, or Taghconic Mountain. The habitable portion of it is from 1,500 to 2,000 feet above the neighboring towns, while the brim of this elevated basin rises 600 feet higher. [A description of this locality and its beauties will be found in Part 2 of this work—see volume 1, pages 380, 381.] As early as 1753, and probably before that time, George Robinson, Joseph Graves, Mr. Vangilder, John Cade, Thomas Wolcott, Daniel Lord and John Dibble settled upon the territory. In 1757, the Indian title, whatever validity it may have had, was purchased for £15. Soon after this, John Dibble, John King, Nathan Benja-

min, Peter Woodin, Benjamin Osborne, Charles Patterson and others petitioned the Legislature for a grant of the township, but, although the territory was surveyed in 1759–60, by direction of the Legislature, and laid out into fifty lots, the grant was not made until 1774. About 20 families were in the town in 1766, and a grist-mill and a saw-mill had been erected, but there had not then, and there never has been, a church organized in the town. Mount Washington was incorporated June 21, 1779. There is no record of a town meeting, however, until April 4, 1796, although there is a record showing that Charles Patterson was town clerk in 1781.

The leading business of the people is, of course, agriculture. Considerable lumber is manufactured, as well as noticeable quantities of charcoal.

The amount of tax for 1854 was $656, of which $156 was appropriated for schools. The town is divided into three school districts, owes a debt of $742 80, has 67 ratable polls, 20 1-2 square miles of territory and 24 miles of roads. The population in 1840 was 470; in 1850, 340; decrease in ten years, 130.

BOSTON CORNER.—Boston Corner was made a district of Mount Washington in 1847, and at that time occupied the South-Western angle of the State. Daniel Porter first settled upon the territory about 1754. The history of this tract has been anomalous. It is naturally shut off from Massachusetts by a high mountain wall, and its twelve families,—with no church organization, and forming but one school district,—have lived with but few of the associations and privileges of civilized Christian life. They have not always been reputed to possess the purest habits or the soundest morals. They have never voted in any of the elections of Mount Washington. The tract embraced from 300 to 400 acres of good land, lying in the valley, on the West side of Taghconic Mountain. The balance lay upon the Western slope of that mountain,—rough and entirely unfit for cultivation. The State census of 1850 stated its population at 61. This territory naturally belonged to New York, and, in 1854, the Legislatures of both that State and Massachusetts took steps preliminary to the measure of annexing it to New York, and

Congress, in 1855, effected the legislation necessary to complete the transfer, so that Boston Corner, as a part of Massachusetts, no longer exists. According to the statement of the surveyor, the West line of the territory thus transferred measures 207 chains and 98 links; the South line, 101 chains and 6 links; and the East line, 207 chains and 49 1-2 links,—the three lines embracing 1,050 acres. The Harlem Railroad crosses this territory, and it will be remembered that it was at this point that Morrissey and Sullivan, pugilists, with their bottle-holders and companions, engaged in a disgraceful fight, in 1853.

NEW ASHFORD.

New Ashford is distinguished particularly for being in population the smallest town in the State, and those who have passed from Pittsfield to Williamstown will remember its ragged, rugged and broken territory. This route, before the day of Railroads, was the thoroughfare through which the travel passed from Connecticut and Rhode Island to the West side of the Green Mountains, in Vermont. Emigrants from the two former States began to settle in New Ashford about the year 1762. Caleb and Hezekiah Beach, Evans Roys, William Campbell, Nathaniel Abell, Gideon Kent, Uriah, Peter and Eli Mallery, Samuel P. Tyler, Amariah Babbitt, Gaius Harmon, and Jacob Lyon were the earliest settlers. The tract was incorporated as a district February 26, 1781, and as a town, February 26, 1801. The district and town records show that in the Revolutionary period, Committees of Safety existed, and that several of the citizens were actively engaged in the war. Some of them were at the battle of Bennington, and present on the occasion of the surrender of Burgoyne. Some half a dozen of them were at Stone Arabia, where and when Col. Brown fell.

An incident of the bravery of two young men, which occurred within the territory now covered by the town, during the old French war, may be related here. Samuel Curtis and James Ensign, youths 17 and 19 years old, volunteered as bearers of a communication from fort No. 4 (Williamstown) to the fort in Lanesborough. They had arrived at the North part of New Ashford, where they discovered that Indians had been digging for ground nuts.

They cautiously followed their trail, up the valley, to the knoll where the dwelling of Wm. B. Dewey now stands. On arriving there, they discovered four savages, unsuspectingly roasting their ground-nuts, and each selecting his victim, fired, and ran for the Lanesborough fort. The two surviving Indians seized their rifles, and gave pursuit. The chase was a long and desperate one, and darkness only saved the young men. Their course was cut off, and they were driven Easterly out of their way, but during the night they made their way to the fort. On their return, the following week, they visited the scene of the encounter, and two newly made graves showed that their baffled pursuers had preceded them.

From the summit of the elevated territory of New Ashford, a small stream runs, and, crossing the road a few rods from the residence of A. Platt, passes into Lanesboro pond. Thence, after pursuing various tortuosities, it empties into the Housatonic river, which empties into Long Island Sound. About 80 rods North of the origin of this little stream, a large spring of exceedingly cold water appears, and runs North through Williamstown, Pownal, Vt., Hoosuck, N. Y., and finds its way to the Hudson. Thus, within 80 rods of each other, rise two considerable streams, one running North and the other South. In the neighborhood of the spring above mentioned, there is a cave some eight rods in extent. It is narrow, but some of its apartments are arched 20 feet above the gravel floor, and glitter with beautiful stalactites. The town has large resources in marble and limestone, which, with better facilities for transportation, could be made profitably available.

The religious instruction of the inhabitants has been mostly imparted by the Methodist itinerary. There has been no resident minister, until within the last four years, except the distinguished Baptist divine, John Leland, who resided in the town some 16 years, but preached during the period mostly in the surrounding towns. The Methodist pastoral succession since 1848 has been Rev. Messrs. Daniel Rose, Wm. R. Brown, John Haslem, Asaph Shurtliffe, and Nelson Whitman, the pastor in 1854. One of the first Methodists was Martin Ruter, who died in Texas a few years since, a sacrifice to his zeal in the missionary work.

There are two school districts in the town, and the amount of money raised for their support in 1854 was $80. A few years since, common school education ranked high, and New Ashford was remarkable for the number of teachers it sent to the adjoining towns. The interest now engages less enterprise and efficiency.

Among the noteworthy individuals who have originated in the town are Cyrus Spink, a long time land agent, and once a presidential elector from Ohio; Wm. H. Tyler, one of the best physicians of the day; Augustus C. Beach, a useful Baptist clergyman, for many years resident in Pittsfield; S. V. R. Mallery, a distinguished lawyer of Canandaigua, N. Y.; Azariah Mallery, an able Judge of the Courts in Michigan; Nathan Williams Harmon, an able lawyer resident in Lawrence, Mass., and Charles R. Deane, the President, and Professor of Natural Science and Philosophy in the Lowndesboro, Alabama, Institute.

The tax for town purposes, including highways, was, in 1854, $457 70. The town has 65 ratable polls, no town debt, 10 square miles of territory, ten and a half miles of roads, and 19 plank bridges.

The name of New Ashford is embalmed in a host of powerful illustrations introduced in the discussions of the late Constitutional Convention, on the basis of representation; and has thus become popularly known by its lack of population. The population, in 1840, numbered 229; in 1850, 210; decrease in ten years, 19.

NEW MARLBOROUGH.

Township No. 2 was granted to 72 proprietors, living mostly in Marlborough, Middlesex County, Mass., in 1736. The first settler, Benjamin Wheeler, was from that town, and spent the Winter of 1739–40 alone, or with no white companion. His nearest white neighbors were in Sheffield, at a distance of ten miles. During the following summer, he visited Marlborough, and returned with his family. The settlers who followed him were Noah Church, Jabez Ward, Thomas Tattlow, Elias Keyes, Joseph Blackmer, Jesse Taylor, John Taylor, William Witt and Philip Brookins. These came in in 1741, and were followed, previous to 1744, by Samuel Bryan, and in that year by Joseph Adams, Moses Cleaveland and Silas Freeman.

These latter, with Charles Adams, Solomon Randsford, Nathan Randsford and Jarvis Pike, who became settlers in 1745, were from Canterbury, Ct. About this time, families of the name of Sheldon, Wright and Allen, emigrants from Northampton, settled upon the territory.

Almost the first business of the settlers, after finding themselves together, was to form a church. The earliest church record, written by Mr. Strong, the first pastor, commences thus: "Oct. ye 31, anno Domini 1744. There was a church gathered at New Marlborough, *alias* No. 2, and the Rev. Thomas Strong ordained to ye pastoral office there." We continue the quotation: "Present—the Rev. Messrs. Samuel Hopkins of Springfield, moderator; Jonathan Hubbard of Sheffield, Samuel Hopkins of Sheffield. Messengers: Samuel Day, Dea. Philip Calender, Jonas Phelps."

The names of those who were organized as a church were Moses Cleaveland, Samuel Bryan, Jesse Taylor, Wm. Witt and Joseph Adams. During the year, six more were added, viz.: Damaris, wife of Samuel Bryan, Miriam, wife of Joseph Adams, Mary, wife of Moses Cleaveland, Elias Keyes and wife, and Elias Keyes, Jr. Mr. Strong, the pastor, was a native of Northampton, and graduated at Yale in 1740. About three years after his settlement, (October 4, 1744,) he married Elizabeth Barnard of Stockbridge, who was about nine years younger than himself. She was a native of West Springfield.*

Mr. Strong's ministry in New Marlborough continued nearly 33 years, or, until his death, which occurred August 23, 1777. In the church record kept by him, he mentions,

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* Her mother, whose maiden name was Elizabeth Merrick, was married at the age of 25, to Joseph Barnard of Northampton, and lived in West Springfield. She had four children, the youngest of whom was born five months after the death of its father. After remaining a widow about a year and a half, she married Joseph Woodbridge, who was about ten years younger than herself. She must have been peculiarly attractive, when, at the age of 33, with four young children, a young man of 23 was induced to select her as his companion. But her after life abundantly justified the choice, and her children were for many years among the most prominent citizens of Berkshire county.

under date of August 5, 1768, that a copy of Henry's Commentaries, in six volumes, was brought to him to be lent out among the church members. These volumes were a legacy to the church from Mr. Thomas Tattlow of Marlborough, in Middlesex county. In consequence of the scarcity of books, this legacy was a real treasure. A special messenger was sent at the expense of the church, to receive the books, and convey them safely to New Marlborough. After their arrival, the church voted that five volumes might be lent out to the members, who might retain them one year each. One volume was to be kept by the pastor, "to be delivered to any church member that should desire it to read in the intermission, in the meeting-house, on the Sabbath, and that the person who receives it shall return it after the service, at night." In this way, the books did good service for more than forty years.

March 8, 1769, the church "voted that they would admit of parents and adult persons owning of a confession of faith, and the covenant, and upon their doing of it, parents may have the privilege of baptism for their children, and adult persons for themselves." After the death of Mr. Strong, in 1777, the church remained about three years without a pastor. September 4, 1780, a call was given to Rev. Caleb Alexander, to settle as his successor. Before accepting the call, Mr. Alexander presented a "Constitution of Church Government," which was thoroughly Congregational, a Confession of Faith and a form of Church Covenant, all of which were adopted by a vote of the church, September 28, 1780. He afterwards proposed to the church to abandon the half way covenant, which they had adopted in 1769. The proposition was accepted, and it was voted, December 19, 1780, "that no person shall be admitted as a member of this church, except he shall appear, in the eye of Christian charity, to be a true and sincere friend of religion, and to have the visible qualifications of a real disciple of our blessed Redeemer." Mr. Alexander was ordained February 28, 1781, and retained his pastoral office but 16 months. He was dismissed June 28, 1782.

January 15, 1787, Rev. Jacob Catlin, D. D., received a call to settle in Mr. Alexander's place. Dr. Catlin prepared another creed and covenant, which were adopted in

place of those presented by his predecessor, and which are still retained by the church. He was ordained July 3, 1787, and remained the pastor 39 years, or, until his death, which occurred April 12, 1826. January 23, the same year, Rev. Harley Goodwin was ordained as his colleague, and after preaching 11 years, was dismissed July 5, 1837. Rev. Chester Fitch was ordained in his place January 26, 1841, and dismissed March 15, 1852. His successor, Rev. Richard T. Searle, was installed September 28, 1852, and is the present pastor. This church had, January 1, 1854, 128 members—42 males and 86 females.

About 1793, it became necessary to build a new meeting-house in the town. Dissensions arose in the society as to its location, which resulted in the formation of a new church and society. The South parish was organized April 5, 1794. The town was divided by a geographical line, running East and West, into two parishes, as nearly equal as possible in territorial extent. The first parish meeting was held April 28, 1794, in their new meeting-house, which, in their zeal, they had completed, and commenced occupying before the meeting-house in the North parish, whose location had so displeased them, was finished. The church was organized by a council April 25, 1794, with 21 members, all from the first church. The first pastor of this church, Rev. John Stevens from Danbury, Ct., a graduate of Yale in 1779, was installed October 22, 1794, and died while pastor, January 6, 1799. His successor, ordained July 10, 1799, was Rev. Nathaniel Turner, a native of Norfolk, Ct., and a graduate of Williams, in 1798. Mr. Turner died May 25, 1812, and was succeeded April 21, 1813, by Rev. Sylvester Burt of Southampton, a graduate of Williams in 1804. He was dismissed December 31, 1822, and Rev. Alvan Somers of Sharon, Ct., was installed in his place, May 11, 1825, and dismissed May 26, 1828. Mr. Somers was succeeded October 15, 1829, by Rev. Erastus Clapp, who was dismissed March 26, 1833. Rev. Thomas Fletcher supplied for about two years. The next regular pastor was Rev. Samuel Utley, who was installed March 14, 1838, and dismissed January 8, 1847. Mr. Utley was a native of Dalton, spent his early life in Chesterfield, and graduated at Union, in 1828. His successor was Rev. Otis Lombard, who was ordained June 14,

1849, and still retains the office of pastor. Mr. Lombard is a native of Springfield, and a graduate of Amherst in 1834. He spent ten years in teaching, during which he studied theology in private, and was licensed by the Hampden East Association in May, 1845. The number of members connected with this church, January 1, 1854, was 66—males, 20; females, 46. In the Spring of 1850, the name of Southfield was given, by the Postmaster-General, to the post office in South New Marlborough, and since that time the village and ecclesiastical society have been called Southfield.

In 1846, a Baptist Church was organized, with 24 members, and a meeting-house erected, which was dedicated in February, 1847. In May of that year, Rev. Amos N. Benedict became the pastor, and continued in that relation until April, 1850. He was succeeded by Rev. Wm. Bogart, who remained until 1852. Rev. Henry N. Barlow succeeded him, and remained until his death in June, 1852. Since that time the church has been without a pastor. The number of members reported in October, 1853, was 31.

A Methodist Class has existed for many years at Hartsville, in the extreme North-Western part of the town. In 1849, a meeting-house was built, which was dedicated November 14th of that year. Public worship is observed there on each alternate Sabbath.

From a careful survey of the South Parish, or the Southern half of the town, it appears that about one in five of the population is a member of some Christian church. A little more than one-half are Congregationalists; about one-third are Baptists, and about one-seventh are Methodists.

New Marlborough was incorporated June 15, 1759, and at that time had more than 60 householders. A small tract was annexed to the town, from Sheffield, in 1798, and another from Tyringham, in 1811.

The Revolutionary records of the town are extended and interesting. A warrant for calling a town meeting, dated June 17, 1774, contained articles relating to the correspondence received from Boston, and the choice of a town Committee of Correspondence. The meeting was held June 23, and Noah Church, Dr. Ephraim Guiteau, Jabez Ward, Zenas Wheeler, and Dr. Elihu Wright were chosen a committee to attend a convention of committees at Stock-

bridge. On the 2d Monday of July, the people met again, and heard the report of their committee. The committee reported a long list of resolutions, acknowledging their allegiance to George Third, asserting that the people of the colonies were entitled to all the rights enjoyed by any citizen of Great Britain, rights conveyed in the province charter, condemning the tea tax and all its incidental usurpations, and favoring the adoption of a non-consumption covenant.

Soon after this, the town began to collect materials for defense. September 12, 1774, the town voted to procure "for a town stock," 224 lbs. of powder, 600 lbs. of lead and "nine gross of good flints." Thirty-five pounds in money was voted to meet the expense. January 24th, 1775, a Committee of Inspection was chosen, consisting of Capt. Zenas Wheeler, Jabez Ward, Maj. John Collar, Capt. Caleb Wright, Gideon Post, Eleazer Taylor and Cyrus Brookins. They were "to see that the advice of the Continental Congress be strictly adhered to." Obadiah Ward, Daniel Taylor, Capt. Zenas Wheeler and Gideon Post were chosen a committee to collect donations for the poor of the towns of Boston and Charlestown, and Dr. Guiteau was elected delegate to the Provincial Congress.

March 14, 1775, it was "voted to pay each minute man that is equipped within 20 days, one shilling for every half day he or they shall train, until the 14th day of May next, and not to exceed ten half days in said term. April 22, 1775, a committee was chosen to look after and take care of the families of those men who might be called to go in defense of the country. From sundry incidental expressions in the records, it appears that, upon the Lexington alarm, Capt. Caleb Wright, with a company of minute men from New Marlborough, marched to Roxbury.

The votes that occur after this are the same in substance that cover the records of the period in every town. They consist of offers of bounties for enlistment, of answers to requisitions for supplies of men and means, &c. After a meeting held August 16, 1777, was dissolved, the people passed a resolve "that they would support the selectmen in impressing horses for men to ride to Bennington in the present alarm." The last town meeting warned in "His Majesty's name," was called by a warrant dated May 30,

1775. August 16, 1777, a warrant was commenced with: "In the name of the people and State of Massachusetts Bay." This town was one of the most thoroughly efficient in the patriotic cause of the towns in Berkshire county.

An event which made a deep sensation in New Marlborough occurred July 23, 1812, the day of the National Fast, held in view of the declaration of war against Great Britain. Seven persons were upset in a boat, on Six-Mile pond, a sheet of water in the North-West part of the town, of whom three—Almond Benton, Ruth Mills and Betsey Garfield—were drowned.

Hermit (now commonly called McAlpin's) pond is a body of water in the South-East part of the town, which took its name from a hermit who settled near it before the Revolution, lived alone for many years, and died unattended in 1817. His name was Timothy Leonard, and his misanthropy arose from disappointment in love.

In the Western part of New Marlborough, a manufacturing village is springing up, called Mill River. It is situated in a long and narrow valley of the Konkapot river. The descent of the stream is very rapid, and the water plentiful and unfailing. The principal manufactories at present are paper and lumber, but the water power is sufficient for a great extension of manufacturing business. Its distance from the Housatonic railroad is about seven miles, and it has already become the business center of the town, and is really the only part which seems to be making a true and steady progress. Western emigration, and the attractions of business and manufacturing points at home are sapping "the old parishes" here as elsewhere, although the town as a whole gains in population.

There are three paper mills in New Marlborough. Warren, Wheeler & Co. employ forty hands in making $50,000 worth of paper annually. John Cariel & Co. employ about twenty hands in making $25,000 worth of paper per annum; and John Cariel employs ten hands, and turns out $12,000 worth of paper per annum. There are about $6,000 worth of whip-lashes made yearly, and from ten to fifteen thousand casks of lime are sent to market.

There are ten school districts; money raised by tax for schools, $750. The town has a school fund of about $5,500, the annual income of which is $330. This, with $80 from

the State, and wood and board contributed, makes a handsome provision for schools. The town contains about 40 square miles of territory and 100 miles of roads. Population in 1840, 1,619; in 1850, 1,733; increase in ten years, 114.

OTIS.

The town of Loudon was incorporated Feb. 27, 1773, and was composed of the tract known as "The Tyringham Equivalent." June 19, 1809, the district of Bethlehem (incorporated June 24, 1789, and composed of the "North Eleven Thousand Acres,") was united with Loudon. On the 13th of June, 1810, the name of the town was changed to Otis, in honor of H. G. Otis of Boston. Otis contains 24,000 acres of territory, and is bounded on the North by Becket, East by Blandford, South by Tolland, and West by Sandisfield, Monterey and Tyringham. In 1751, a few families located in the Easterly part of the town. The settlement was commenced by David, Stephen and Isaac Kibbee, and soon after them followed Paul Larkeom, Dan Gregory, Jeremy Stow, Ephraim Pelton, George Troop, Ebenezer Trumbull, Jacob Cook, Timothy Whitney, Jonathan Norton and Smith Marcy. The Kibbees and Larkeom were from Enfield, Ct., Pelton was from Granville, Whitney from Petersburgh, Norton from Suffield, and Marcy and Troop from Woodstock, Ct. The Western or Bethlehem portion of the town was settled at a later period, and its first inhabitants were Daniel Sumner, Thomas Ward, Phinehas Kingsbury, Adonijah Jones, Ebenezer Jones, Miles Jones, John Spear, John Plumb, James Breckenridge, and Robert Hunter. Most of these were emigrants from Palmer. The Jones families originated in Hebron, Ct., and accessions to the settlement were made from time to time from that state.

The first road, or path, through the town was made by General Amherst and his army in 1759, on his way from Boston to Albany. On this passage, he staid one night each at Westfield, Blandford, Sandisfield on Noble Hill, and Monterey at the Brewer place. For many years after the Revolution, this road was called "The great road from Boston to Albany," and was the only road between those places crossing directly the county of Berkshire. Burgoyne's

army, after the surrender at Stillwater, passed over the road on their way to Boston, and remained three days at Otis, where they buried one of the soldiers. A rough stone monument which they placed at his grave, is still standing. A few deserters remained in the town for many years. An officer was left at Otis, sick. He afterwards became a school teacher, and resided in that town for several years, but he finally returned to England.

The vote to build the first school house was passed in 1774. Money was voted for preaching during the early years of the settlement. In 1772, Mr. George Troop presented himself to the people as a Congregational minister, and afterwards his people ordained him, and then he formed them into a church. Dissatisfaction arising in his congregation, a council was called, which, in 1775, decided that both he and the church were irregularly constituted, an assumption quite as bold as that practiced by the minister and church thus condemned. In 1786, Mr. Troop went into the army. It would appear, by a subsequent vote of the town, that he had received a grant of a tract of land in Otis, in consideration of an agreement to preach there five years. He did not preach five years, and there is no evidence that he obtained a title to the land. On the 2d of February, 1779, a church was formed on the regular basis, and by regular means. The church was small, and depended upon supplies for many years. June 5, 1810, the two churches of Loudon and Bethlehem were united. The latter was originally organized Sept. 14, 1795.

No house of worship was ever completed in the town of Loudon. Attempts were made at various times, and in various ways, to erect a meeting house, but they all failed. After the union of Loudon and Bethlehem, a house was finished. It was dedicated in the autumn of 1813, and still stands, having recently undergone repairs. This was about 40 years after the incorporation of Loudon. For a time, Rev. Aaron Kinne preached for the united church, and June 28, 1815, Rev. Jonathan Lee was ordained as the pastor. He had preached since November, 1815. Mr. Lee was dismissed June 28, 1831, and was succeeded Feb. 14, 1832, by Rev. Rufus Pomeroy, who was dismissed Aug. 6, 1835. June 30, 1840, Rev. Hugh Gibson was installed over the church, and he was dismissed March 11,

1850. Since then, the society has had no settled minister. Rev. Henry A. Austin supplied in 1851 and 1852.

In 1786, at the time of the Shays Rebellion, a number of the parishioners of Rev. Mr. Storrs of Sandisfield became dissatisfied with him, on account of his opposition to Shays, and joining with some individuals in the Western part of Bethlehem, formed a Baptist church, and built a meeting house within the limits of the present town of Otis. The house is now unoccupied, the church long since became extinct, and the society has been dissolved. The church had for pastors, while it existed, Rev. Benjamin Baldwin, and Rev. Israel Keach.

An Episcopal church was formed in January, 1828, and a church edifice was soon afterwards erected. The following have ministered to this church: Rev. Messrs. Benjamin C. C. Parker, Calvin Wolcott, Ethan Allen, Daniel G. Wright, Henry S. Atwater, and William B. Colburn, the present rector.

Most of the inhabitants of Otis are farmers, and depend on their dairies and the raising of stock for a living. Large tracts of wooded land still remain in the town, stocked with valuable timber,—hemlock, pine, spruce, birch, beach and maple. The sugar maple is abundant, and almost every farmer makes his own sugar. Many tuns of it are annually exported. Large quantities of pine and hemlock lumber are manufactured every year by sixteen saw mills. There are two grist mills in the town, two tanneries, a rake factory, and a paper mill. At the North part of the town there is a forge and tilt-hammer; and at Cold Spring, in the Southerly part, there is a forge where car axles have been extensively made. The property is owned by a company in Boston and Salem. More than $100,000 have been invested at Cold Spring, in buildings, machinery and lands. The forge stands on Farmington river, and the water power is permanent, and sufficient at all seasons of the year.

The Farmington river, which is the largest stream in the town, derives its supply of water mostly from streams coming in from the East. These streams are supplied by natural ponds among the hills, which are fed by rivulets and springs. Some of these ponds, or reservoirs, are large, and all may be increased in area at a light expense,

by damming their narrow outlets. The Most Northern reservoir is Nichols' Pond, covering 83 acres, and "furnishing 1,766 cubic feet of water per second." A mile below this, a brook enters the river, at the head of which are two ponds—"Ward" and "Thomas." The fall of the stream from Thomas Pond to the Farmington river, is 214 feet. The next feeder is Fall River, three miles below Otis center. This receives its water from six ponds. Two of these—Great Pond, and Rand Pond—are connected, and cover an area of 745 acres. At the outlet of Rand Pond, is a beautiful cascade, falling 104 feet almost perpendicularly. About 100 rods below the falls is situated Larkeom Pond, covering 54 acres. An unaccountable fact connected with this pond, is, that from the first of July to the middle of August, the water is turbid—so much so as to deposit in a glass a heavy sediment of mud; yet, at all other times in the year, it is clear and pure. This pond contains the deepest water, and, in some parts has given soundings of 240 feet. All these ponds are frequented in the winter by fishermen, for their trout and pickerel.

The spring which gives its name to the locality, "Cold Spring," on the Farmington river, is remarkable for its coolness in summer, and its warmth in winter. It discharges 50 gallons of water per minute, which in summer shows a temperature of 36 degrees Fahrenheit; and in winter it is so warm as to surround itself with vapor, and keep ice from accumulating in its vicinity.

The population of Otis in 1840, was 1,158; in 1850, 1,163; increase in ten years, 5.

PERU.

Peru occupies a large portion of the original township No. 2, sold at auction in Boston to Elisha Jones, June 2, 1762, for £1,460. Subsequently to the sale, Oliver Partridge of Hatfield became joint proprietor, and the town was incorporated July 4, 1771, with the name of Partridgefield, a name bestowed in his honor. With this name it existed until June 19, 1806, when the name was changed to Peru. The township originally included the greater part of Hinsdale, (which formed the West parish of Partridgefield,) and a part of Middlefield, the latter being now in the county of Hampshire. In 1766, Henry Badger

from New Jersey settled upon No. 2, and, about the same time, Nathaniel Stowell from Connecticut came in. Nearly contemporaneously settled Peter, Daniel and Nathan Thompson, from the Eastern part of Massachusetts. Ebenezer Pierce followed soon afterwards.

The warrant for the first town meeting was issued by William Williams, and directed to "Cornelius Thayer of Partridgefield, in the county of Berkshire, yeoman." This meeting was held at the dwelling house of Nathan Watkins, on the 13th of August, 1771, and Nathan Fisk was chosen moderator, and Nathaniel Stowell, town clerk.

Several individuals from Partridgefield were engaged in the war of the Revolution, among whom were Capt. Nathan Watkins, Joseph Badger and Nathaniel Stowell. These, and many others belonged to the company of minute men who marched upon the Lexington alarm, under the command of Watkins. They were enrolled in Col. John Patterson's regiment, stationed at Fort No. 3, in Charlestown, at the time of the battle of Bunker Hill.

The people of No. 2 provided themselves early with the institutions of religion, and enjoyed preaching from the first years of the settlement. There are a few Baptist and Methodist families in the town, and there have been for many years, but they belong to churches in the adjoining towns. The Congregational is the only church organized in Peru. It was formed in 1770, and consisted at first of 35 members. Rev. Stephen Tracy of Norwich, Ct., was the first minister, and was ordained in April, 1772. He was dismissed in May, 1776. There are no records of his ministry, now in the town. The second pastor, Rev. John Leland of Holliston, was ordained in April, 1783, and remained the sole pastor until Oct. 8, 1815, when Rev. Roswell Hawkes was settled as his colleague. Previous to the settlement of Mr. Hawkes, Mr. Leland had admitted 200 persons to the church. He died at the house of his son, John Leland, in Amherst, May, 1826. Mr. Hawkes was dismissed in April, 1823, and is now connected with the Mount Holyoke Female Seminary, at South Hadley. Fifty-nine persons were admitted to the church by him. He was succeeded December 29, 1824, by Rev. Joseph M. Brewster, who was dismissed Sept. 10, 1833, and died of consumption on the 29th of the following December, just

nine years after the day of his ordination. During his ministry, 130 persons were admitted to the church. Rev. Thomas R. Rawson was settled as the fifth pastor of the church, July 10, 1834, and was dismissed March 22, 1836. Sixty-two persons united with the church during his ministry. Rev. Joseph Knight, the sixth minister, was installed July 6, 1836, and is still in office. Since his connection with the church, 85 persons have joined it, and the membership on the first of January, 1854, was 166.

The present meeting house in Peru stands upon the height of land, in the center of the town, and the water from the West side of the roof runs into the Housatonic, and that from the East, into the Westfield river.

Longevity is one of the "peculiar institutions" of Peru. In 1850, as ascertained by the United States Census, one in every twelve of the inhabitants was seventy years old, or upwards. At the present time, one in every 15 is upwards of 70 years old.

Joseph Badger, whose name has already occurred in this history, went to the Western Reserve in Ohio, as a missionary of the Connecticut Missionary Society, in 1800. A memoir of his life has been published, which awards to his character the tribute of praise which it deserves. Aaron W. Leland, son of Rev. John Leland, graduated at Williams College in 1808, and is now Professor of theology in Columbia College, South Carolina. Mason Frissell, a graduate of the same college, has received the title of LL. D. from some institution, and is now a Judge of the Courts in Missouri. Sylvester Scoville, a graduate of Williams College in 1822, became president of a collegiate institution in Indiana, where he died in 1849, at the age of 51 years.

A history of Peru would be incomplete without a notice of Cyrus Stowell, now the oldest man save one in the town. He has resided there since 1767, and commenced his public services for the town while still a young man. He filled, for many years, the most important town offices, and on the 2d of May, 1803, was elected to represent the town in the Legislature. His election to that office was repeated in the years 1804-'5-'6-'10-'12-'15. He was elected delegate to the Constitutional Convention of 1820. He was again representative in 1831-'32-'35-'36 and '40, and

was thus, reckoning two sessions a year, for the first seven years of his service, present at 19 sessions of the Legislature, and, though a man of few words, he was always a man of influence. He was a whig in politics. He received his first commission as justice of the peace in 1803, from Governor Caleb Strong. It was renewed in 1810, by Elbridge Gerry; again, in 1817, by John Brooks; again, in 1824, by William Eustis; again, in 1831, by Levi Lincoln; in 1838, Edward Everett made him Justice of the peace and quorum; renewed in 1845 by George N. Briggs, and in 1852, by George S. Boutwell. He has been justice of the peace 52 years, and of the quorum 17 years. He has held the office of deacon in the Congregational Church for more than 40 years. He is now in his 87th year, and, like the patriarch of Uz, is "waiting his appointed time until his change come."

There are seven school districts in Peru, and the amount raised by tax for the support of schools in 1854, was $300. There is a small "school lot," the income of which is appropriated for schools in Peru and Hinsdale, and the board of teachers is a contribution of the districts. There was, in 1851, but one town in the county of Berkshire that raised more money to the scholar than Peru. A select school, in addition, is usually well sustained during the Autumn months.

This town, delightful in Summer and severe in Winter, occupies the summit of the Green Mountain range, and is particularly adapted to stock-growing and the dairy. The latter is becoming more and more a source of livelihood and wealth. Although the town abounds with fine springs and small streams, there are no large streams, and no valuable mill sites. There are two sawmills on the middle branch of Westfield river, (which rises in the North West part of the town) and three sawmills on other streams, where large quantities of lumber are sawed yearly.

The amount of money raised by tax in 1854, was $1,500—being an average of $3 for each inhabitant. Of this sum, $450 was for the support of the ministry. The town has no debt, owns a fund of $2,000; has but one pauper, and he is only partially dependent; has 124 ratable polls, 41 miles of roads, and a territory five miles and

a half in length, and three and a half in width. The population in 1840, was 610; in 1850, 500; decrease in ten years, 110.

PITTSFIELD.

On the 27th of June, 1735, the General Court granted to Boston three townships of land, in answer to a petition based upon a representation of "the great charge they were at, for the support of their poor and their free schools, and that they paid near a fifth part of the province tax." The conditions were, that, within five years after the confirmation of the plans of these townships, (which were to be returned for confirmation within twelve months,) each township should be settled with sixty families, each of which families should build a dwelling house on their home-lot, improve and fence in five acres of said lot, and actually live upon the spot. Furthermore, an able Orthodox minister was to be settled, and his comfortable support provided for, and three lots set apart—having rights in all subsequent divisions—one for the first settled minister, one for the ministry, and one for the school. These three townships were numbered 1, 2, and 3—the present Charlemont being "Boston township No. 1," Coleraine, No. 2, and Pittsfield, No. 3. But a grant had been made within the territory of Pittsfield previous to this. Col. John Stoddard of Northampton received a grant in December, 1734, of "one thousand acres of the unappropriated lands of the province, in the county of Hampshire, * * * in consideration of his great services and sufferings in and for the public." This grant he located upon the Eastern branch of the Housatonic, within the territory which Boston selected, and extinguished the Indian title, not only to his own land, but to much in its vicinity.

Previous to returning the plan of the township to the General Court, for confirmation, the town of Boston sold it, (March 13, 1737,) to Col. Jacob Wendell of Boston, for £1,320. The plan being presented to the General Court, it was accepted and allowed in December, 1738, on condition that the original conditions of the grant should be complied with, and that the plat "exceed not the quantity of 24,040 acres of land, and interfere not with any other or former grant." Sixty settling lots, containing one hun-

dred acres each, were laid out, the lots for public purposes, embracing a large portion of the territory now covered by the village of Pittsfield, and on the 29th of May, 1741, Col. Wendell and Col. Stoddard arranged for a joint proprietary interest in the township, the former owning two-thirds and the latter one-third of the same. The lots were then brought into market, without let or hindrance, immediately, but the French and Indian wars interfered with the settlement, which was put off from year to year until 1752, early in which year Solomon Deming and his family moved into the East part of the town, and was followed soon afterwards by Charles Goodrich. The latter drove the first team and cart into the town, being obliged to cut his way through the woods for a number of miles. During the same year, came in Nathaniel Fairfield, Abner and Isaac Dewey, Jacob Ensign, Hezekiah Jones, Samuel Taylor, Elias Willard, and Dea. Josiah Wright; and they were followed in 1753 by Stephen and Simeon Crofoot, David Bush and Col. William Williams. In the latter year, Solomon Deming, Charles Goodrich and others were incorporated as "the proprietors of the settling lots in the township of Pontoosuc." This was the Indian name of the locality, and signified *a run for deer*. In 1754, Eli Root, Ephraim Stiles, William Wright, and probably others, became settlers, and during the same year, the inhabitants, with those of Lenox, all fled to Stockbridge for safety, before an Indian invasion, already described in the Outline History. [Vol. 1, p. 187.]

For four years after this, the settlement made but slow and difficult progress. The settlers probably returned within two years. In 1758, there were about twenty log cabins in the town, and a meeting of the proprietors in September of that year is recorded. Between this date and 1764, the following became settlers: Samuel Birchard, Daniel Hubbard, Daniel and Jesse Sacket, Jonathan Taylor, David and Oliver Ashley, Wm. Francis, Gideon Gunn, Joshua Robbins, Ezekiel Root, Gideon Goodrich, James Lord, Charles Miller, Thomas Morgan, Daniel and David Noble, Wm. Phelps, John Remington, Phinehas Belden, Solomon Crosby, Israel Dickinson, Elisha Jones, Jno. Morse, David Roberts, Aaron Stiles, Israel Goddard, John and Caleb Wadhams, Aaron and Phinehas Baker, Wm.

Brattle, Col. James Easton, Benjamin and Josiah Goodrich, Moses Miller, Joseph Phelps, Amos Root, John Williams, Rev. Thomas Allen, Jas. D. Colt, Ezra and King Strong, Dr. Colton, Rufus Allen and John Strong. Probably others settled during the same period, and they were soon afterwards followed by Joseph Allen, David Bagg, Lieut. Moses Graves, Woodbridge Little, Col. Oliver Root, Ebenezer White and others.

Pittsfield was incorporated as a town April 21, 1761. Two years previously, the Supreme Court of the State, in compliance with a petition of the inhabitants, appointed John Ashley, Ebenezer Hitchcock, Nathaniel Dwight, John Chadwick and Lieut. Daniel Brown, as a committee to make a division of the lands of the town, (outside the house lots,) among the proprietors. Col. Wendell owned at this time about one quarter of the township, the heirs of Col. Stoddard nearly a quarter, and Moses Green and Charles Goodrich owned about 1,000 acres each. William Pitt, the English statesman was honored in the name given to the new town, a large portion of whose inhabitants were emigrants from Westfield. Wethersfield, Ct., and Northampton were considerable contributors to the population of the town, which numbered at the date of its incorporation not far from sixty families. Through all the changes wrought by death and emigration, many of the first settlers have preserved their names and blood until the present time, among the inhabitants of the town.

At the first meeting of the proprietors after their incorporation (as proprietors) a part of their business was "to choose some person or persons to make exchange of a part of the school lot for some part of Dea. Crofoot's lot, so as to accommodate his mills, and to see what the proprietors would give to Dea. Crofoot for setting up the mills." It appears that the water privilege which Dea. Crofoot wished to occupy was within the limits of the school lot. This movement was in 1753, but the building of the mill must have been some years delayed, though eventually the town granted to Deacon Crofoot the use of the privilege for several years, and he built a mill and gave bonds to keep it in repair for the benefit of the inhabitants. A fulling mill was put up by Jacob Ensign, in connection with the same establishment. Crofoot's lease expired in 1778, when

the town sold the mill privilege to Ebenezer White. It remained in his hands, and in those of his son, until 1842, when it was purchased by Thomas F. Plunkett.

The settlers of Pittsfield were nearly, if not quite, all Congregationalists. Sept. 12, 1753, they voted to raise £40 for building a meeting house, and assessed 3s. on each lot for the support of preaching. In May, 1754, it was voted, "that the meeting house should be 35 feet by 30." The first minister employed was Rev. Cotton Mather Smith, who was preaching at Pittsfield in 1754. Mr. Smith was afterwards the father of John Cotton Smith, who became Governor of Connecticut and afterwards President of the American Bible Society. He, (the father,) was a native of Suffield, Ct., and a graduate of Yale in 1751. In 1759, a Mr. Clark was hired to preach for a time, and in Aug., 1760, Rev. Ebenezer Guernsey, who had preached to the people about four months, received a conditional call to become the pastor. This call he declined, as also another tendered to him afterwards. Other attempts to settle a pastor failed. Feb. 7, 1764, a church was organized, and on the 18th of the following April, Rev. Thomas Allen was ordained as the first pastor of the same. The profession of faith and covenant, at the formation of the church, were signed by the following individuals: Stephen Crofoot, Ephraim Stiles, Daniel Hubbard, Aaron Baker, Jacob Ensign and William, Lemuel and Elnathan Phelps. In Feb., 1760, "it was voted to raise money to build a meeting house, to be paid one-half that year, and one-half the year following, forty-five feet by thirty-five." In December following, it was voted to build the house 55 by 45 feet, provided the non-resident proprietors would pay £80, and take four pews. The house was raised, and possibly finished, so as to be occupied, in 1761, but was not fully finished until 1770. Mr. Allen, the first minister, was a native of Northampton, and a graduate of Harvard in 1762. He was a man of great devotion, force and activity, and, in the Revolutionary struggle, was eminent for his zeal in the cause of his country. He was at the head of the standing Committee of Correspondence for the town, was chaplain to the American Army under Washington, at White Plains in 1776, again in the summer of 1777 at Ticonderoga, and again at Bennington, to which place he

marched with a company composed partly of his Pittsfield parishioners. From his lips went up the fervent prayer, in the presence of the American Army, on the morning of the action, and from his gun went forth many a murderous flash during the battle. His brother Joseph stood by his side, in the action, to whom the parson said, "You load, and I will fire." On being subsequently asked whether he killed a man, he replied, "he did not know; but that, observing a flash often repeated in a bush near by, which seemed to be succeeded by the fall of some one of our men, he leveled his musket, and, firing in that direction, put out that flash." Mutual esteem and good will existed between him and his people for forty years, when, in 1808, a party seceded, on account of political differences incident to that period, and were soon afterwards incorporated as a separate parish. But Mr. Allen remained in connection with the original church until his death, which occurred Feb. 11, 1810. In addition to his published sermons, he left 2,700 sermons written in short hand, which no one has been able to decipher. Rev. William Allen, D. D., his son, subsequently President of Bowdoin College, Me., and now a resident of Northampton, was ordained in his place on the 10th of October succeeding his father's death. The seceding body formed a new church Aug. 22, 1809; and Rev. Thomas Punderson of New Haven, a graduate of Yale College in 1804, became the pastor on the 26th of the following October. But the causes of the separation of the people at last passed away, and it became desirable that they should re-unite. Preparatory to this, Dr. Allen was dismissed Feb. 5, and Mr. Punderson, May 5, 1817, and the churches came together on the following 7th of July. The parishes were also re-united by an act of the Legislature early in the same year.

Rev. Heman Humphrey, D. D., late President of Amherst College, and now a resident of Pittsfield, was installed over the reunited church Nov. 27, 1817, and remained until Sept. 23, 1823. Dr. Humphrey was a native of Burlington, Ct., and a graduate of Yale College in 1805. He was succeeded at Pittsfield April 15, 1824, by Rev. Rufus W. Bailey of North Yarmouth, Me., who remained until Sept. 27, 1827. Rev. Henry P. Tappan became his successor, September 17, 1828, and was dismissed November 1,

1831. March 7, 1832, Rev. John W. Yeomans of Hinsdale, a graduate of Williams in 1824, was installed in his place, and was dismissed September 9, 1834. He was succeeded, February 11, 1835, by Rev. Horatio N. Brinsmade, D. D., a graduate of Yale in 1822, who was dismissed in the Autumn of 1841, and who was succeeded Feb. 16, 1842, by Rev. John Todd, D. D., who still remains the pastor. The church is now quite large, and possesses a meeting-house which is the finest specimen of church architecture in Western Massachusetts.

In 1846, the colored people of Pittsfield, belonging to the various churches and congregations, came together, and formed the Second Congregational Church of Pittsfield. They built a meeting-house, and, in the month of February that year, it was dedicated. The church originally consisted of 12 members. Rev. H. H. Gornet of Troy, supplied the pulpit for few Sabbaths, and was succeeded by Rev. Thomas P. Hunt of Philadelphia, who remained for more than one year. In 1849, they called Samuel Harrison, then a theological student, to labor as a missionary. In 1850, he was licensed to preach, and August 13th of that year he was ordained as the pastor of the church, and still remains in that relation. He labors with great efficiency, and is highly respected by all classes of the community. The church is small, numbering only 14 members, but the congregation and Sabbath school are comparatively large.

A colony from the First Church, consisting of 130 persons, was organized as the South Congregational Church, November 13, 1850. Their first church edifice had been burned when nearly completed. Another was immediately erected, which was dedicated on the day previous to the organization of the church. It is of the Grecian style of architecture, with Corinthian columns, and cost, including the organ, $17,000. The internal arrangements are exceedingly attractive and commodious. The pastor, Rev. Samuel Harris, was installed March 12, 1851. Since that time, this church has received some accession at every communion season. The present number of members is 204.

A small Baptist Church was formed in Pittsfield in 1772, under the ministrations of Mr. Valentine Rathbun. In 1780, he and his people were led away from their faith by

an excitement raised by neighboring Shakers, and joined them, but, in about three months, Elder Rathbun renounced their doctrines, and wrote a pamphlet against them, entitled "Rathbun's Hints." But he could not bring back all the flock he had led away. Nevertheless, in 1786, the church had 24 members. In 1798, it had become so feeble that it was dropped from the Shaftsbury Association in Vermont, to which it had belonged. Mr. Rathbun was a native of Stonington, Ct, and a clothier by trade. His church became extinct, and on the 27th of October, 1800, a new one of 16 members was formed, at the house of John Francis, who became their first pastor. March 23, 1801, the church was recognized by an ecclesiastical council that assembled at the same house, and their first communion was observed August 3, 1801. Mr. John Francis was ordained as their pastor, June 26, 1806, and died in office, September 28, 1813. No pastor was settled from that date until May 1, 1822, when Rev. Augustus Beach was installed in that relation. He continued until September 10, 1834. A meeting-house was erected in 1827, the first that the church had possessed. The next pastor, Rev. Edwin Sandys, was settled May 1, 1838, dismissed in December, 1841, and was succeeded, January 11, 1843, by Rev. George W. Harris, who remained only until the following April. Rev. A. Kingsbury was the next pastor, and was settled in May, 1843, and closed his labors in 1845. Rev. Bradley Miner was his successor, April 1, 1846, and was dismissed December 1, 1850. The church became a regularly incorporated body December 27, 1849; and January 10, 1850, a new and beautiful church edifice was dedicated. Rev. Lemuel Porter of Lowell became the next pastor, April 1, 1851, and still occupies that office.

Methodism was introduced into the East part of the town by Rev. Messrs. Lemuel Smith and Thomas Everett, who traveled on Stockbridge circuit, about 1789. It was part of their duty, as was common in the early history of this church, to enlarge their circuits by establishing new preaching places, wherever they could obtain willing hearers, whether in private houses, barns, school houses, or the open fields. In the East part of Pittsfield they preached in private dwellings. The same Mr. Smith introduced Methodism into the West part of the town, in 1791. His

first sermon there was in the house of Col. Root. Methodism was permanently established there in 1792, by Rev. Robert Green, who, on his way to meet an appointment in Lebanon, N. Y., was weather-bound in that neighborhood, and improved the time by preaching at the house of Mr. Stevens. Mr. Green formed the Pittsfield Circuit.

The first Methodist church edifice within the town was erected in the West part in 1800. From that time until the present, regular preaching has been continued. In 1810, the New York Annual Conference, embracing about 100 preachers, met in this first edifice, under the superintendence of the venerable Bishop Asbury.

From the introduction of Methodism into the town, there was only occasional Methodist preaching in the village of Pittsfield. The first sermon was preached by the "far-famed and apostolic Freeborn Garrettson," who was then presiding elder of the district embracing the Pittsfield Circuit, but no class was formed until 1827, when Rev. P. C. Oakley organized one, consisting of seven members. After the organization of the Pittsfield Circuit, by Mr. Green, in 1792, to 1822, the following persons were the duly appointed ministers in Pittsfield: Rev. Messrs. Lorenzo Dow, John Robinson, Northrup, Datus Ensign, Cochran, Searles, Friend Draper, Seth Crowell, Eben and James Smith, Culver, Billy Hibbard, David Miller, Daniel Coe, J. J. Matthias, Lewis Pease and James Covel.

Methodism continued to flourish at the several preaching places, and in 1829, under the pastoral care of Rev. Cyrus Prindle, a neat and commodious house was erected in the village, on East Street. A larger and more convenient church edifice was erected in 1851, under the superintendence of Rev. Stephen Parks, in a central part of the village. The following are the names of the ministers, in succession, since 1824: Rev. Messrs. John Nixon, Bradley Sellick, P. C. Oakley, Cyrus Prindle, J. Z. Nichols, Timothy Benedict, F. W. Smith, Henry Smith, L. A. Sanford, John Pegg, P. M. Hitchcock, Prof. D. D. Whedon, D. D., Andrew Witherspoon, Zebulon Phillips, Sanford Washburn, Stephen Parks and B. Hawley, A. M.

A Wesleyan Methodist Church was organized in January, 1853, with about twenty communicants. The congregation

in attendance numbers 175 or 200. The present pastor is Rev. Cyrus Prindle.

The Episcopal Society was organized according to law in the Summer of 1830, under the name of St. Stephen's Church. Rev. George T. Chapman, D. D., was principally instrumental in gathering the church, which was composed of one male and two female members only,—two of whom yet live to enjoy the prosperity of the now flourishing organization. Rev. Edward Ballard was constituted the first rector, and the church edifice was dedicated in December, 1832. Mr. Ballard retired at the end of about 16 years, when the duties of rector were performed by various persons until the present incumbent, Rev. Mr. Parvin, was permanently settled. The church edifice is built of stone, has a fine organ, is handsomely furnished, and cost $14,000. The church owes no debt, and, considering its numbers, is probably the wealthiest church in the town.

In January, 1774, a company of minute men was formed under Capt. David Noble,—a practical exhibition of the early position of the town in the Revolutionary movement; and in June, the same year, a standing Committee of Safety and Correspondence was appointed. The town contributed largely of men and means to carry on the war, in answer to the repeated requisitions of the General Court. Other particulars of the connection of Pittsfield with the Revolutionary movement are detailed in the Outline History. [Vol. 1, pp. 208–9.]

In 1764, the town voted "to clear one and a quarter acres of land near the meeting-house for a place of burial." This work, however, lingered for several years. The trees were girdled, but not removed; the places for burial were cramped and rough; no headstones had been reared, no fence built. In 1768, the town erected a fence, and cleared a considerable space, appointed a sexton, and voted "to provide a spade, a hoe and a pick for the use of Aaron Stiles, the sexton, to dig graves," "every man having a chance to work out his proportion of the tax therefor, if he attended according to David Bush's warning." Nearly all of this grave-yard, then cleared from the woods, and for nearly 70 years used as the town burial ground, is now occupied by streets, stores and public buildings. In 1830, a large lot was purchased, then sufficiently retired,

and is known as "the new burying ground." But the Western Railroad was cut directly through the center of it, and it is now pressed by a dense and increasing population. In 1849, the town purchased a farm lying a mile North-West of the village, and containing 130 acres. This land, secured for the purposes of a Cemetery forever, was conveyed to a Cemetery corporation, who are defraying the expense of beautifying it by the sale of lots. A situation more beautifully adapted to the purpose could not have been found. Entering the Eastern gate, we pass a flat strip of fertile land, till we cross a rapid and sparkling stream—a branch of the Housatonic. At the right, stands a dense grove of forest trees, through which the road winds. Emerging from the wood, and passing a little gem of a lake with its islets, the expanse of the ground opens to the view, rising gently towards the West, and yet broken into a pleasing variety of hill and valley. The ground was tastefully laid out in walks and avenues, under the direction of Dr. H. Stone of New York, well known for his skill in landscape-gardening. Hundreds of trees have been set out, and many lots tastefully improved. But the veil is yet only half withdrawn from its beauty. Every year nature and art increase its charms.

The following natives of Pittsfield, have been graduates of colleges, the date being brought down only to 1844:

Thomas Allen, Jr., Harvard, 1789; William P. White, William Stoddard, Judah A. Lee, Williams, 1799; Thomas B. Strong, Yale, 1800; David W. Childs, Williams, 1800; Perry G. Childs, Williams, 1800; Charles Goodrich, Jr., Yale, 1797; Henry H. Childs, Williams, 1802; William Allen, Harvard, 1802; Jashub B. Luce, Williams, 1804; Thomas A. Gold, Williams, 1806; Timothy Childs, Williams. 1811; Sylvester Larned, Williams, 1813; Solomon M. Allen. Dartmouth, 1813; Charles Larned, Joshua N. Danforth, Williams 1818; Charles Dillingham, Williams, 1819; George W. Campbell. Union, 1820; Henry K. Strong, Union, 1821; James D. Colt, 1st, Union; Samuel A. Allen, Williams, 1825; James K. Kellogg, Union; Geo. W. Francis, Union; Samuel D. Colt, Williams, 1829; Jesse W. Goodrich, Union, 1829; Israel Dickinson, Williams, 1830; David White, Williams, 1831; Butler Goodrich, Union, 1832; Charles E. West. Union, 1832; Thomas Allen, Union, 1832; William G. Weston, Williams, 1832; Hubbard Beebe, Williams, 1833; James D. Colt, 2d, Williams, 1838; William W. Edwards, Williams, 1838; Joseph

M Bush, Williams, 1838; Calvin G. Martin, Williams, 1839; James M. Burt, Williams, 1840; Timothy Childs, Williams, 1841; Thomas Colt, Williams, 1842; Lemuel B. Gay, Williams, 1843; William Allen, Union, 1844; James C. Clapp, Williams, 1844.

An account of the schools in Pittsfield is given in Part 2 of this work, and of the newspapers, in the appropriate article in the same part. [Vol. 1, pp. 465 to 469, and 497–8–9.] One of the most interesting events in the history of Pittsfield was the Berkshire Jubilee, held there on the 22d and 23d of August, 1844. The doings of this occasion fill a large and beautiful volume, which must long remain a treasured memorial of one of the most remarkable social and intellectual festivals ever celebrated in this country.

Pittsfield was the residence, in early times, of many men who were active and eminent in the great movements then in progress. Hon. William Williams who settled in 1753, was a graduate of Harvard in 1729, and, through a long series of years, was appointed to and fulfilled various high military offices in connection with the French and Indian wars. He was also a magistrate, Judge of the Berkshire County Court when that county was first erected, its presiding judge in 1765, an office which he held until 1781; and also Judge of Probate. He died April 5, 1784.

Col. Oliver Root served in two campaigns in the second French War, was present at the surrender of Burgoyne at Saratoga, was Major under Col. Brown, when that brave officer fell at Stone Arabia, and succeeded to his command, winning much honor by his skill and bravery in conducting the retreat. He died May 2, 1826, aged 85.

Woodbridge Little, a lawyer, who has already been mentioned as a benefactor of Williams College, lived in Pittsfield. He was born in Lebanon, Ct., graduated at Yale in 1760, moved to Pittsfield about 1766, and died June 21, 1813, aged 72.

Col. John Brown, a resident of Pittsfield, has already been briefly noticed in the Outline History, in his connection with the Revolution. It yet remains to the historian of the Revolutionary period to give to him the honor due his intrepid character, his manly and fearless spirit, and his valuable services. [Vol. 1, pp. 223–4.]

Space fails us to speak of Col. Simon Larned, Gen. Charles Larned, Col. Joshua Danforth, Dr. Timothy Childs, and others, officers in the Revolution, and all, at times in their lives, residents of Pittsfield. No town in Western Massachusetts has been to such an extent the residence of such men, though hardly one of them was born upon her territory. Five members of Congress have gone from Pittsfield, viz: Simon Larned, Ezekiel Bacon, John W. Hurlbut, George N. Briggs and Julius Rockwell. Mr. Rockwell has also been a member of the U. S. Senate, by appointment to fill a vacancy, and Mr. Briggs was Governor of the State for several years.

It is claimed that in the year 1804 the first broadcloths ever manufactured in this country were made in Pittsfield. About 1789, one Arthur Scholfield emigrated from Saddlesworth, near Leeds, and came into Pittsfield in 1800. Here he at once set up a machine for carding wool, and, although the women were somewhat jealous, at first, of his innovations, they soon became his patrons, and wagons heaped with wool came teeming into the town, and went out, with the same neatly carded into rolls, the envelop (a spare sheet in most cases,) being secured with thorns, for that was before the day of cheap pins. Mr. Scholfield was soon joined by his nephew Isaac, and commenced the manufacture of carding machines for sale. These machines commanded about $1,300 each. Scholfield was a man of great energy and enterprise. In order to get his machinery out from England, from which its exportation to this country was forbidden, he had to make two voyages to England, and bring his machinery out piece-meal, hidden in his bedding, with drawings and models of the more cumbrous parts. Having been joined by one Rigby, another Englishman of congenial spirit, the Scholfields carried on their business profitably until the introduction of power looms, when they entered heartily into the new improvements. During the war of 1812, they sold considerable quantities of the gray mixed broadcloth, which was the uniform of one of the regiments, to the officers stationed at Pittsfield. It was a coarse, stout article, and worth now, perhaps, $1 50 per yard. It then sold for $15. Men still living, and not old men by any means, remember Rigby, who was a man

of fine personal appearance, as he sat at his loom, and turned off his hand-woven broadcloth.

The iron-axle manufactory of the Messrs. Pomeroy is the successor of a musket manufactory, from which were supplied to the U. S. Government many arms in the war of 1812, and where for a long time arms were made on contract for different States. The axles made by them are celebrated throughout the country. The establishment was founded by the late Lemuel Pomeroy, and is continued by his sons, in connection with a woolen manufactory, also commenced by him. They are a branch of the Easthampton Pomeroys, and still preserve an interesting memento of their removal from Connecticut to that town, in the early times, in the form of an anvil, which was dragged along the shore of the Connecticut, in the journey Northward. Messrs. Pomeroy use in their woolen manufactures, 225,000 lbs. of wool, and in their axle business, 30 tuns of iron, all valued at $110,000. They employ 150 hands, and produce 225,000 yards of satinets, 1,000 sets of axles, and 60,000 yards of cloth, a portion of it being made with cotton warp, for carriage linings. The woolen mill has been in operation since 1814, and the value of the aggregate annual production is $175,000.—Plunkett, Clapp & Co. manufacture cotton sheetings, using 400,000 lbs. of cotton annually, valued at $40,000, employing 100 hands, and producing 1,250,000 yards annually, valued at $75,000.—S. & C. Russell use 300,000 lbs. of stock, valued at $45,000, in making annually 6,000 bales of wadding, valued at $55,000. They have been in operation three years, and employ 18 hands.—Gibbs & Colt manufacture fine writing papers, using annually 250,000 lbs. of rags, valued at $28,000, in making 100 tuns paper, valued at $40,000.—Dodge & Francis make steam engines, boilers, steam sawmills, Parker water wheels, &c., using annually 140 tuns of wrought iron, 140 tuns pig iron, 100 tuns scrap do., and 1 tun steel, valued in the aggregate at $30,000; employing 75 hands, and producing 30 boilers, 10 engines, and 20 sets of Parker water wheels, valued at $80,000. The concern has been in operation ten years,—the first seven under McKay & Hoadley.—The Pontoosuc Woolen Manufacturing Company's mill is situated near the outlet of Pontoosuc Lake, and was established in 1825. It annually manufac-

tures 200,000 lbs. of wool into wool and cotton warp broadcloths, of which 130,000 yards are manufactured annually by 125 hands. Value, $200,000.—The Pittsfield Woolen Co. have been engaged three years in the manufacture of cotton warp broadcloths, using annually 165,000 lbs. wool and 140,000 yards cotton warps, valued, with other items of stock, at $90,000; employing 90 hands, and producing 120,000 yards cloth, valued at $150,000.—D. & H. Stearns run 120 looms in the manufacture of satinets and cassimeres.—J. V. Barker & Brothers run sixty looms on satinets, making annually 600,000 yards, valued at $250,000, and employing 100 hands. Pittsfield has other important manufacturing interests whose statistics are not accessible.

On the 22d of February, 1855, the Berkshire Manufacturers' Association held its first annual meeting at Pittsfield. Hon. E. H. Kellogg, the president of the association, delivered an address, and, in consequence of this meeting, interesting statistics of manufactures have been brought out, one class of which, as the development of an interest which had its origin in Pittsfield, it is proper to introduce here. The following table shows that Berkshire County is one of the most prolific among the woolen manufacturing counties of New England. The figures may differ somewhat with those given elsewhere, but it is understood, of course, that both estimates are approximate:

STATISTICS OF BERKSHIRE MANUFACTURES.

	No. of sets of cards.	Number of looms.	Annual production in yards.	Kind of Goods	Value of annual production.	No. operatives employed.
Berkshire W'l'en Co., Gt. Barrington,	8	82	500,000	Union Cassimeres	$300,000	125
Glendale Woolen Co., Stockbridge,	6	60	600,000	Satinets	250,000	100
Platner & Smith, Lee,	10	90	500,000	Satinets and Cassimeres	350,000*	130
L. Bassett & Co., Lee,	3	30	300,000	Satinets	120,000*	50
L. Pomeroy's Sons, Pittsfield,	9	80	285,000	Satinets and Broadcloth	175,000	150
D. & H. Stearns, Pittsfield,	12	120	———	Satinets	———	———
J. V. Barker & Brothers, Pittsfield,	6	60	600,000	Satinets	250,000	100
Pittsfield Woolen Co., Pittsfield,	3	36	130,000	Cotton Warp Broadc'ths	150,000	100
Pontoosuc Manuf'g Co., Pittsfield,	6	40	130,000	All w'l & c'n w'p b'dc'ths	200,000	120
Charles Plunkett, Hinsdale,	5	48	100,000	Cotton Warp Broadc'ths	140,000	100
Hinsdale & Richards, Hinsdale,	2	12	40,000	do. do. do.	50,000	40
Plunkett & Kittridge, Hinsdale,	3	30	300,000	Satinets	109,000	50
G. Weston, Dalton,	1	10	75,000	do.	———	15
S. Blackington & Co., N. Adams,	7	70	600,000	do.	300,000	125
Ingalls, Tyler & Co., N. Adams,	7	70	600,000	do.	300,000	125
Wells, Brayton & Co., N. Adams,	4	40	300,000	do.	180,000	75
William Pollock & Co., S. Adams,	3	30	300,000	do.	100,000*	66
Barker & Brother, Hancock,	2	20	150,000	do.	60,000*	30
	97	909				

*Estimated.

The population of Pittsfield in 1840 was 4,060: in 1850, 6,032; increase in ten years, 1,972. The population has been constantly on the increase since the latter date.

RICHMOND.

In 1760, a company, through their agent, Samuel Brown, Jr., of Stockbridge, bought a tract of land of two chiefs of the Stockbridge Indians, named Ephraim and Yokun, lying next North of Stockbridge, between the New York line and the Housatonic river. The sum paid was £1,790. On the 2d of June, 1762, the territory was sold at auction in Boston, as township No. 8, to Josiah Dean, for £2,550, and by him it was transferred, in February, 1763, to Mr. Brown and his associates, for £650. February 17, 1763, the General Court confirmed the purchase to the new proprietors, on condition that they would, within five years, have the purchase occupied by fifty settlers, who should each erect a dwelling house of specified dimensions, and have seven acres of land under cultivation, and together settle a learned Protestant minister of the Gospel. The tract was already divided into lots, and the future existence of two towns anticipated by a dividing line, commencing at the present South-East corner of Richmond, and running thence North, 2 deg. West to the North line of the purchase. The territory, embracing about 9,000 acres, West of this line, was called Mount Ephraim, and that East, Yokun-town, both in honor of the sachems of whom the first purchase was made. The settlement of each, was, for the existing state of things, in fair progress, but, as they had no power to levy and collect taxes for any purpose, unpleasant delays in improvements were the necessary result.

Accordingly, on the 31st of January, 1764, the General Court passed an act empowering them to call meetings, grant taxes, assess, collect and dispose of moneys, &c., &c., for the purpose of carrying forward the settlement of the plantations; and the settlers, by this act, were exempted from paying any taxes in the adjoining towns. The act seems to have been equivalent to an incorporation of the proprietors in a somewhat lower form than that of a district. Under the provisions of this act, a warrant was issued by Timothy Woodbridge, on the 27th of the succeeding February, for a proprietors' meeting to be held on the

17th of April following, at the house of John Chamberlain, in Mount Ephraim. At this meeting, Timothy Woodbridge was chosen moderator, Samuel Brown, Jr., clerk, and Samuel Brown of Stockbridge, Capt. Charles Goodrich of Pittsfield, Capt. Thomas North and Micah Mudge of Mount Ephraim, and Jacob Bacon of Yokuntown, committee to lay out and repair highways, and Elijah Williams of West Stockbridge, treasurer. At the same meeting, £25 was raised "to hire preaching for the year ensuing," and Jacob Bacon, Ephraim Seeley and Elijah Brown were chosen a committee to "employ some meet person to preach," until the sum voted should be expended.

On the 25th of May, in the same year, another meeting was called, to see if the proprietors would build a meeting house in Mount Ephraim, and another in Yokuntown, at which meeting "it was voted to build a meeting house in Mount Ephraim at the place where the stake is set, near the North-west corner of lot number six, in the first division." It was further specified that the house should be "thirty-five feet wide, and forty-five feet long, and a suitable height for that bigness." This house was built nearly opposite to where the Methodist chapel now stands, and many of its timbers may still be seen in a dwelling house occupying nearly the same ground on which it stood. At this meeting it was also voted to build a house of like dimensions in Yokuntown, and a tax of twenty shillings on each hundred acres was levied to defray the expense of building,—the annuity arising from the lands in Mount Ephraim to be applied to their house, and that in Yokuntown to theirs, and committees were appointed in each division to superintend the building of their houses respectively.

June 20, 1765, the territory under consideration was incorporated as the town of Richmont, in honor, it is supposed, of the Duke of Richmond.

The first town meeting in Richmont was held July 2, 1765, at the house of John Chamberlain. The object of this meeting was to raise additional sums to finish the meeting houses and employ preachers. The settlement of the town and the progress of improvements were prosperous, insomuch that motives of strength, and convenience in transacting business required a division, which

was made by an act of the Legislature, February 26, 1767, at which time the Easterly portion took the name and became the district of Lenox, leaving the original name to the Western part, or Mount Ephraim purchase. By this division, however, the whole of the Yokun purchase was not set to Lenox. Had it been done, the limits of Richmont would have been only about two miles wide on the North line. While Richmont needed more territory, the inhabitants of Yokuntown West of the mountain, would have been put to great inconvenience by the distance and difficulties of travel in reaching Lenox. To remedy these evils, about 1,700 acres of the Western portion of the Yokun purchase, on the division of the town, were annexed to Richmont, which now is bounded on the West by New York State, North by Hancock and Pittsfield, East by Lenox, and South by Stockbridge and West Stockbridge. The town is four miles square. The lines are all very regular except the East one, which, to accommodate landholders along the Western slope of Lenox mountain, is very irregular, sometimes cornering at the base of the mountain, and sometimes making angles on the summit.

Richmond is beautifully situated in a valley opening from North-east to South-west, which about equally divides the town, and terminates on the West in the Taghconic hills, and on the East in Lenox mountain. Limestone, marble, marl and iron are all found within this town in liberal quantities. The range of boulders extending across this town, and into Stockbridge and Lee, has excited considerable attention in the scientific world, and is worthy of more particular investigation. These rocks, some of which will, at the lowest fair estimate, weigh 20 tuns, were evidently transported from highlands in the state of New York across the Taghconic mountain into Richmond, where a part of the cargo was discharged, and the remainder borne over Lenox mountain South-eastward. In Richmond, this trail of rocks is about three miles wide on the West line of the town, while, in the East part, it may be reduced to two miles. They are found most numerous near the center of the current, and at the West base of acclivities over which the current passed, where, as appearances indicate, the barque that floated them ran aground, and threw ballast overboard to lighten, so as to pass through

shallow water. Sometimes we find them on the tops of ridges, scattered plentifully, as though they, by dragging the bottom, had been stopped in their course. On the East side of Lenox mountain, and near the road passing from West Stockbridge to Lenox, (on the North side of the road and along a little rivulet,) are some twenty or thirty of these rocks lying in confused order, as though, in passing away from the mountain, the transporting power had made a fearful plunge, and left a part of its burden.

Micah Mudge commenced the settlement of Richmond in 1760, and fixed his residence in the South-east part of the town, on the farm now occupied by James P. Nicholson. The remains of the cellar over which his house stood, and the well which supplied him with water are still to be seen in the orchard East of Mr. Nicholson's residence. Eliza Mudge, his daughter, was the first white child born in this town. Mr. Mudge and his family remained there alone during the summer, but, in the autumn, Ichabod Wood from Rehoboth, moved in, and settled on the lot where the Congregational Church now stands. There, three miles apart, these two settlers spent the long and rigid winter that followed. In 1761, Elijah and Isaac Brown, John Chamberlain, David Pixley, Joseph Patterson, and David, Timothy and Aaron Rowley, moved in with their families, and settled in the South and South-west part of the town. In 1762, the settlement was extended into the West part of the town by Joseph and Paul Raymond, and into the South-east part by John and Daniel Slosson. In 1763, the East part was settled by Prince and Jonathan West, Jacob Redington, Stephen Benton, John Higby and John Bacon, and the North part by David Rossiter and Benjamin Merriman. From this time the settlement went on with much rapidity.

In the time of the Revolution, the people of Richmond were most decidedly on the side of the country. At home, and in the army, they did all that was possible for them to do, in advancing to a successful issue the common cause. But the records fail us in regard to the most interesting part of their action. The records from 1769 to 1776, were lost by the burning of the clerk's office. In 1777, James Gates was chosen to represent the town in the General Court. On the 25th of November of that year, it

was "voted that the selectmen supply the families of those in the Continental service." This vote was often repeated during the period whose exigencies called for it. The following vote was passed Nov. 16, 1778:

"Voted that the town are not willing to support civil authority, for the following reasons:

"1. We think it a dangerous precedent for them to put any laws into execution, founded on a constitution formed under the influence of kingly power, and injurious to the liberties of the people.

"2. Because we think the former constitution to have been abolished by the Declaration of Independence, and, consequently, that the executive offices are deficient in point of authority.

"We beg liberty to represent at the same time that our opposition to the execution of the laws does not arise from a desire to continue in a state of anarchy; but it is our most earnest desire to see the laws established on a proper basis, and, clothed with a proper authority, carried into execution."

In 1779, £20 was voted to sustain the poor of the town, and it was also voted that the selectmen warn out of town "all such persons as they think the law directs them to warn out." Rufus Graves was awarded £9 for "carrying a certain woman out of town," and, in the records of a meeting held in August, 1780, we find the following: "Voted that the selectmen shall proceed to secure any idle, disorderly and dangerous persons within the town, in such manner as the law directs, and, notwithstanding they may want the authority the law requires from the judicial officers, they shall proceed as near the line of the law as circumstances may admit." At the State election, in April, 1781, Richmond cast 64 votes, 31 of which were for John Hancock, 21 for Benj. Lincoln, and 12 for James Bowdoin. On the 3d of March, 1785, the name of the town was changed by the Legislature from Richmont to Richmond.

We have already alluded to the building of the first church in Richmond. [Mount Ephraim.] Oct. 9th, 1764, it was voted to raise 41s. 6d. for preaching, and Jacob Bacon for Yokuntown, and Elijah Brown for Mount Ephraim, were appointed to expend the money. Who first ministered to these congregations and received the money does not appear. Six pounds were raised for preaching in April, 1765, and, in July of the same year, £20. In

June, 1766, it was voted to raise 7s. 6d. on each 100 acres of land in the town, to pay for preaching, and a committee was appointed to procure a preacher, but it is not known who was employed. In January, 1767, £40 was raised for ministerial purposes. A church was formed about the year 1765, and in 1767, Rev. Job Swift of Sandwich, a graduate of Yale in 1761, was settled as its pastor. He remained the pastor about seven years, and then removed to Bennington, Vt., where he remained sixteen years. He died at Enosburg, while on a missionary tour to Northern Vermont, undertaken at the age of sixty years, and at his own charge. His successor, Rev. David Perry, was not settled until Aug. 25, 1784. Intermediately, among the acceptable supplies, were Rev. Messrs. Elnathan Camp of Norfolk, Ct., Elisha Parmelee, of Goshen, and Jacob Wood. Mr. Perry was successful, and remained the pastor until Jan. 1. 1816, when he was dismissed. He died June 7, 1817, aged 71 years. He was succeeded Jan. 13, 1819, by Rev. Edwin W. Dwight of Stockbridge. His pastorate was faithful and successful, and was terminated by his dismissal April 4, 1837. Rev. Eber L. Clark, a native of Dalton, was installed in his place June 20, 1838, and continued the pastor until January, 1853. Rev. Charles S. Renshaw, the present pastor, was settled Nov. 15, 1853. Mr. Renshaw spent the early part of his life in the navy. The number of members in the church, at the date of Mr. Perry's settlement, was 31; added during his ministry, 229. The number at Mr. Dwight's settlement was 119; added during his ministry, 188; number at Mr. Clark's settlement, 165; added during his ministry, 53; number at Mr. Clark's dismissal, 75. When Mr. Renshaw was settled, the members numbered 86.

The church edifice occupied by the Congregational Society stands about three quarters of a mile North-westerly from the center of the town, and was built in 1795 and 1796. The house was furnished with a bell at the time it was built, which did not fail until 1854, when it was replaced by another. During the early history of the town, the people were nearly all Congregationalists, though there were a few families of Methodists in the town as early as 1786. About 1817, a few families of Methodists moved into Richmond, which so strengthened the denomination

that preaching was obtained, and, in 1825, they built a meeting house. This house stands about three quarters of a mile South-west of the center. The Society has been prosperous, and is now in a flourishing condition. The present preacher is Rev. A. Rogers, who preaches half of each Sabbath at West Stockbridge village.

Schools were established early, and in 1781, the town was divided into seven school districts. In 1782, £10 was raised for the schooling of poor children, but the money, for some reason, was never drawn, and was subsequently appropriated to another purpose. About 1790, the number of school districts was reduced to five, and their limits remained unchanged until 1845, when an increase of population in the furnace neighborhood led to the establishment of a new district for its accommodation. The amount raised for schools in 1853 was $500; in 1854, $400. Two of the districts have respectable libraries.

The following individuals have been magistrates in Richmond: James Gates, David Rossiter, Nathaniel Bishop, William Lusk, Zechariah Peirson, Hugo Burghardt, Noah Rossiter, Absalom Ford, John Bacon, Wm. S. Leadbetter, Erastus Rowley, John L. Plummer, Samuel Gates, Eleazer Williams, Wm. Bacon, George W. Kniffin, Wm. Stevens, Wm. H. Warner.

Richmond has had the following physicians: Thomas Tarbell, from Bridgehampton, L. I., Ephraim Crocker, from Colchester, Ct., John Crocker from Barnstable, a graduate of Harvard, Richard Tidmarsh, an Englishman, Joseph Clark, from Springfield, Aaron Field, Hugo Burghardt, from Great Barrington, a graduate of Yale, Joseph Waldo, Luke Dewey, John Merriman, George Landon, Stephen Reed, now editor at Pittsfield, of the Culturist, and Selden Jennings.

Richmond has been noted for its healthfulness, and the longevity of its inhabitants. The lung fever prevailed, however, in the winter of 1825 and 1826, with a fatal effect in several cases. At the time of the grading of the Western railroad, in 1840, it was carried over a swamp, where, in some cases it was necessary to sink the solid material to a depth of 70 feet. This raised the swamp, at the sides, above the water, and exposed masses of vegetable matter to the action of the sun and the air. The consequence, in

the Western part of the town, was typhoid fever to an alarming extent. The same fever prevailed in that locality in the autumn of 1841, and visited nearly every dwelling, often with fatal results. In 1842, the number of cases was small, and that year was the last.

The men who distinguished themselves in the early settlement of the town were James Gates, Gen. David Rossiter, an early settler from Guilford, Ct., who held many town offices, and was once member of the State Senate; Hon. Nathaniel Bishop, also of Guilford, Ct., who removed to Richmond in 1777, was for 30 years Register of Probate, and from 1795 to 1811, Judge of the Court of Common Pleas and Sessions; and Capt. Nathan Peirson who, soon after his settlement, established a tannery which eventually became one of the most extensive in Western Massachusetts.

The following men of education and note originated in Richmond: Hon. Samuel R. Betts, U. S. District Judge for the Southern district of New York; Frederick J. Betts, attorney, clerk of the same district; Rev. David Perry, settled in Sharon, Ct., Alfred Perry, physician, settled in Stockbridge, both deceased; Hubbard Bartlett, physician, lives in Lee; Beriah Bishop, physician, settled in Richmond, and died in early life; Benjamin Raymond, surveyor and engineer, County Judge in St. Lawrence County, N. Y., an early friend and advocate of the Erie Canal, died while engineer in the construction of the Delaware and Chesapeake Canal; Hon. Samuel Gates, twice member of the Executive Council; Hon. Henry W. Bishop, graduate of Williams College, appointed Register of Probate in 1826, and held the office until appointed Judge of the Common Pleas Court; Augustus Sherrill, graduate of Yale, practiced law in Stockbridge, removed to Ithaca, N. Y.; Rufus Bacon, lawyer in Pittsfield, removed to New Jersey, deceased; Rev. Joseph Peirson, graduate of Union, Episcopal minister, died in early life at Washington, D. C.; Rev. John Hotchkin, graduate of Union, studied theology at Andover, for 30 years principal of Lenox Academy; Alonzo Crittenden, graduate of Union, principal of Albany Female Seminary for many years, now at the head of a similar institution in Brooklyn; Joseph Sherrill, lawyer, died in Washington, D. C.; Franklin Sherrill, clergyman

and teacher, died at Piermont, N. Y.; James P. Leadbetter, attorney, settled in Ohio, for two terms member of Congress; Henry Raymond, attorney, a graduate of Union, settled in Williamstown, died in 1836; Hiram P. Goodrich, a graduate of Union, clergyman, removed South; Erastus Rowley, a graduate of Union, clergyman; Samuel S. Griffin, a graduate of Union, attorney, settled in Mississippi, deceased; John Ingram, physician, settled in Saratoga County, N. Y.; Franklin E. Plummer, attorney, settled in Mississippi, twice elected member of Congress; Joseph Plummer, attorney, settled in Mississippi; John Dudley, clergyman, settled at Queechee village, Vt.; Horace Bacon, for many years a successful teacher in Troy, N. Y., deceased; Hubbard Beebe, a graduate of Williams, clergyman, settled at West Haven, Ct.; Ebenezer Hotchkin, missionary to the Choctaw Nation.

Richmond is eminently an agricultural town. There is no grist-mill in the town, and there are but three saw-mills. The water power is limited. S. R. and C. Benton have a tannery in the South-east part of the town. About 1830, a blast furnace was started in the South-west part of the town, by Coffin and Holly, which now, in all its departments, employs about 100 men. The town contains about 70 miles of roads. The town and highway tax, exclusive of the school tax, in 1854, was $1,200. Population in 1840, 1,052; in 1850, 896; in 1854, 925.

SANDISFIELD.

The town of Sandisfield now includes the original township No. 3, and the tract of land formerly called "South Eleven Thousand Acres," which was situated between Sandisfield and the State of Connecticut. This tract of land was incorporated as a district by the name of Southfield in 1797, and was, by the Legislature, annexed to Sandisfield in 1819. This town, in connection with Tyringham, New Marlborough and Becket, was granted to a company of men who lived in Worcester and Middlesex Counties. The company petitioned the General Court for a Grant of these four Townships, and a charter was obtained in 1736. These towns did not at that time receive any names, but were called the four "new townships," and were known by the numbers 1, 2, 3, 4; and this town was

No. 3. It was not incorporated as a town until March 6, 1762, when it was incorporated by the name of Sandisfield.

According to the original grant, this township was to be six miles square, but, by the addition of Southfield on the South side, it is now ten miles long on the East line, which is, most of the distance, bounded by Farmington River, separating it from Hampden County, it being the Southeast corner town in Berkshire County.

After the original grant had been made of the "four townships," by the General Court, which were to have been each six miles square, another petition was presented for a new grant, in consequence of unexpected expense, which the proprietors were obliged to pay to the Indians, to extinguish the "Indian Title" to their lands. The following is a copy of the record of the petition presented to the General Court at that time:

"Province of the Massachusetts Bay. } "To His Excellency Jonathan Belcher Esq., Captain General and Governor In Chief, To the Honorable His Majesties Council and House of Representatives, In General Court assembled att Boston, November 30, 1737:

"The Petition of Nahum Ward and Ephraim Williams, Esqrs., for themselves And the Rest of the Proprietors of the four new Townships Lately Granted by this Court, Lying Between west-Field and Sheffield, In the County of Hampshire:

"Most Humbly Shows That upon Your Petitioners Beeing admitted Grantees They Paid into the Hands of the Honorable Committe of this Court the Sum of Twelve Hundred Pounds, for Defraying the Charge of Surveying Said Towns, and other Necessary Charges, as Also that there might be a Sufficient Sum of Money in Hand Ready To Purchase the Land of the Indian Owners, In Case there should Bee occasion, as was then apprehended there would be. That in Order to Cultivate a Good agreement with the Indian Owners of Said Lands, and that they might have No Grounds of uneasiness, They did, By the Advice of Said Honorable Committee, Make a Purchase of Said Lands, with Some other Adjoining, of John Pophnohonnawok v. s. Konkapot the Chief of the Housatonnoc Tribe, and Sundry other Indians, which Deed is Duly Executed and acknowledged before the Honorable John Stoddard Esq. the Consideration being Three Hundred

Pounds which Sum they Have Actually paid, which is over and above what any other Grantees have paid, and, indeed, is What your Petitioners did not att first Expect; that your Petitioners Humbly apprehend they are equally entitled to the Justice and Favour of the Government as the Grantees of other new towns are. and that therefore they Should not be Exposed to pay the purchase of their Lands themselves. But, inasmuch as there is a Quantity of Broken Lands Included within their deed, more than Said four Townships, They therefore most Humbly pray that your Excellency and honors would, of your Known Justice and Goodness, Be Pleased to take the Case and Circumstances of your Petitioners, So peculiar in its nature, into your Consideration, and Grant the Relief In the Premises By making them a Grant of the Lands as are Included in the deed aforesaid, in Consideration of their paying Said Sum off money or such other manner as may be consistent with your Pleasure, and that Said Deed may be approved and fully Ratified, and as in Duty Bound Shall ever pray.

Nahum Ward,
Ephraim Williams."

It appears by the record, that the prayer of this petition was granted—that a tract of land called "Eleven Thousand Acres" was granted to the proprietors of the four townships, and Southfield, which has been before mentioned as a District, was included in this grant, and was afterwards annexed to Sandisfield. By the above, and other records, it is fully proved that this town was claimed and owned by the Indians, but there is not anything to show that it was ever an Indian settlement. It was probably Indian hunting ground, as "stone arrow-heads" and other Indian relics have been found in clearing and ploughing the land.

This town was not permanently settled until 1750. Thomas Brown was the first settler, and very soon after him, Daniel Brown and others, went in from Enfield, Conn. Daniel Brown was formerly from some town near Boston. He owned a very considerable part of the town, and was for a number of years, the principal business man, holding the important offices, and having almost the entire control of the town. From this time the town was settled rapidly, by families removing from Wethersfield, and a number of other towns below Hartford, Conn., and, also, by a large number of families from certain towns on Cape Cod.

In the original grant, by the General Court, to the proprietors of this township, an allowance of 900 acres of land was made for the following purposes, viz:—300 acres to the first settled minister, the same to the second settled minister, and the remaining 300 acres for a school,—thus making it a stipulation in the grant, that a minister should be settled, and a school established. In 1776, the proprietors gave a lot of land of 100 acres for the use of the minister of the first parish.

The Congregational Church, which was the first church in the town, was formed in 1756, and Rev. Cornelius Jones [See the History of Rowe] was ordained at the same time that the church was organized. He remained pastor of the church until 1761, and was dismissed. Mr. Jones was from Bellingham, and graduated at Harvard College in 1752. At the time the church was organized and Mr. Jones settled, it consisted of seven male, and about the same number of female members. As there was not any meeting house in the town when Mr. Jones was ordained, his ordination was held in a barn. The first meeting house was built in 1757. The second minister was Rev. Eleazer Storrs, from Mansfield, Conn. Mr. Storrs graduated at Yale College in 1762, and was ordained and settled as minister in Sandisfield, in 1766. Rev. Levi White succeeded Mr. Storrs, and was ordained in June, 1798. Mr. White graduated at Dartmouth College. He continued with this church a very much respected and useful minister, thirty-four years, and was dismissed in 1832. In 1796, a short time previous to the settlement of Mr. White, the town removed their first meeting-house, and erected a new one nearly on the same site. Rev. Platt T. Holley succeeded Mr. White, and was settled in 1832, the same year that Mr. White was dismissed. Mr. Holley was a graduate of Yale College. He continued here until January, 1850, when he was succeeded by Rev. Aaron Pickett, who is the present minister. Mr. Pickett is a native of Sandisfield, and graduated at Union College. He is a highly interesting preacher, and a very useful citizen. The present number of members of the church is 198.

The meeting house that was erected by the town in 1796, by undergoing various repairs and improvements at

different times, was occupied by the Congregational Society until 1852. In that year, the society erected a very neat and convenient church edifice a short distance from the old meeting house, and the old one was taken down.

There have been two Baptist churches in this town. The first was organized in 1779, and the society with which this church was connected, was incorporated by the Legislature of the State in 1794. This society erected their meeting house in the Northeast part of the town in 1802, and many of its members lived in Tyringham and New Marlborough. Their first minister was Rev. Joshua Morse from New London, Conn. He remained with the society until 1795, when he died. The next minister was Rev. Jesse Hartwell, a licentiate from Ashfield. Mr. Hartwell was ordained in this church in 1800, and removed in 1827.

The Second Baptist Society was organized in 1788, and their first minister was Rev. Benjamin Baldwin, who was ordained in January, 1790, and remained their minister until July, 1810, when he died, very much lamented. Their next minister was Rev. Israel Keach from Hoosick, N. Y. He was ordained in 1817, and dismissed in 1824.

From 1824 to 1829, the two Baptist churches were partially supplied by Rev. Erastus Doty of Colebrook, Conn.

In 1829, Rev. Henry C. Skinner was ordained minister of both of the Baptist churches, and remained one year. In 1831, Rev. John Wilder became the pastor of these churches, and continued his pastoral labors till 1838. In 1837, the two Baptist churches were dissolved, and a new Baptist church and society organized, and located in the village of Montville, in the valley near the center of the town; and a meeting house was erected by the society in 1839. Rev. John Wilder continued with the new church after its organization, till 1839, and was succeeded by Rev. James Squier. In 1841, Mr. Squier left the care of the church and society, and his successor was Rev. John Higby. Mr. Higby remained with the society until Sept., 1846, and was succeeded by Rev. Josiah T. Smith, who remained five years, until Oct., 1851. Mr. Smith was a graduate of Williams College. In 1851, Mr. Smith was succeeded by Rev. Thomas G. Wright, who remained until June, 1853, when Rev. Mr. Smith returned, and was

pastor of the church until April, 1854, at which time he removed to Bristol, Ct., to take charge of the Baptist church in that place. Mr. Smith was a very useful and successful minister, and his removal to another field of labor was a very great loss to the Baptist church and society in Sandisfield. Mr. Smith was succeeded by Rev. James Barlow, who is the present minister, and is highly esteemed. The village of Montville is a flourishing manufacturing village, and the Baptist church and society is prosperous, and gradually increasing in strength and importance.

The Episcopal Church in Sandisfield is located in the village of New Boston, which is in the Farmington River Valley, in the Eastern part of the town, and but a few rods from the County of Hampden. This Church and Parish was organized in December, 1845, with the name of "St. Andrew's Church." Rev. Thomas L. Randolph officiated as minister of the parish from its organization, until the autumn of 1847, when he was obliged to resign his charge, in consequence of ill health. Mr. Randolph soon after left for Rhode Island, his native State, and remained two years, when, his health being much improved, he removed to the diocese of Vermont, where he now resides, a much respected and useful minister. Rev. Daniel G. Wright was called by a unanimous vote of the parish to the rectorship in February, 1848, and commenced his labors as rector in April, 1848. Mr. Wright removed from the diocese of New Hampshire to this place, and remained minister of the parish until May, 1850, when he resigned his rectorship, and removed to White Plains, N. Y. He was a talented, energetic and popular preacher, and a very useful and influential citizen. During the time that he had charge of the parish, as minister, it was flourishing, and increased in strength and influence under his ministry, and he left, much beloved and respected, not only by the parish, but by the whole community in which he lived, and with which he associated. He was succeeded by Rev. Henry S. Atwater, from the diocese of New York. He commenced officiating as minister of the parish in July, 1850, and continued his services until May, 1854, when he removed to Connecticut. Mr. Atwater is a native of Blandford, and was educated in New York. The parish has not any minister at the present time.

The Physicians in this town have been Drs. Amos Smith, Holden, Cowdrey, Samuel Cannington, Buckman, Morrison, Robert King, Erastus Beach, Ebenezer Balch, James Welch, Samuel C. Parsons, Julius A. Rising, Henry Mellen, and John Beach. The Lawyers have been Ephraim A. Judson. David B. Curtis, Thomas Turning, Lemuel K. Strickland, and Thomas W. Loring. Samuel C. Parsons and Thomas W. Loring, are the only Physician and Lawyer that have resided in New Boston.

This town has not been particularly noted as the birthplace of very eminent men, but a large number have originated here, who have been distinguished for their talents and usefulnesss. Among these are Rev. Barnas Sears, D. D., the present Secretary of the Board of Education of this Commonwealth, Hon. John Mills and Hon. Erasmus D. Beach, of Springfield, Rev. Aaron Pickett, and many others who might be named. Sandisfield is the residence of the Hon. George Hull, who, for a number of years, was Lieut. Governor of the State.

In the Constitutional Convention of 1779, this town was represented by James Ayrault; in 1820, by Eliakim Hull and Church Smith; in 1853, by Samuel C. Parsons.

Sandisfield has been remarkable for the industry, sobriety, and general intelligence of its inhabitants. It is an agricultural town, and but little manufacturing has been done here until quite recently. The soil is a strong, deep loam, rather wet on the hills, is well adapted for grazing, but is not good for grain, except in the East part of the town, in the Farmington River Valley, which is excellent for corn, rye and oats.

The employment of the farmers has been mostly the manufacture of butter and cheese, but recently much attention has been given to the growing of fine stock, by the introduction of the Durham, Devonshire and Ayrshire breeds, crossing with our best native cattle; and in this way, many fine oxen have been raised, which have been a source of profit. The quality of the dairies in this town is excellent, and the farmers have made great efforts to improve in this branch of their business. There are made in this town more than 300,000 lbs. of cheese annually.

The business of making Maple Sugar, in the season of it, is quite extensive in Sandisfield, and great efforts have

been made by the farmers to increase the quantity, and improve the quality of the article. The soil is peculiarly adapted to the vigorous and rapid growth of the sugar maple, and farmers are as choice of their sugar maples as they are of their fruit orchards; and probably more attention has been given to the culture of the sugar maple, and the manufacture of sugar in this town, than in any other town in Western Massachusetts. The quantity of maple sugar manufactured annually in Sandisfield will probably exceed 200,000 lbs.

The manufacturing business in Sandisfield is principally in the valley, in the Eastern part of the town. Hon. George Hull, and his son Albert Hull, are doing an extensive and prosperous business in manufacturing leather. They have two tanneries, one of which is in New Boston, on the Farmington river, and is one of the largest and best in the Western part of the state. They have very excellent water power on the Farmington river, and have invested in their business from $20,000 to $30,000; employ from 30 to 40 men, and manufacture leather to the amount of from $70,000 to $80,000 annually.

Orlow Burt has a tannery in New Boston, and manufactures leather. He employs from six to ten men, and is doing a good business.

Mellen, Fuller & Co. manufacture boots at Montville. They have a capital of $7,000, employ 30 men, and sell boots to the value of $12,000 annually. Whitney & Ingham make 16,000 hay-rakes yearly, and employ six men. Rogers & Hubbard make about the same number of rakes, and give employment to the same number of men. John O. Barker makes rakes and cheese-boxes. All of these are at Montville. There is at New Boston a manufactory of looking-glass frames and clock cases, where a considerable amount of business has been done. Parsons & Oatman manufacture wagons and carriages, and employ from six to eight men. They get up superior wagons of every description.

Tanner & Perkins own a paper-mill, and manufacture different kinds of wrapping paper. Edward Phelps prepares a large amount of timber and lumber for market, and does a variety of turning at his shop. William Crane makes bedsteads for Boston and Providence markets.

There are in Sandisfield sixteen saw-mills which are driven by water, and an extensive business is done in getting timber and lumber for market. The Farmington river and its tributaries afford very excellent water power, but a great part of it is yet unoccupied.

The amount of taxes raised in Sandisfield in 1854, was 3,700, of which 900 was appropriated for schools. There is a school fund which pays annually more than $200. The town is divided into sixteen school districts. There are three Post Offices, viz: Sandisfield, New Boston and Montville. The number of ratable polls in 1854 was 404. The population in 1840 was 1,451; in 1850, 1,626; increase in ten years, 175.

SAVOY.

The territory of Savoy originally formed No. 6 of the ten townships sold at auction by the General Court, June 2, 1762. Abel Lawrence was the purchaser, at the price of £1,350. He was subsequently released from his bargain, because the land was not so good as was represented. On the 25th of April, 1771, it was granted to William Bullock, as the agent of the heirs of Capt. Samuel Gallup and his company, for services rendered by them in the Canada Expedition of 1690. It was granted in the place of a township previously granted, which had fallen within the lines of New Hampshire. The grant (equal to six miles square) was located by Col. Bullock, mostly South of Bernardston's grant, while a narrow strip lay along the East of it, and a larger portion North and Northwest of it. This irregular township was at first called Guilford. The part South of Bernardston's grant, being three-fourths of the whole, was called by the settlers New Seekonk, and, with parts of other grants, was incorporated Feb. 20, 1797, with the name of Savoy.

The first settlement upon the territory now covered by Savoy, was made in 1777, by Capt. Lemuel Hathaway and family, from Taunton. Within ten years from that time, 34 other families settled, viz. those of Daniel Witherell, Wm. Wilbore, Joseph Williams, Jr., Wm. Williams, Thomas Williams, Loved Eddy and Zechariah Paddleford, from Taunton; John Brown, Joseph Bishop, Comfort Bates, Abel Dunham, Michael Sweet and David Matthews, from

Attleborough; Simeon Hodges and Snellem Babbit, from Norton; Peleg Hathaway, Nathan Sherman and William Reed, from Middleborough; William Ingraham from Rehoboth; Joshua Felt from Easton; James Nelson from Brimfield; Nathan Haskins from Shutesbury, previously from Berkley; Samuel Rogers and William Tolman, from Sharon; Peter Bennet and Elizur Edson, immediately from Pelham, but previously from Middleborough; William Bowen from Warren, R. I.; Samuel Read, Shubael Fuller, Azariah Heath, Joseph Putney, Mr. Murphy, and Mr. Hamlin, from some part of Connecticut.

The first town meeting in Savoy was held April 3, 1797. Snellem Babbitt, whose name has been mentioned among those of the first settlers, was chosen selectman and assessor. Mr. Babbitt was a man of considerable ability and moral worth, and was a constant resident of the town from the time he entered it, until 1854, when he died, in the 94th year of his age. He was a soldier in the Revolution. Under date of June 24, 1786, it is recorded that ten individuals, viz., Nathan Haskins and wife from Shutesbury; Wm. Williams and wife, and Lucinda Wilbore, from Adams; Nathan Fay, Salmon Fay and Benjamin Bullen, from Brimfield; and Zechariah Paddleford and Alice Read, from the Second Baptist Church in Middleboro', convened at the house of Wm. Williams, examined and accepted their articles of christian faith, and "each one agreed to join in church covenant and fellowship." They thus formed a Baptist Church—the first religious organization in the town. Nathan Haskins was their first minister. He was ordained Jan. 28, 1789, and was pastor of the church until his death, which occurred Dec. 10, 1802. Soon after his death, the church was visited by a powerful revival, and 82 were added to its membership. For four years after the death of the pastor, the pulpit was supplied by various preachers. From 1806 to 1810, there was no preacher. In the autumn of the latter year, Elder Philip Pierce, from Rehoboth, commenced his pastoral labors with the church, and closed them in 1817. From 1817 to 1823, the society was destitute of a pastor, but had occasional preaching, mostly by Elders Keyes and Todd. Elder David Woodbury succeeded Mr. Pierce, in the spring of 1823, and left in July, 1824. During his

short stay, 63 were baptized. Soon after this, Benjamin F. Remington, a licentiate from North Adams, began preaching here. He was ordained Feb. 9, 1825, and remained until 1830. It is believed that in no period of equal length, has this church enjoyed so great a degree of prosperity as during the ministry of Elder Remington. It is thought by many, that no man ever lived in the town who exerted as much moral and religious influence on its inhabitants as he. He was a bold reformer, taking, at that day, a position, particularly on the temperance question, nearly, if not fully, up to the most radical sentiments of the present period. For more than a year, the desk was supplied by Elder Elnathan Sweet and O. Martin, and by Geo. Walker, a licentiate of this church. They were succeeded by Rev. Nathaniel McCullock, who remained two years. Twenty-one were added to the church by baptism during his ministry. He was followed by Rev. Roswell P. Whipple, who continued till about the close of 1837. During this time, 11 were added to the church by baptism. From 1838 to 1852, a period of 14 years, Rev. Amos Deming was pastor of this church. During this time, 54 were added by baptism. This church has been destitute of a pastor since the close of Elder Deming's ministry; but they have been supplied most of the time by preachers as follows: Rev. Messrs. Horace B. Foskett, John Walker, Alexander H. Sweet, and at this time by Rev. Samuel H. Amsden. They have now 78 members.

The Second Baptist Church in Savoy was organized in 1832. Rev. N. M'Cullock was their first pastor. He was followed by Rev. Amos Deming, who, in turn, was succeeded by Rev. N. M'Cullock, who remained in this relatian from 1838 to 1846. He was succeeded during the latter year by Rev. Edgar Cady, who remained the pastor until 1849, from which year to 1851, Rev. James M. Whipple was the pastor. During the latter year, Rev. Amos Deming was again settled over the church, and still remains in the pastoral charge. This Society erected a house of worship in 1842, and the church has now a membership of 50.

In the winter of 1834, Rev. Messrs. Philo Hawkes and Ziba Loveland, Methodist preachers, held a protracted meeting in Savoy, which resulted in an extensive revival.

Before this, there were but few Methodists in the town. A class was immediately formed, and soon a Methodist Episcopal Society was organized, and received into Buckland Circuit. Rev. Messrs. Daniel Graves and Simon Pike labored on this circuit during the Conference year 1834–5. In 1835, it was made a separate station, and a neat and commodious house of worship was erected. The following preachers have supplied the desk: Rev. Messrs. A. C. Wheat, Samuel Palmer, Benjamin McLouth, Thomas Marcy, James O. Dean, John Caldwell, Alexander Baillie, A. G. Bowles, A. S. Flagg, Randall Mitchell, David Todd, Rodney Gage, E. H. Chapin and Cyrenius N. Merrifield. The church has 38 members, a good house of worship, and sustains preaching nearly all the time.

A history of the "First Congregational Church in Savoy" will be found in the history of Windsor, to which town the most of its original members belonged, and whither its meetings were early transferred. About 1810, a revival commenced in the North-west part of the town, known as the "New State," under the preaching of one Joseph Smith, who professed to be a Baptist minister. A church was organized, and for a short time seemed to prosper. Mr. Smith married one of his converts, but soon fled from town, information having been received that the original Mrs. Joseph Smith was still living. After this, the "New State" became the scene of wild religious enthusiasm and ridiculous vagaries. The people shouted, and fell, and prophesied, and saw visions, and spoke in unknown tongues. The Shakers of Lebanon heard of them, and went and took them under their wing. The Shakers endeavored to establish a community on the ground, but the settlement was not prosperous, and all retired to Lebanon. Subsequently, some of the families returned, and resumed their old relations, and others coming in, the breach in the peace and population, wrought by Rev. Joseph Smith, was healed.

Savoy is a mountain town, with a good soil, admirably adapted to grazing. The inhabitants are generally farmers, yet the lumber business is carried on quite extensively, by twenty-five saw mills. The people are none of them very wealthy, and none of them very poor. There are in the town about 200 dwellings.

The following physicians originated in Savoy: Snell Babbitt, Isaac Hodges, Joel Burnett, Isaac Brown, Simeon Snow, Amos Walker, Silas T. Bowen, A. M. Bowker and Charles Bowker. The physicians who have settled in practice in Savoy have been the following: Drs. Nathan Branch, Lyscomb Phillips, Samuel Bullock, Isaac Hodges, Wm. A. Hamilton, Ambrose Brown, Snell Babbitt, Warren C. Partridge, Philemon Stacy, Nathan Weston and A. M. Bowker.

The clergymen who have originated in Savoy have been Rev. Amos Deming, John S. Haradon and Rev. George Walker, Baptists; Rev. Spencer Tileston, Methodist; and Rev. Orrin Perkins, Universalist. Savoy never settled a lawyer, nor has she given birth to one.

The population of Savoy in 1840 was 913; in 1850, 1,003; increase in ten years, 90.

SHEFFIELD.

Sheffield was the first town settled in Berkshire County, and the event has been recorded with the necessary degree of minuteness in the Outline History. [vol. 1, pp. 163–4–5.] On the 30th of January, 1722, 176 inhabitants of Hampshire County petitioned the General Court for two townships of land, situated on the Housatonic river; and two townships of the dimensions of seven miles square were granted, which were afterwards called the Upper and Lower Housatonic townships. In January, 1733, the lower township was incorporated with the name of Sheffield. Within its territory, in accordance with the order of the Legislature, there had been reserved a lot for the first settled minister, a lot for the ministry, and a lot for schools. From the last two reservations, respectively, the First Congregational Society have derived a fund of about $1,600, and the town a fund of about $1,800, the incomes of which have been appropriated as originally intended. Obadiah Noble of Westfield was the first settler, and among the 59 who followed him, many being from the same town, were those bearing the following names:—Austin, Ashley, Westover, Kellogg, Pell, Callender, Corben, Huggins, Smith, Ingersoll, Dewey, and Root. The first settlement took place in 1725. The first town meeting was held at the house of Obadiah Noble, Jan. 16, 1733,

on which occasion Matthew Noble was chosen moderator, Hezekiah Noble town clerk, and John Smith, Philip Callender and Daniel Kellogg, selectmen.

In 1726, several Dutch settlers came from the province of New York, into the Northern part of the lower township, now embraced in Great Barrington, claiming that the lands were within the jurisdiction of New York. These claims were subsequently adjusted without very serious difficulty.

The original bounds of Sheffield embraced a large portion of what is now Great Barrington, and portions also of Egremont and New Marlborough. At the second town meeting, held Jan. 30, 1733, money was raised to build a meeting house, 45 feet long and 35 feet wide. The house was erected about three quarters of a mile North of the present edifice, and was occupied until 1760, when a new house was built, 60 feet by 40. This house is in use at the present time, having been removed, altered and improved, in 1820. Rev. Jonathan Hubbard was settled as the first pastor, Oct. 22, 1735, and on the same day, the first church was organized. Mr. Hubbard was a native of Sunderland, and a graduate of Yale in 1724. He was dismissed from his charge in 1764, and died July 6, 1765. Rev. John Keep of Longmeadow, a graduate of Yale in 1769, became his successor June 10, 1772, and died while in office, Sept. 3, 1785. Rev. Ephraim Judson was installed in his place in May, 1786. He was a native of Woodbury, Ct., and a graduate of Yale in 1763. He died in office, Feb. 23, 1813, and was succeeded on the following 13th of October, by Rev. James Bradford, a native of Rowley, and a graduate of Dartmouth in 1811. Mr. Bradford remained the pastor of the church until May, 1852, when he was dismissed. He has had no settled successor. Until 1825, the town and the Congregational Society were one and the same, in action, but in that year the Society became a separate organization, and, by arrangement, managers of the ministry funds. A Baptist Society was organized Jan. 26, 1821, but has never erected a house of worship, or had a settled preacher. A Methodist Episcopal church was organized in 1842, and erected a very neat church in the village. A second Methodist Society was organized at Ashley Falls, in the South part of the

town, where they have erected a church, and have a flourishing congregation.

In 1735, Sheffield chose Capt. William Pynchon of Springfield for its representative in the General Court. In 1740, the town voted to keep three schools, two-thirds of the year. In 1743, the town petitioned the General Court for a grant of the land lying between the West line of the town and the ridge of the mountain. It is presumed that the Court granted the prayer, for, although no record of it can be found, that tract has always been considered as a portion of the town, and, in fact, is a very valuable agricultural constituent of its territory, lying upon the side and at the foot of Taghconic Mountain.

In 1750, the town voted to establish a grammar school, in addition to the common schools, which was kept up until the time of the Revolution. In 1767, the people petitioned the General Court for the establishment, in the town, of two annual fairs, one to be held the last Tuesday in May, and the other on the last Tuesday in October. It was not thought proper to establish the custom, and the petition produced no result.

Sheffield had many patriots in the Revolution, and her records show that she bore her full proportion of the labor and suffering of the time. In 1773, a committee of eleven of the leading spirits of the town was appointed, who drew up a long preamble, and introduced a set of resolutions, expressive of the warmest patriotism and the firmest determination to obtain their rights. In these documents, complaints were made of the continual encroachments of New York, the county of Albany having been extended over the county of Berkshire, and a citizen of Sheffield having been taken to Albany for trial on an indictment found there. The representative to the General Court was instructed to present the resolutions, and consider himself bound by them. He was further instructed to use his influence "in augmenting the salaries of the Judges of the Superior Court to such a sum as would be sufficient to support the dignity of the office." At this time, too, the town protested against "the inhuman practice of inslaving our fellow creatures, the natives of Africa." In January, 1775, the town appointed a committee to receive donations for the town of Boston, and appointed a delegate to the

Congress at Cambridge. In March, the same year, it was "voted that this town will raise and support one-fourth part of the militia, as minute men," and that "no minute man shall receive any pay for the time spent in drilling, unless he shall march when ordered, for the defense of his country." The town constantly furnished to the Continental army its full proportion of soldiers, and paid them wages in addition to their Continental pay. When the news of the battle of Lexington reached Sheffield, the minute men were drilling on the green, in front of the meeting house, before breakfast. Before noon, they were on their way, marching to join the army. In 1776, the town voted with only two dissenting voices that they would support the Continental Congress in a declaration of Independence. In 1777, provision was made for the support of the families of those who were in the army, and this provision was continued from year to year during the war. Illustrative of the spirit of the town and the time, the following anecdote is related: The "Liberty Boys" had erected a liberty pole, which was cut down in the night. The act was traced to a poor wretch, who was hired to perform it by a man of great wealth. The inhabitants were called together, and the rich man was obliged to pass between all the men and boys, with his hat in his hand, humbly asking the pardon of each, while his tool was mounted on a poor horse without a saddle, and made to call at each house in the town, and make the same prayer. It is stated, in justification of his punishment and in confirmation of his guilt, that the rich died at last in the poor house.

An interesting passage in the history of the Shays Rebellion is connected with Sheffield, and will be found fully recorded in the Outline History. [vol. 1, p. 279.]

Since its settlement, the town has had 22 physicians, most of whom have been men of learning and skill. Twenty-two lawyers have had offices in the town, some of whom have taken high rank in the profession.

Before the Berkshire Railroad was built, (passing through the town, and being a continuation of, and under lease to, the Housatonic Railroad,) there was a great deal of travel by stages through Sheffield, and the village was busy with mercantile and mechanical life. The Railroad, however, monopolized the travel, and the center of busi-

ness became the possession of Great Barrington. The town now depends entirely upon agriculture, for the lack of water power has deprived it of manufactures. Sheffield is, however, from her location upon the beautiful and fertile interval of the Housatonic, one of the best farming towns in the Commonwealth, and is blessed with a population no less moral than prosperous.

The population in 1840 was 2,322; in 1850, 2,734; increase in ten years, 412.

STOCKBRIDGE.

The town of Stockbridge commenced its existence as a Mission Station among the Muh-he-ka-neew, or, as they have since been called, the Stockbridge Indians, and to give a proper history of the town a few statements made in the Outline History must be repeated, while many particulars lacking here will be found there. This people, in many respects the most interesting of all our aboriginal tribes, were scattered along the Housatonic river, on the interval lands in what are now the towns of Sheffield, Great Barrington, and Stockbridge. Their history, manners, customs and language would form a volume by itself, and cannot be more than alluded to in a sketch like the present. Those who desire a full and interesting account of them, may consult a book recently published by Samuel Bowles and Company of Springfield, called "Stockbridge, Past and Present; or Records of an old Mission Station," by Miss E. F. Jones, which contains the most perfect information concerning them yet given to the public.

The situation of these Indians early claimed the consideration of many philanthropists on both sides of the Atlantic, among whom were his Excellency, Jonathan Belcher, then Governor of the Commonwealth, Rev. Dr. Benjamin Colman, an influential clergyman of Boston, and Dr. Sewall of the same city.

At this time, Konkapot and Umpachene were the two principal men among the Housatonic Indians; the former holding a Captain's and the latter a Lieutenant's commission, under the British crown. Konkapot, who was a man of unusual shrewdness and intelligence, desired christian instruction for himself and people, which fact, coming to the knowledge of Rev. Mr. Hopkins of West Springfield,

he set himself to gratify so laudable an aspiration. Having ascertained that funds supplied by the Trans-Atlantic "Society for the Promotion of the Gospel in Foreign Parts," were deposited in the hands of Commissioners in Boston for such purposes here, and knowing that John Stoddard, Esq., of Northampton was intimately acquainted with the state of the Indians in Western Massachusetts, he visited him in their behalf, March, 1734. Having obtained from him information that favored his intention, he next conferred with Rev. Dr. Williams of Longmeadow, and at their united request, Rev. Wm. Williams of Hatfield wrote to the Commissioners to solicit their attention towards the Housatonic Indians. The Commissioners requested Dr. Williams and Mr. Hopkins to visit the Indians personally, and ascertain more particularly their situation and wishes, concerning religious and other instruction. They did so, and made a report, which resulted in the sending of Rev. John Sergeant, as missionary to the Housatonic valley, with a salary of £100 per annum. He arrived in October, 1734.

In order that the ends of the mission might be best attained, it was desirable that the Indians should concentrate in some particular locality. This they consented to do, Konkapot and Umpachene using all their influence to aid the enterprise. To further the object, the legislature, in 1735, granted a township six miles square, which included the present towns of Old and West Stockbridge. Into this the Indians moved in 1736, and were gradually increased by additions from Northern Connecticut, and Western New York, so as at length to amount to about 400 souls.

John Stoddard, Ebenezer Pomeroy, and Thomas Ingersoll, Esqrs., were appointed a Committee, "to weigh and consider all things and circumstances," relative to the location and settlement of the town, to confer with the Indians in relation thereto, and arrange with the proprietors of the lower township, (now Sheffield, granted in 1722,)—for the extinction of their claims, which overlay to some extent the newly projected township. Every thing was, at length, and after some difficulty, satisfactorily adjusted, and in 1739 the tract was incorporated under the title of Stockbridge, doubtless from a town of the same name in Eng-

land, whose natural features are said to be strikingly similar.

According to the judgment of the locating Committee, one sixtieth part of the land was to be reserved for the missionary; another sixtieth for the schoolmaster, and a sufficient portion for four other English families, who should settle in it, and assist in the benevolent labor of civilizing and christianizing the Indians.

Under this arrangement, the mission commenced and progressed auspiciously. The chief missionary was, as has been mentioned, Rev. John Sergeant, a native of Newark, N. J.; a graduate of Yale College in 1729, and tutor there for four years from 1731. He first arrived at the scene of his labors in 1734; but that visit was only preliminary to his permanent settlement, which took place after the completion of his fourth year's tutorship, in 1735. He was ordained to his work at Deerfield, Aug. 31st of the same year, and very soon thereafter assumed the labors of the mission. His Assistant—as teacher, was Mr., afterwards Hon., Timothy Woodbridge, of West Springfield, who subsequently held several offices of distinction, and died May 11, 1774.

Of the four white families, for whom provision had been made in the laying out of the town, two arrived in June, 1737, viz—that of Col. Ephraim Williams, (father of the founder of Williams College,) from Newtown, and Josiah Jones of Weston. At a little later period, came Ephraim Brown of Watertown, and Joseph Woodbridge (brother of the teacher) of West Springfield.

In January, 1737, the legislature ordered that a meeting house, 40 feet by 30, together with a school house, should be erected for the mission, at the expense of the province, and Col. Stoddard, Rev. Mr. Sergeant, and Mr. Woodbridge were appointed to see that the work was executed. There was some delay attending this enterprise; for the meeting house was not dedicated until Thanksgiving day, Nov. 29, 1739. It stood a few rods North-east of the site of the present house of worship, and the frame now composes part of a barn about half a mile West of its former location. The school house stood near the residence of Rev. Dr. Field.

What more we have to say concerning these Indians

must be hastily, though unwillingly, despatched. They shared in all of the town affairs, until their removal, and on the records of the town, the names of Indians are found associated in various boards of office with their white brethren. In 1785 and 87, they removed to New Stockbridge, Madison County, N. Y. In 1822, they made a second migration to Green Bay, on the Western side of Lake Michigan. In 1833, the United States government effected a treaty with them, giving them $25,000 and two townships on Lake Winnebago, in exchange for their improvements and lands at Green Bay. Thither they accordingly removed, and remained in comparative peace until 1838, when a new emigration beyond the Missouri River began to be agitated. An unhappy division arose in the tribe, a portion desiring to be made citizens of the United States, and another and larger part anxious to retain their tribal tenure. This dissension has not yet been healed, and a portion of them have separated and gone farther Westward, thereby increasing the melancholy probability that by continual comminution, they will, at no very distant day, lose their identity as a tribe, or become utterly extinct.

The Indian school in Stockbridge continued to flourish until the second French war, 1763, which nearly destroyed it. By its means, quite a number of the natives received a good education. Among them were Peter Pauquannaupeet, or "Sir Peter," as he was familiarly termed, who was graduated at Dartmouth College; Joseph Quaunauquant, and Capt. Hendrick Aupawmut, the historian of the Tribe. There were not wanting orators among them, and a speech made by one of their chiefs before the Provincial Congress of Massachusetts, in 1775, and published in the old "Columbian Orator," may be taken as a specimen of their ability in that line.

Mr. Sergeant died July 27, 1749, aged 39, and was succeeded by Pres. Jonathan Edwards, who came here from Northampton, and was installed over the united church of Whites and Indians, August 8, 1751. Here he wrote his great work on the "Freedom of Will." His house, as well as that of Mr. Sergeant, is still standing. President Edwards was dismissed to accept the presidency of Nassau Hall, at Princeton, N. J., January 4, 1758, and died of the

small pox in March of the same year, aged 54. At the period of Edwards' dismission, the number of white families in Stockbridge had increased to 18, among them, those of Elihu Parsons of Northampton, Stephen Nash of Westfield, James Wilson from Spencer, Josiah Jones, Jr., from Weston, Thomas Sherman and Solomon Glezen, the last from Worcester.

President Edwards was succeeded by Rev., afterwards Rev. Dr., Stephen West of Tolland, Ct., who was graduated at Yale in 1755. He was licensed to preach about the beginning of 1758, and first performed duty as chaplain at Fort Massachusetts, in the town of Adams. Thence he went to Stockbridge, and was ordained there, June 13, 1759. Until 1775, he preached to both Whites and Indians, to the latter (through an interpreter,) in the forenoon, and to the former in the afternoon of each Sabbath. In 1775, he relinquished the instruction of the Indians to Mr. John Sergeant, son of the missionary, who removed with them to New Stockbridge, where he died, September 8, 1824, aged 77. Dr. West continued his ministrations until 1819, when he died in the 84th year of his age. In 1810, in consequence of his growing infirmities, Rev. Ephraim G. Swift of Williamstown, a graduate of Williams College, was associated with him as colleague. He was dismissed August, 1818.

On the 25th of August, 1819, Rev. D. D. Field of East Guilford, Ct., a graduate of Yale in 1802, and first settled in Haddam, Ct., was installed as minister. Dr. Field continued to officiate until his dismission, February 12th, 1837. The series of pastors has been continued to the present time, by Rev. Tertius S. Clarke of Westhampton, a graduate of Yale in 1824, who was installed June 15th, 1837, and dismissed May 5, 1850; Rev. A. H. Dashiell, Jr., of Tennessee, a graduate of Delaware College in 1843, who was installed December 11, 1850.

In early time, the hour for attending Divine service was denoted by the blowing of a huge conch-shell, by a strong-lunged Indian named Metoxsin, for whom the town, by vote, made annual appropriations. It is still in possession of the Jones family, and is a very interesting relic.

In consequence of a discussion arising from the location of a new meeting-house, in 1824, sixty-three members of

the parent church withdrew, and, under a separate organization, erected another house of worship at Curtisville, about three miles farther North. The settled pastors of this church have been Rev. Nathan Shaw in 1827; Rev. Joseph Hurlburt in 1838; Rev. J. T. Headley in 1840; Rev. S. P. Giddings in 1846; and Rev. W. H. Phelps in 1849. The latter was dismissed in 1854, and his place is as yet unoccupied. An Episcopal Church was formed in 1834, which dedicated a house of worship in 1844. The charge of this post has been successively with Rev. S. P. Parker, Rev. Justin Field, and the present incumbent, Rev. Thomas R. Pynchon. There are also, in town, families of Methodists, and Baptists, who have periodical worship; but have no church edifices. A stated Roman Catholic meeting transpires at the Town Hall.

Stockbridge has furnished the following missionaries to the home and foreign field: Rev. Cyrus Byington to the Choctaws in 1821; Rev. Josiah Brewer and his wife, a daughter of Rev. Dr. Field, to Greece in 1830; Miss Catharine Watson, who married Rev. Mr. Webb of the Baptist Mission to Burmah, 1833; Mrs. Catharine P. Sergeant, who married Dr. Henry A. DeForest, to Syria in 1842; Miss Sarah L. Perry, who married Rev. Mr. Powers of theNestorian Mission, in 1842; Miss Mary Perry, married to Rev. Mr. Ford of the Syrian Mission, in 1847; and Susan Johnson, to the Choctaws, in 1852.

In schools of various kinds, Stockbridge has never been behind her sister towns of the county. Before the establishment of theological, law, and medical institutions, in the land, their places were supplied by a sort of family arrangement, whereby pupils were fitted for the various professions by enrolling themselves in the offices and studies of certain doctors of extensive fame. Dr. West kept a "school of the prophets," in which a multitude of young men were qualified for the ministry, several of whom have been written D. D.'s, as Rev. Drs. Spring, Olds, Catlin and Hallock. Judge Sedgwick's law office issued many jurisconsults, among whom were Judges Howe and Dewey. The desideratum of a Medical School was excellently secured by Dr. Erastus Sergeant. A full catalogue of all the pupils of these three men, would reach a surprising number.

The earliest appropriation for a public English school, found on record, is under the date of 1760, when £6 10s. were so voted. In 1762, £20 were appropriated to the same purpose, and Josiah Jones and Stephen Nash were appointed a school committee. The next year £30 were voted, the selectmen being ordered to take charge of the same, and procure a teacher. In 1764, two school houses were erected, one for a Northern district, and the other on the "Plain." The latter stood on the grounds now owned by Mrs. Jane Sedgwick. An increasing sum was voted yearly, until, in 1774, when the "East Street District" was set off, the appropriation was £50. During each of the years of 1802, 3, 4, 5 and 6, the sum devoted to schools was $750. Latterly, the town has been divided into eight districts, and $1,000 and $1,200 voted annually to sustain schools in them.

Besides these, select schools date far back into the present century, kept mostly during the Winter. Stockbridge Academy was incorporated in 1828, and Rev. Jared Curtis was its first principal. Then followed Mr. J. Cutler, Mark Hopkins, Elijah Whitney, R. M. Townsend, J. M. Howard and Julius A. Fay. Under the magistracy of Mr. Fay, the new Academy building was erected in 1833–4. The successors of Mr. Fay were Rev. Mr. Woolcott, M. Warner, H. J. Carter, and E. W. B. Canning, who assumed the principality in 1840, which he has just relinquished. There are also two family schools in town, taught by M. Warner and George P. Bradley, and also a juvenile school under Miss L. M. Bliss.

In this connexion it may not be amiss to mention that of the four individuals composing the first class graduated at Williams College, *three* were from this town, and the remaining one lived just over the line in Lenox. Some thirty students, natives of Stockbridge, have been graduated at Williams College alone, and many at other institutions.

Nor has Stockbridge been less distinguished for her public men. Ephraim Williams and Timothy Woodbridge were Judges of the Common Pleas for Hampshire, previous to 1761, and the latter for Berkshire until 1774. Jahleel Woodbridge and John Bacon also subsequently held the same office, and Theodore Sedgwick was Judge of Supreme Court. Of Clerks of Court, Stockbridge has produced

three, viz.: H. W. Dwight, Joseph Woodbridge and Charles Sedgwick; of county treasurers, three—H. W. Dwight, Moses Ashley and Barnabas Bidwell; of district attorneys, two—Theo. Sedgwick and John Hunt; of judges of Probate, two—Timothy Edwards and Jahleel Woodbridge; of Registers of Probate, two—Edward Edwards and Geo. Whitney; Members of Congress, six—Timothy Edwards, (declined,) Theo. Sedgwick, John Bacon, Barnabas Bidwell, Henry W. Dwight and John Z. Goodrich.

In the perils and trials of Revolutionary times, Stockbridge bore her full share. A county convention sat there in July, 1774, some of whose resolves have already been published in the general sketch of Berkshire. No pensioner survives to

"Shoulder the crutch and show how fields were won,"

but the names of many soldiers from this town appear on the muster rolls of the continental army. Nor were the women less patriotic. While husbands, fathers and brothers were gone to the field, they, in many cases, engaged in the cultivation of the farms, and prepared supplies for the absent loved ones. Two regiments were enlisted in Berkshire, commanded respectively by Cols. Fellows of Sheffield, and Patterson of Lenox. In one of these, Dr. Erastus Sergeant held the commission of Major. Stockbridge men in these regiments did duty in the Northern frontier, and in the Jersey campaigns. They crossed the wilderness of Maine with Arnold; fought at Quebec; at the Cedars; at Lake Champlain; at Bennington; at Saratoga and Stillwater; at White Plains; at Trenton, Princeton, and Monmouth; at Stone Arabia; and still earlier in the struggle, at Bunker Hill. An imperfect list of those who served their country for a longer or shorter period during the war, is as follows: Dr. and Maj. Erastus Sergeant; Dr. Oliver Partridge, who aided in dressing Col. Baum's wounds at Bennington; Dea. Samuel Brown; Maj. Thomas Williams, who died at Skenesboro', now Whitehall, in service, July 10th, 1776; Capt. Wm. Goodrich, Capt. James Stoddard, Jared Bishop, Elkanah Bishop, Charles Stone, Daniel Phelps, accidentally killed after the battle of Lexington, at that place; Elnathan Curtis, John Deane, Solomon Stoddard, David Pixley, Daniel Gaines, killed at Fort Edward·

Isaac Curtis, Asahel I. Bradley, Josiah Bradley, Caleb Bennett, Daniel Curtis, killed at Stone Arabia with Col. Brown; Phineas Brown, Elijah Jones, who died in service; Wm. Ward, Elijah, Elnathan and Wheeler Higbee; Paul Jones, Abner Rockwell, Lent Bradley, Elijah Andrews, John Jerome, and Agrippa Hull, (colored,) who was servant to Gen. Kosciuszko, and was present at the battle of Eutaw Springs; and others whose names are not remembered. Jahleel Woodbridge, Esq., was commissary.

In 1775, Stockbridge voted and borrowed £20 to purchase fire arms. The people also voted to support the Provincial Congress in collecting taxes. In 1776, a similar vote was passed, with but one dissenting voice, and, at the same time, £50 were raised to purchase tents for the soldiers. In November, 1777, a town meeting was called to lay a tax for the support of non-commissioned officers and privates, agreeably with an act of the Legislature; £80 was determined upon as the sum. March, 1778, £36 were voted for the purchase of tents. In May, £210 were ordered to be borrowed for the payment of seven men to be enlisted for nine months, and in November of the same year £100 more, for the support of the families of soldiers in service. In 1779, the town unanimously voted themselves bound by the doings of "The Great and General Court." In 1780, they voted £312 12s. to Elias Gilbert, and £789 7s. to Asa Bement for their services at the State Convention. June 5, 1780, the Selectmen were required to enlist the men ordered by the General Court, and on the 19th were instructed to offer them twenty shillings a month, in addition to the pay allowed by Government, to be rendered in silver or gold. One hundred pounds were raised for the purpose. July 7th, same year, the selectmen were ordered to procure the horses required of the town, £4,500 being assessed for the same; and £10 bounty was raised for three six-months men. Every man who would voluntarily enlist for three months, was promised 20 shillings per month above the State wages, and £50 raised for the same. For clothing soldiers, £3,000 were voted in 1779, and the same sum in 1780. In October of the latter year, £7,000 were granted to purchase beef for the army, and in December, 12 men being ordered out, a committee was chosen to devise ways and means for their payment. They reported

the same day, that the present value of pay ordered by Congress should be kept good to the men; that £184 be assessed, payable in coin or wheat; the town to borrow the same until it could be collected, which must be done as soon as January 10, 1781. These men were to be paid fifty dollars each.

December 28, 1780, a committee was chosen to procure beef and grain, and at an adjourned meeting, one week from that time, £18,000 were ordered to be levied, payable in money, or in rye at $54, corn at $45, or oats at $27 per bushel, continental currency.

In July, 1781, £80 in silver or gold was ordered for the purchase of 5,874 lbs. of beef, and £50 for clothing. The beef allowance being insufficient, £40 additional were voted in September, and again in March, 1782, £80 more were raised.

Another vote, in July, 1781, instructed the militia officers to enlist men required by the Government act of June, engaging to them £3 10s. in coin (including wages) per month, and 20s. bounty, to be paid before they marched. The sum assessed for this purpose, was £140 cash. In April, 1782, £180 were ordered to be raised, to pay the notes given to the two years' men in 1781, and £68 voted for the last payment of the three years' men; four more soldiers were to be enlisted as reasonably as possible. The last payment of continental money remembered among us, was early in the present century, when $400 of it were given for a mug of flip.

It should be mentioned that a company of Stockbridge Indians, under Capt. Nimham, were engaged during the war, and at the battle of White Plains, October, 1776, four or more of them were slain. Such was Washington's appreciation of their services, that, after a favorable result of the negotiations for peace, he ordered the commissary to furnish them with a fat ox for a barbecue, and a half barrel of whiskey. The ceremonies of the feast transpired in the grove immediately in the rear of the Academy, where, after eating and drinking *ad libitum*, an effigy of Benedict Arnold was shot, scalped and burnt, and the war hatchet buried in true Indian style.

Among the many anecdotes and incidents yet remaining concerning the Revolution, we must, even at the risk of

being tedious, mention one. On Sabbath morning, August 17, 1777, the village was alarmed by the sound of a musket roaring out on the wonted stillness, followed by a second and a third report. On the inhabitants looking into the street, what was their surprise to see Esq. Woodbridge, Dea. Nash, and Esq. Edwards standing on the corner opposite the hotel, with guns in their hands. Were they crazy —thus desecrating the morning of the Sabbath? Oh no —news had come by a courier, who left the field of Bennington the evening before, after Baum had been defeated, that reinforcements for the enemy were almost in sight, and more help was required from Berkshire. Out sallied the minute men, and soon a devoted band were on their way Northward, receiving accessions as they advanced, to beat back the British. Happily their services were not needed, Gen. Stark having flogged the second detachment of the enemy before their arrival. The medical men, however, were of use in attending the wounded, both of friends and foemen. A very interesting incident in the Shays Rebellion, associated with the history of Stockbridge, will be found in the Outline History. [Vol. 1, pp. 276–7–8–9–80.]

In the times of Adams and Jefferson, Stockbridge was Federalist in politics. Partyism ran to excessive lengths, and multitudinous are the anecdotes that might be mentioned in this connection. The presidential campaign of 1840 involved not a moiety of the bitterness of that Democratic and Federal warfare. A house is still standing in the village built at that period, one end of which is said to have formerly been windowless, lest the occupant should receive light that shone over a neighbor's grounds, who was of different politics.

In the war of 1812, when the Governor summoned the militia to the sea-board, a whole military company, *en masse*, went from Stockbridge. Of this band, John Hunt was Captain, Erastus Williams, Lieutenant, and George Bacon, Ensign; Wm. Williams, (now Gen. W.,) Orderly Sergeant; Benjamin Bacon, Philo Griswold and Leonard Olmstead, Sergeants; David B. Ingersoll, Heman Whittlesey, Daniel Barnes and Otis Dresser, Corporals. They numbered about 60, rank and file.

The first public work of any note in Stockbridge on record, was the building of a bridge over the Housatonic,

South of the village, in 1760. In 1764, the road over "the Hill" was laid. First vaccination performed in 1802. The first post office in the county was established here in 1792. The first stage was run here by Mr. J. Hicks, about 1812. The first store in the county was opened in the house now occupied by Maj. Owen, in 1772, by Timothy Edwards, Esq. The largest and oldest elms and maples in the street were planted about the year 1786, and the names of Gen Silas Pepoon and Col. William Edwards, (who recently deceased in Brooklyn, N. Y.,) deserve honorable mention in connection with this measure of public adornment. The Housatonic Bank here was incorporated in 1825. The town hall was erected with the surplus revenue funds in 1839.

In 1853, a society called "The Laurel Hill Association," was formed, to beautify the village public grounds and cemetery. They have commenced their labors very auspiciously, and promise to carry out their laudable purpose to an extent unsurpassed by any sister town in the county.

Few towns in the county or State, it is believed, can rival Stockbridge in beauty of location, and richness of landscape. It is mostly cradled among the mountains, and affords an agreeable diversity of interval and upland. The solitary elevation called "Rattlesnake Mountain," rises Northward of the Plain; Westward lies a noble ridge—a spur of the Taghconic range; on the South-East, are the summits of the Beartown ridge; while South-Westerly, old Monument lifts its bald brow, rich in legend and in song. Close by the village is the sweet place of resort called Laurel Hill, rendered classical by the prolific pen of Miss Sedgwick. Ice-Glen is a famous rift in the nearer Eastern hills, full of wildness and romance. Northward lies the large and beautiful sheet of water, called by the Indians "Mah-kee-nac"—latterly, in English, "The Mountain Mirror," and "Stockbridge Bowl." A smaller lake, in the Western portion of the town, is named "Mohawk Pond." The Housatonic river comes in from Lee, Eastward, and makes many picturesque curves before leaving the borders of the town. It is subjected to considerable present tribute, to be increased prospectively, in turning machinery, before taking its leave. The alluvial lands upon its banks are most beautiful meadows, yielding to a magnificent ravine,

on its Southern bend, where water power in abundance is, and is to be, afforded. From the "Hill" above the Plain, the panorama of landscape is unsurpassed in beauty and glory. The manufacturing villages of Curtisville and Glendale, and the more numerous homes of "Old Stockbridge on the Plain," appear nestled down amidst a scene of rural loveliness, worthy of a Utopian commonwealth.

The population of Stockbridge in 1840 was 1,981; in 1850, 1,706; decrease in ten years, 275. It has, since 1850, increased, and now nearly reaches 2,000.

TYRINGHAM.

The history of this town embraces, up to 1847, its own, as well as the history of Monterey, which, in that year, was formed from its territory. The original territory consisted of No. 1 of the four townships established in 1735, for the purpose of locating a road between the Connecticut river and the Housatonic settlements. On the 15th of January, that year, the Legislature voted, "That there be four townships opened upon the road between Westfield and Sheffield, and that they be contiguous to one another, and either join to Sheffield or to the township [Blandford] lately granted to the proprietors of Suffield, each of the contents of six miles square, and that there be 63 home lots laid out in a compact and defensible form, in each township, one of which to be for the first settled minister, one for the second settled minister, one for schools, and one for each grantee, which shall draw equal shares in all future divisions; that the grantees be such petitioners as have not been grantees or settlers for the seven years next preceding, and give security to the value of £40 each for a performance of the usual conditions; and that a joint committee of five be appointed for this purpose." The committee appointed in accordance with the provisions of the act, were Hon. Ebenezer Burrill and Edmund Quincy of the Upper House, and John Ashley, Capt. Stephen Skiffe and John Fisher, of the Assembly. These townships were numbered 1, 2, 3 and 4, the three remaining ones, in their numeral order, being Marlborough, Sandisfield and Becket. Supplementary grants were subsequently made, of the North Eleven Thousand Acres, the South Eleven Thousand Acres, and the Tyringham Equiv-

alent. The two former were equally divided among the four townships. The latter was granted to Tyringham as an equivalent for lands embraced in two private grants, covering 800 acres, for ponds covering 21 acres, and for 4,000 acres, loss sustained in running the lines of the Upper Housatonic Township. This tract was incorporated as the district of Loudon, Feb. 27, 1773.

The territory of Tyringham was divided into 21 portions, "by lines running from Northwest to Southeast, half a mile from each other, from the Southwest to the Northeast corner. House lots, from 40 to 80 acres each, were laid out on the six portions next to the six Southwestern, contiguous to each other, abutting on the lines contiguous to the township." Lot No. 25 was set apart for the first minister, No. 21, for the second minister, and No. 20, for schools, while 67 were drawn by lot by the proprietors, the number of proprietors having been increased by the General Court, in this, as in all the townships, in consequence of the increase of territory. The remainder of the town, with its rights in the three tracts mentioned, were also brought into division among the proprietors.

In April, 1739, a settlement was commenced upon the territory by Isaac Garfield, Thomas Slaton and John Chadwick. In the following August, John Brewer of Hopkinton put up a house a little South of the pond which now bears his name. Here, in accordance with a contract made with the proprietors, he erected and put mills into operation. Mr. Brewer's house was among those fortified in the French war, beginning in 1744, and here soldiers were placed in garrison by the provincial government. Among these was William Hale, who afterwards became a settler, and a deacon in the church. In 1750, the proprietors, who had previously held their meetings and done their business in the Eastern part of the State, commenced holding their meetings in the township, and March 6, 1762, the town was incorporated, with a name, said to have been suggested by Lord Viscount Howe, a few days before he fell in battle near Ticonderoga, after Tyringham in England, where he owned an estate.

The early settlements were all made in the Southern part of the town, now embraced in the town of Monterey, a part which was afterwards known as South Tyringham.

It was not until the year in which the town was incorporated that the first settler, Dea. Thomas Orton, put up his log house on Hop Brook, in the Northern part of the town.

The conditions of the grant of Tyringham made provision for the establishment and support of the ministry. In 1740, a vote was passed for the erection of a church, which was put up in 1743, though, in consequence of the disturbances of the period, it was not finished for several years. It was situated on one of the highest hills inhabited at the present day, and was located within the present bounds of Monterey. It was a cheerless building, situated in a very bleak place, and occupied a site on House-lot No. 1, drawn by Rev. John Cotton, of Boston. This building answered the purposes for which it was built, for many years. In 1796, a second house was erected upon the same lot, which was dedicated July 4, 1798, and which was much more decent and comfortable than the original structure. Aside from its unprotected exposure to the wind, the site was as appropriate and beautiful as could be wished, occupying the summit of a gentle elevation, over which the principal road passed, and standing near the center of a common of several acres. To these churches the Congregational portion of the inhabitants of Hop Brook came up, a distance of four miles, for two generations. Although nearly two miles South of the present line between Tyringham and Monterey, it was nearly in the center of the original town.

The Congregational Church was organized Sept. 25, 1750, with 8 members, and on the 3d of the succeeding October, Rev. Adonijah Bidwell was ordained as the pastor. Mr. Bidwell was a native of Hartford, and a graduate of Yale College, in 1740. In 1745, he went as chaplain under Sir William Pepperel, to the capture of Cape Breton. He remained the minister in Tyringham until June 2, 1784, when he died, having served through a pastorate of 34 years. He admitted 90 members to the church during this time, and baptized 378 children and adults. His successor was Rev. Joseph Avery, a native of Stonington, Ct. He was installed Feb. 25, 1789. He was dismissed for no apparent good reason, by a vote of the town, in 1808. The people still owed him, but refused to

pay arrearages, and he brought an action against the town. The decision was in his favor, but the majority, by "certificating," managed to get rid of their taxes, and compelled his adherents and friends to shoulder the burden. Out of this difficulty sprang a society, incorporated June 15, 1809, for the establishment of a fund for the permanent support of the ministry. The society was empowered to hold property to the amount of $4,000, the interest of which was "to be appropriated annually for the support of a Congregational teacher of piety and morals, for the benefit of the inhabitants of South Tyringham, so called." That amount of money was raised and funded, and the society was known as "The Fund Society." It is distinct from the parish, and has nothing to do but annually vote the interest "to the Rev. Mr. ——, or his successor." The annual income has been about $225. The movement was followed by a powerful revival among the actors and their families, the result of which was the addition to the church, in 1809, of 96 individuals, 82 of whom were new converts.

Mr. Avery was succeeded July 10, 1811, by Rev. Joseph Warren Dow, of Kensington, N. H., a graduate of Harvard in 1805. He labored with his people 21 years, with great success, and died Jan. 9, 1833, universally beloved and lamented. During his ministry, 191 persons were admitted to the church. Mrs. Dow, his wife, is still living at Rockford, Ill. Rev. Lucius Field became his successor, Nov. 27, 1833. His connection with the people seems to have been an unhappy one, and was terminated by his dismissal, June 12, 1836. It appears from the record presented to the Council which dismissed him, "That the pastor had requested a dismission on the ground of the unfavorable location of the meeting house, (as he regarded it) and the unhappy feelings arising, in his opinion, in the church and society, therefrom."

On the 20th of February, 1837, Rev. Alvah C. Page received a call to settle, and was probably settled soon afterwards. He remained about seven years, and admitted 43 to the church, mostly the fruits of a revival that occurred during the last year of his ministry. He was dismissed Jan. 25, 1843, and is now in Stafford, Ct. His successor was Rev. Samuel Howe, a native of Greenwich, Ct., and a graduate of Yale. He was installed July 24, 1844, and,

after proving himself a good minister, a skillful manager and an admirable adviser, was dismissed Feb. 14, 1854.

A Baptist Church was formed in Tyringham, in 1827. In 1844, the church and society erected a beautiful house of worship, a little North of the original meeting house occupied by them. The preachers who have ministered to this church, successively, have been Rev. Messrs. Ira Hall, Isaac Childs, Alexander Bush, Squier, George Phippen, O. H. Capron and Foster Henry, the present pastor.

The Methodists, who have for several years been gradually increasing in the town, built a new and beautiful house of worship in 1844. Since the organization of their church, the following have been their preachers: Rev. Messrs. Howe, Wakely, Ferguson, Van Deusen, Bullock, Sparks, Keeler, Albert, Nash, L. B. Andrus, Hiscox, Isaac H. Lent, George Kerr, Champion, and J. L. Dickinson, who is the present pastor. This church is Methodist Episcopal. There was formerly a Society of Reformed Methodists in town, but of late they have had no regular preaching.

Tyringham, before Monterey was set off, contained 14 school districts; it now contains seven, and 7 of the original 14 went into Monterey. In 1853, $400 was raised by tax, for the support of schools. The school interest has aid, besides this, from a small school fund, and from the State. The whole amount of tax in 1853 was $2,050.

The town of Tyringham, as at present constituted, is bounded North by Lee, East by Becket and Otis, South by Monterey, and West by Great Barrington, and contains an area of about 10,892 acres.

The leading interests of Tyringham are agricultural. Much improvement has been made, in years past, upon the farms lying along the Northern road through the town, near the banks of Hop Brook, and few towns can present a more beautiful series of farm houses than can be found along that thriving street. Messrs. Platner and Smith have a paper mill in town, run partly by water power and partly by steam, for the manufacture of the finest writing papers. They consume $45,000 worth of stock annually, employ 60 hands, and produce the amount of $75,000 yearly. They have been in operation 20 years. George W. West has a mill for the manufacture of wall papers.

A large number of hay rakes are made annually, at several manufactories. Among the most extensive, are those of Daniel McCullom and William Stedman. The population in 1840, before the town was divided, was 1,402; 1850, 780.

WASHINGTON.

Robert Watson of Sheffield, pretending to hold a title from the Indians, to the territory of which Washington is composed, sold it in the years 1757 and '58, to gentlemen living principally in Hartford and Suffield, Ct.; but in 1760, they found that Watson was insolvent and in jail, and that the Indian claim to the land was only partially extinguished. They therefore proceeded to satisfy the Indian claim, and, as the General Court assumed a right to the township in addition, a petition was made by the proprietors that the township be granted to them. Their petition was answered favorably in February, 1762. Previous to the discovery of the cheat in the original purchase, the town was called Watsontown. From that time until the grant by the General Court, it was called "Greenock;" from the date of the grant, until the incorporation of the town, April 12, 1777, "Hartwood;" since then, "Washington." The first settlers were George Sloan, Andrew Mumford, William Milekan, Elijah Crane, Amos Board, William Beard, Joseph Knox, Nathan Ingraham, Joseph Chaplin, and Matthew De Wolf. The number of proprietors was 60, and the first settlements were made about 1760. In the petition to the General Court, the tract was described as follows:—

"Beginning on the East side of Housatonic river, in the South line of Pittsfield, thence running East, 19 degrees South, nine miles and a half; thence South, 19 degrees West, 720 rods, to the North line of No. 4 township; [Becket] thence West on said line 4 miles and three-fourths to the Northwest corner of said township; thence on the West line of said township, South 9 deg. 25 min. West, 2 miles and three-fourths to the North line of the township No. 1; thence on said line West, 2 deg. 30 min. South, 3 miles, to the North Easterly line of Great Barrington; thence, bounding on the North line of said Great Barrington, West 7 deg. 30 min. North 600 rods to the South East corner of the Glass Works Grant; thence on the East side of said grant 550 rods to the

Northeast corner of said grant, and East side of Housatonic river first mentioned: thence bounding Westerly on said river to the first mentioned bounds."

The difficulty experienced in getting a sound title to the township somewhat delayed the settlement, but a church was formed in the early part of 1772, and a church edifice was erected in the following year. Rev. William Gay Ballantine, son of Rev. John Ballantine of Westfield, and a graduate of Harvard College in 1771, was ordained the pastor of this church, June 15, 1774. The arrangements made for his payment may be gathered from the following votes, passed April 6th, immediately preceding:

"Voted, That the Proprietors do concur with the church and inhabitants in the choice of Mr. William Gay Ballantine as a Minister to settle in said Township of Hartwood.

"Voted, That there be forty-five (£45) pounds a year, for the first five (5) years, and then raise three (£3) pounds a year, till it raise to sixty (£60) pounds salary to Mr. Ballantine, and continue at that during his ministry in said Hartwood.

"Voted, That there be four (4) dollars on each right for settlement of Mr. Ballantine, 1-4 to be paid in money, and 3-4 to be paid in work and materials towards building a house. (Being for 60 rights, the sum of $240.)

"Voted, That the inhabitants do get forty (40) cords of wood for Mr. Ballantine, provided he shall settle."

He also had 400 acres of land, 200 acres of which he subsequently gave towards building a meeting house. Mr. Ballantine remained the pastor until his death, which occurred Nov. 30, 1820. He left a large property, and was, during his life, a faithful steward, improving his talents, whether worldly or otherwise, to their highest development. When Mr. Ballantine was ordained, the church contained 23 members, and during his ministry, without any special revivals, 69 were added to the church from the world. Mr. Ballantine was succeeded March 5, 1823, by Rev. John A. Hempsted of Hartford, a graduate of Yale, who was dismissed March 17, 1826. Rev. Caleb Knight was installed as his successor Dec. 13th of the same year. He was dismissed June 16, 1835, and was succeeded in May, 1840, by Rev. Kinsman Atkinson, who was dismissed April 6, 1842. Sept. 1st, 1846, Rev. Francis Norwood was installed in his place, and was dismissed Oct. 15, 1851.

On the 1st of February, 1853, Rev. Eber L. Clark, the present pastoral supply, commenced his connection with the church and society.

A Methodist Episcopal Church have a convenient meeting house in the East part of the town, in which they have preaching most of the time, by circuit preachers. A Baptist church was formed at an early period, but it was unfortunate in its management, became divided, and is now extinct.

Lee, which was incorporated soon after Washington, took within its limits the South West part of the latter town. In 1802, Lenox also received a considerable accession to its territory from Washington. Travelers between Albany and Boston have learned that Washington occupies upon the Western Railroad route, the highest point of land. The road inclines nearly the entire distance from Springfield to Washington.

Washington, although high and hilly, has some good farms in almost every part. A stream that rises in the North part of the town, and finds its way to Westfield river, drives five sawmills that do a profitable business. In the West part of the town, there are four sawmills on streams that flow into the Housatonic. There are five natural ponds in the town. Ashley pond, the largest, situated on the height of land about a mile North of the meeting house, is a mile long, and half a mile wide.

There are two steam sawmills which are operated most of the year, and turn off large quantities of lumber.

The town is divided into eight school districts; raises for the support of schools annually—the districts finding wood and board—$450; highway tax, $1,000; no town debt; population in 1840, 830; in 1850, 903; increase in ten years, 73.

WEST STOCKBRIDGE.

This town was originally a portion of Stockbridge, and belonged to the Stockbridge Indians, and was sold by them in parcels to individual purchasers. Joseph Bryant of Canaan, Ct., the first settler, became a resident of the Northwest corner of the territory in 1776. Col. Elijah Williams of Stockbridge settled during the latter part of the same year. In the eight years succeeding, about forty

families became residents. Among these were Increase Hewins of Sturbridge, Elisha Hooper of Bridgewater, Lemuel Burghardt and Christopher Brazee of Egremont, John Minkler of Mt. Washington, Ichabod Miller, Samuel Mudge, Elijah Slosson, Josiah Arnold, John Deming, Matthew Benedict, Roderic Messenger and Benjamin Lewis. These latter were mostly from Connecticut.

On the 23d of February, 1774, Queensboro', as the territory had previously been called, was incorporated as a town, with the name of West Stockbridge. The first town meeting was held at the house of Christopher Brazee, on the 4th of July, 1774, and on the tenth of the same month, another meeting was held, at which Roger Woodruff was chosen moderator, and at which it was voted to raise £12 to hire preaching for the ensuing year. At the same time, £18 was voted for schools, and 40s. for contingent expenses. At the time the town was incorporated, it was 6 miles long, and 2 1-2 broad, containing 9,600 acres. A small gore, left to Massachusetts on running the line between its territory and New York, was annexed to West Stockbridge on the West, in 1793. In 1829, 930 acres were added to the Northeast corner, from Stockbridge.

Dec. 2, 1774, the town voted to give Rev. Aaron Jordan Bogue, a call to preach for two months on probation. He was followed by Rev. Samuel Johnson, who was a temporary supply. No church was organized until June 4, 1789. The first regular pastor was Rev. Oliver Ayres, who was succeeded, in turn, by Rev. Messrs. Joseph Edwards, John Waters, Nathan Shaw, and Munson C. Gaylord, the latter of whom was installed in February, 1829, and dismissed in 1835. During Mr. Gaylord's ministry, there were several revivals, and in 1833 and 1834, a very general revival, whose results were witnessed in the addition of 81 members to the church. Mr. Gaylord was succeeded in 1837, by Rev. Brainard Kent, who remained for two years. Rev. J. Foster, Rev. Reuben Porter and Rev. Joel Osborne then successively supplied the pulpit for one year each, at the end of which period, Rev. Sidney Bryant was installed as pastor. He continued with the church until 1853, since which time there has been no settled pastor. Rev. Lewis Pennell is the present supply. The changes of the last twenty-five years have greatly reduced the

strength and numbers of this church. The church has a fund of $1,600, and a membership of about 65.

The Second Congregational Church was formed in 1833, but possessed no house of worship until 1843, holding their meetings in Academy Hall. The first minister settled over this church was C. Edwards Lester, who has since become a somewhat notorious operator in political, literary and other fancy stocks. During his connection with the church, it was visited by a powerful revival, in which about 80 persons professed conversion. The society being unable to raise a sufficient salary, Mr. Lester was dismissed in November, 1839. His successor was Rev. John Whiton, who was installed in 1841, and remained the pastor until 1849. After him, Rev. Job Pierson and Prof. Tatlock preached several months each, and then Rev. N. Laselle was installed, and continued the pastor until 1853, since which time the church has had no settled pastor. Rev. Mr. Caldwell, a gentleman of high talent and cultivation, from Scotland, is the present supply.

A Methodist Episcopal Church was formed in 1834, of which Rev. A. Rogers is the present pastor.

A Baptist Church was organized about 1792, and a Baptist society incorporated, and a church built, in 1794. Rev. Samuel Whelpley and Elder Nathaniel Culver, were among the first preachers. The society was never large, and of its present position we are not advised. It had but 42 members in 1828.

It appears from the records, that while the people of West Stockbridge were mostly patriots in the Revolution, there were enough of them in opposition to give the majority some trouble. The following vote was passed March 20, 1776:

"Voted and passed, that we will assist our collectors in the collection of their rates, and if any person shall refuse or neglect to pay their respective rates, that the collectors of the respective rates committed into his hands, shall apply to the selectmen and committee of inspection and correspondents of the said town, and then the officers above mentioned shall have a right to go to the persons so refusing or neglecting when complained of by the collector, and if they find, on examination, that said persons do refuse paying their rates, then the above named officers, (viz.) the committees and selectmen, shall have a right to take of the estate of the persons so

refusing or neglecting, to the amount of the sums as they are assessed or rated, and deliver the same to the hands of the collector, to the amount of the rates, and if any overplus there be, the collector shall turn the overplus to the owner of the estate from which it was taken, upon examination, under oath, that they return the whole, only allowing day wages for his time, and said district will defend the above officers in the discharge of their duty as above mentioned."

In 1779, the town chose Capt. Increase Hewins, delegate to the Constitutional Convention, to be held on the 1st of September of that year. On the question of sending a delegate, there were but 30 votes, which is some indication of the strength of the voting population at that time. The records show that the town furnished its proportion of men and means in the Revolutionary struggle. At the news of the death of Gen. Washington, there was a town meeting called, "and a day appointed on which to go to the meeting house to testify of their grief, and listen to a sermon adapted to the occasion."

West Stockbridge is divided into six school districts, and in 1854, raised for schools, $800. In the sixth district, there are two public schools, two private schools, and one school for young ladies, the latter under the charge of Miss Frances Leavitt. The amount of money raised for highways and other expenses, was $1,000.

A full and interesting account of the marble quarries of the Messrs. Freedley and Andrew Fuarey, and of the Hudson Iron works, and Berkshire Iron works, will be found in part 2 of this work. [Vol. 1, pp. 357, 365, 367.] These establishments embrace the principal interests in West Stockbridge, besides agriculture. There is one important establishment not mentioned in the paper above alluded to,— the iron works of Gay and Woodruff. They make a superior quality of iron with anthracite coal. The ores are obtained partly from West Stockbridge, and partly from Richmond. One hundred and twelve tuns of iron are manufactured weekly. In all the operations of the concern, about 100 men are employed. The furnace is located in the village, and the capital invested is $80,000. Another furnace, of double the dimensions of the present one, is in process of construction, and nearly completed, and is designed to be the best in New England.

H. P. Dorr manufactures $12,000 worth of carriages

annually. Wm. Caswell and Geo. G. Fosket are engaged in the same business. Chatfield, Stowell & Co. and Franklin Tobey, carry on the flouring business to a great extent, and Platt & Barnes are largely engaged in the manufacture of "Platt's Patent Buckwheat Flour." Russell Woodruff makes about 300,000 bricks annually.

During 1854, the town erected a fine and substantial Town House, at an expense of about $3,700.

The population in 1840 was 1,330; in 1850, 1,731; increase in ten years, 401.

WILLIAMSTOWN.

Williamstown occupies the North-western corner of the Commonwealth. West Hoosac, as the township was originally called, and "East Hoosac," now Adams, "were explored and their limits traced by a Committee of the General Court in 1749." This committee consisted of Col. Partridge of Hatfield, and Col. Choate, and Capt. Nathaniel Dwight of Belchertown. The township was ordered to be laid out April 6, 1750. The settlement of the territory was considerably retarded by the Indian difficulties of the period. Nehemiah Smedley and William and Josiah Hosford endeavored to make a settlement in 1751 or 1752, but were interrupted by the increasing hostility of the Indians. They returned to their homes in Connecticut, where they enlisted in a company for the protection of the frontiers, and came again to West Hoosac with others, and garrisoned a fort. The settlers, during the first few years, were subject to frequent alarms. The final annunciation of peace between England and France, in 1763, put a stop to all danger from the Indians, and stimulated settlements to great activity. In fact, the town was incorporated June 21, 1765, and it is recorded that there could not be sufficient grain raised in the place for several years, to supply the wants of the inhabitants.

The first meeting of the proprietors of West Hoosac, of which there is a record, was held Dec. 5, 1753, by virtue of a warrant issued by William Williams, Esq., of Pittsfield. With an allusion to the date of this meeting, the history of Williamstown, as given in Field's History of Berkshire, says:

"But the house lots, so called, had been laid out in the North part of the town, previous to this meeting. They were laid on both sides of a principal street, fifteen rods in width, and a mile and three-eighths in length, reaching from Green River on the East, to Hemlock brook on the West. This street runs over the highest part of three eminences, on the first of which stands the East College and the Chapel, on the second, the West College, and, on the third, the meeting house. * * * * These lots were 120 rods in length, and 13 1-3 in width upon the street, containing ten acres each."

The first settlements were mostly made on these lots, though but a few of them seem to have been settled by those who originally drew them. Three of them were drawn by Lieut. Samuel Brown; two each by Samuel Calhoun, W. Chidestre, Lieut. Obadiah Dickinson, Ebenezer Graves, Lieut. Moses Graves, Thomas Moffat, John Moffat, Æneas Machay, Josiah Williams, Ephraim Williams Jr., and Lieut. Isaac Wyman; and one each by Elisha Allis, Lemuel Avery, Oliver Avery, Elijah Brown, Reuben Belding, Samuel Brown Jr., John Bush, John Chamberlain, Capt. Elisha Chapin, John Crafford, Elizur Dickinson, Joel Dickinson, Aaron Denio, Daniel Donnilson, Ezekiel Foster, Nathaniel Harvey, Micah Harrington, Joseph Halley Esq., Daniel Haws, Lieut. Elisha Hawley, Col. Oliver Partridge, Nathaniel Russell, Abner Roberts, Joseph Smith, Dr. SethHudson, Benjamin Simonds, Samuel Smith, Thomas Train, Samuel Taylor, George Willis, Timothy Woodbridge, Elisha Williams Jr., and Samuel Wells.

The first child of English parents born within the township was Rachel Simonds, born April 8, 1753, though some have claimed the honor for Esther, daughter of Wm. Hosford. Among the settlers were Richard Stratton from Western, (now Warren,) Jonathan and James Meacham, from New Salem; Thomas Train, Thomas Dunton, Elkanah Paris, a Quaker, Derrick Webb, Capt. Isaac Searle, Wm. and Josiah Hosford, from Canaan, Ct.; Capt. Nehemiah Smedley, from Litchfield; Samuel Kellogg, from Canaan, Ct.; Nathan Wheeler, from New Milford; Seth Luce and Nathan Smith, from Western; David Nichols, from Middletown, Ct.; Mr. Byam, from Templeton, and Joseph Talmadge, from Colchester, Ct. The township was settled so rapidly that to recount the names of all the settlers would be to make the details too tedious. Large

numbers of the earlier and later settlers were from Connecticut. The first town meeting was held on the 15th of July, 1765, and at that time there were 59 taxable polls in the town, and about 578 acres of land under cultivation.

In laying out the house lots, one was set apart for the first minister, one for the support of the ministry, and one for schools. The out-lots, drawn against the numbers of these, were appropriated to the same purposes respectively as their primaries. It was voted by the proprietors, Oct. 1, 1760, to hire preaching for six months, and March 10, 1763, it was voted "to have preaching for the future." On the the latter date, it was also voted "to give Mr. Gideon Warren a call to preach on probation." Immediately after the incorporation of the town, Rev. Mr. Welch received a call, with the promise of £80 in two annual instalments as settlement, and a salary of £40 a year, to be increased £3 yearly until it should amount to £70. Besides these considerations, he was to have the use of the ministry house lots. It is not known when the church which called him was gathered, or how large were its numbers, but Mr. Welch was ordained its pastor in the latter part of 1765, and remained in that relation nearly twelve years, when he went into the American Army as a chaplain. This was in 1776, and in March of that year, he died near Quebec, of the small pox. He was a native of Milford, Ct., and a graduate of Yale College in 1762. His successor was Rev. Seth Swift of Kent, Ct., a graduate of Yale College in 1774. He was ordained May 26, 1779, at which time the church had a membership of 61. During his ministry of nearly 28 years, 273 were admitted to the church. He died Feb. 15, 1807, and a record of the event on the books of the church, reads as follows: "At about 9 o'clock, A. A., the Rev. Seth Swift, our much esteemed, dearly beloved, and very faithful and laborious pastor, died in the midst of great usefulness, while God was pouring out his spirit here, and giving him many seals of his ministry." During the six years intervening between his death and the settlement of his successor, when the church was entirely dependent upon supplies, 103 persons were admitted to the church. On the 6th of July, 1813, Rev. Walter King of Wilbraham, a graduate of Yale in 1782, was installed as pastor, and died of an apopleptic fit, which came

upon him in the pulpit, Dec. 1, 1815. He admitted 21 to the church. His successor was Rev. Ralph Wells Gridley of Granby, a graduate of Yale in 1814. He was ordained Oct. 9, 1816, and remained the faithful and laborious pastor of the church until April 27, 1834, when he was dismissed at his own request. During his ministry, he received the large number of 609 members into the church. He was succeeded July 3, 1834, by Rev. Joseph Alden, who, on account of ill health, was dismissed Feb. 10, 1836, by the council convened to ordain his successor, Rev. Albert Smith, who was ordained the following day. Mr. Smith was a graduate of Middlebury in 1832, and was dismissed from his Williamstown charge May 6, 1838. Rev. Amos Savage was installed pastor of the church January 22, 1840. He was also a graduate of Middlebury. He continued as the pastor of the church for three years, or, until Jan. 30, 1843, when he was dismissed, that he might accept of an agency for the American Tract Society. During his comparatively brief ministry, 106 were added to the church. Rev. Dr. Peters was installed in his place Nov. 20, 1844, and continued his pastoral labors in connection with the church until Oct., 1853. Rev. Mr. Hoisington was the immediate supply after his retirement.

The first house built for public worship was erected by the proprietors in 1768, and this edifice was used until 1798. The town, after attempts, running through a long series of years, to build a new house, allowed the proprietors again to build. This was in September, 1796. The old church was removed and converted into a town house, and a new structure, 76 feet long and 55 feet wide, was soon erected, at a cost of about $6,000. The meeting house in the South part of the town was erected in 1812, by subscription, and cost about $3,500. The Baptists and Congregationalists united in the work of building it. The Congregational Church worshiping here has always been small, and, up to 1836, was supplied by the pastor of the First Congregational Church, who preached there every third Sabbath. After 1836, the pulpit was supplied by various individuals, until about 1847, when Rev. Mr. Hazen was installed as the pastor. For the last two years or more, the church has been without a pastor.

Quite early in the history of Williamstown there was a

small Baptist church within its limits, but in May, 1791, the town refused "to incorporate Matthew Dunning and 14 others into a Baptist Society," in accordance with their petition. The first Baptist church organized was dissolved in 1811, and another was formed two or three years afterwards, which still exists. During the history of the church it has had no settled pastor.

During all the early history of the town, the Methodist families were very few, but a Methodist Church and Society have sprung up within the last twenty years, and are now in a flourishing condition. The pastor in 1854 was Rev. Mr. Ford.

Two burial grounds were laid out early. That in the North part of the town was laid out in 1760; that in South part, in 1769.

Among the early settlers and inhabitants, the more noticeable were Col. Benjamin Simonds, David Noble, Gen. Wm. Towner, Gen. Thompson J. Skinner, and Hon. Daniel Dewey. Col. Simonds was a native of the Eastern part of Hampshire County, at the age of 20 was a soldier of the garrison in Fort Massachusetts, and by his great enterprise and activity, became one of the wealthiest inhabitants of Williamstown, of which he was one of the first settlers. He died April 11, 1807, at the age of 81. Mr. Noble, who was one of the principal inhabitants at an early period, was a native of New Milford, Ct., and graduated at Yale College in 1764. He entered Williamstown in 1770, and was subsequently a lawyer and a merchant, in which latter business he acquired a considerable fortune. He was one of the first trustees of Williams College. In 1797, he was appointed Judge of the Court of Common Pleas, and died March 4, 1803, at the age of 58. Gen. Towner was a native of New Fairfield, Ct., and settled as a practitioner of medicine in Williamstown, about 1790. He was a lover of politics and the parade, and relieved his professional cares by serving as a member of the State Legislature, and as general of brigade. He died at Pownal, Vt., in 1813, at the age of 58. General Skinner came from Colchester, Ct., (his birth-place,) in 1775, and subsequently acquired an extensive influence in the town and county, both of which he repeatedly represented in the General Court. For many years, he was chief justice of

the Common Pleas for the county, was treasurer of Williams College, Major General of Militia, a Representative in the Fifth Congress, Marshal of the District of Massachusetts, and Treasurer of the State. He died at Boston, Jan. 20, 1809, at the age of 56. Hon. Daniel Dewey was a native of Sheffield, and read law with Judge Sedgwick of Stockbridge. He commenced practice in Williamstown in 1790, and became an eminent and very successful lawyer. He was a member of the Thirteenth Congress, and of the Governor's Council, and in February, 1814, was appointed one of the justices of the Supreme Judicial Court. He died May 26, 1815, in his 50th year. Chief Justice Parker said of him: "He is almost the only man, in elevated rank, of fixed and unalterable political opinions, and who was never remiss in inforcing those opinions, who has been at no time calumniated."

Seventy-six persons originating in Williamstown, have graduated at Williams College, as follow:—Hon. Daniel Noble graduated in 1796, lived in Williamstown, died 1830, aged 54; Hon. Thomas Skinner, 1797, died 1848, age 72; Homer Towner, 1797, physician, died 1817, age 46; Rev. William Boardman, 1798, died at Newtown, L. I., 1818, age 37; Benjamin Skinner, 1798, lawyer, still living; Douglas W. Sloane, 1803, lawyer, died 1839, age 55; John B. Day, 1804, physician; Rev. Ephraim G. Swift, 1804, now in Chester, Ct.; Hon. Charles Stebbins, 1807, Cazenovia, N. Y.; Rev. Lyman Barrett, 1808, died 1846, age 62; Hon. Byram Green, 1808, lives in Sodus, N. Y., formerly member of Congress from that State, one of the original members of the prayer meeting under the haystack, North of the College buildings, in which originated the American Board of Commissioners for Foreign Missions; Alfred Northam, 1808, lawyer; William Barrett, 1809, lawyer, died 1823, at Hermitage, Va.; John P. Putnam, 1809, lawyer, Cambridge, N. Y.; Nathan Putnam, 1809, lawyer, died 1841, age 53; Schuyler Putnam, 1809, lives at Elyria, Ohio; Wm. Starkweather, 1809, lawyer, Newark, N. J., died 1852, age 62; Peleg R. Allen, 1811, physician, died some years since; Hon. Charles A. Dewey, LL. D., 1811, Justice of the Supreme Court of Massachusetts; Rev. Elisha P. Swift, D. D., 1813, Alleghany City, Pa.; Mason C. Fitch, 1815, lawyer, died 1849, age

52; Charles Noble, 1815, lawyer, Monroe, Mich.; Rev. Edward W. Rossiter, 1815, died 1821, age 27; Samuel Skinner, 1816, lawyer, Le Roy, N. Y., died 1852, age 58; Rev. Charles Fitch, 1818; Hon. John B. Skinner, 1818, lawyer, Wyoming, N. Y.; Henry L. Sabin, 1821, physician, Williamstown; Hon. Daniel N. Dewey, 1820, (at Yale) Williamstown; Royal L. Porter, 1823, Editor of Boston Traveller, died 1844, age 43; George W. Bulkley, 1824, lawyer, Kinderhook, N. Y.; Zelotus Ford, 1825, physician, died 1847, age 44; Hon. David A. Noble, 1825, Monroe, Michigan, Member of Congress; Henry Starkweather, 1825, merchant, New York city; Edward C. Hoxsey, 1827, physician, Paterson, N. J., died 1840, age 30; Rev. Benjamin F. Hoxsey, 1827, died 1835, age 34; Robert A. Noble, 1827, lawyer; Rev. Mason Noble, 1827, Washington City; George N. Skinner, 1827, lawyer, died 1850, age 41; Edmund B. Penniman, 1828, lawyer, died at North Adams, 1844, age 39; Rev. Ebenezer H. Stratton, 1828; Giles B. Kellogg, 1829, lawyer, Troy, N. Y.; Rufus W. Townsend, 1830, lawyer, Troy, N. Y.; Rev. Edward W. Noble, 1831, Truro, Mass.; Rev. Nathan Benjamin, 1831, missionary to Syria; Egbert Dewey, 1833, merchant; George T. Blair, 1833, lawyer, Troy, N. Y.; Martin I. Townsend, 1833, lawyer, Troy, N. Y.; Avery Thomas, 1834, lawyer, Dubuque, Iowa; Walter Wright, 1836, lawyer, Chicago, Ill.; William H. Noble, 1837; Solomon B. Noble, 1837, lawyer, New York city; Rev. David M'Gee Bardwell, 1839, Michigan City, Ind.; Edward A. Dickinson, 1839, teacher, Jamestown, N. Y.; Josiah A. Mills, 1839, teacher, South Williamstown; Charles N. Emerson, 1840, lawyer, Great Barrington; Francis H. Dewey, 1840, lawyer, Worcester; John W. Bulkley, 1841, physician, Rock Island, Ill.; Rev. Josiah T. Smith, 1842; Lucius E. Bulkley, 1843, lawyer, New York city; Edgar M. Brown, 1843; Rev. Henry B. Hosford, 1843, Prof. in Western Reserve College; Lucius E. Smith, 1843, lawyer, Boston; Charles Brewster, 1845, died 1845, age 19; Edward Wright, 1845, lawyer, Chicago, Ill.; Keyes Danforth, 1846, lawyer, Williamstown; Charles S. Sylvester, 1846, Cazenovia, N. Y.; Charles L. Hubbell, 1846, physician, Troy, N. Y.; Rev. Marshall D. Saunders, 1846, missionary to India; Andrew M. Smith, 1846, physician,

Williamstown; John B. Kellogg, 1847, lawyer, Troy, N. Y.; Lyman D. Prindle, 1847; John S. Nelson, 1849; John W. Dickinson, 1852; Richard T. Deming, 1852 James B. Meacham and John S. Whitman, 1854.

Rev. Chauncey Eddy of Lanesboro; Rev. Ansel D. Eddy, D. D., of Newark, N. J.; James Porter, formerly member of Congress, from New York; Dr. Samuel Porter from Skeneateles, N. Y.; and David Woodcock of Ithaca, N. Y., formerly member of Congress from that State, were all natives of Williamstown.

The lawyers of Williamstown have been Hon. Daniel Dewey, Solomon Stoddard, (now in Northampton, living at an advanced age,) Hon. Ezekiel Bacon, now of Utica, N. Y.,; Hon. Daniel Noble, William Starkweather, Hon. Charles A. Dewey, Homer Bartlett, now of Lowell, Charles Baker, Henry Raymond, Hon. Daniel N. Dewey, Keyes Danforth and A. G. Waterman.

Besides Williams College, [for a full account of which see Vol. 1, pp. 502–3–4–5–6–7,] there are two classical schools, one at the South part of the town under the care of Messrs. Mills; and one at the North part, taught by R. W. Swan, a graduate of Cambridge, and late tutor in Wil liams College.

Farming is the leading industrial pursuit of the inhabitants. There are, however, a few manufacturing establishments, the principal being that of Southworth & Walley, where printing cloths are made to the amount of 750,000 yards annually. The factory contains 60 looms, and 2,100 spindles, employs 70 hands, and consumes annually 250 bales of cotton. There is also one small factory for making cotton batting and one for making planes.

The amount of money raised by tax in 1854 was $5,000; town debt, $2,200; square miles of territory, between 26 and 27; ratable polls, 625; number of school districts, 14; amount appropriated for schools in 1854, $1,500. Population in 1840, 2,076; in 1850, 2,534; increase in ten years, 458

WINDSOR.

This town occupies the territory of township No. 4., among the ten townships sold at auction, June 2, 1762. The purchaser was Noah Nash, and the price, £1,430. The town was incorporated July 4, 1771, with the name of

Gageborough. January 9, 1777, the people of the town petitioned to be called Cheshire, "because the present name of Gageborough may serve to perpetuate the memory of the detested Gen. Gage." The name of the town was altered, in 1778, to that which it bears at present. Cheshire, Dalton, Plainfield and Cummington all contain portions of the original "No. 4." The first settlers were Joseph Chamberlain, and Ephraim Keyes from Ashford, Ct., and Edward Walker from Hadley. Among those who followed them, at an early day, were John Hall, Jeremiah Cady, and Josiah Lawrence, from Plainfield, Ct. In May, 1768, the first child was born in the town,—a daughter to Mr. Lawrence. The people at the first, and for many years, were nearly exclusively Congregationalists. Their first meeting-house was unfortunately burnt before it was completed. The church was formed in 1772, and March 25, 1773, Rev. David Avery of Groton, Ct., a graduate of Yale in 1769, was installed as pastor. He was dismissed April 14, 1777, to accept of a chaplaincy in the Revolutionary army. While in want of a pastor, and in a broken state, one John Elliot came into the town, and procured for himself a hasty settlement, which was broken up in a few months. Rev. Elisha Fish of Upton, a graduate of Harvard in 1779, was ordained over the church June 16, 1785, and dismissed July 5, 1792. He was succeeded, July 1, 1795, by Rev. Gordon Dorrance, of Sterling, Ct., a graduate of Dartmouth in 1786. Mr. Dorrance held a long connection with the church, and was dismissed July 15, 1834, after having preached to them for 39 years. He was greatly esteemed, and labored in his large and toilsome field with great efficiency and peculiar acceptance. His last years he spent with his son, Dr. Gardiner Dorrance, at Attica, N. Y., where he died in 1845. Rev. Philetus Clark was settled as his successor, September 29, 1835, and continued his labors until he was dismissed, May 23, 1843. His labors were attended with marked success. Rev. Francis Norwood supplied for two years after this, and Rev. George R. Entler, who was settled over the church December 1, 1847, preached a year before his settlement. Mr. Entler was dismissed April 30, 1850. Rev. Charles Peabody followed as supply, and left in the Spring of 1854. The church has since been supplied by Rev. Mr.

Duncan. This society owns a neat meeting-house, erected in the Summer of 1847. It is located about 80 rods South-East of the old brick edifice, erected in 1823, and stands on lower ground. They also own a neat parsonage, and 18 acres of land, devoted to the use of the minister.

February 18, 1811, several families living in the North-East part of the town, acting in connection with a few families in Savoy, established "The First Congregational Society of Savoy." They worshiped for a time in a dwelling house, situated on the line between the two towns. A church was formed in the autumn of 1811, with twenty members, taken principally from the church in Windsor. On the 1st of January, 1829, the church numbered 56, but it lived only a few years after this, and is now extinct. The first and only pastor, Rev. Jepthah Poole of Plainfield, was ordained October 11, 1811, and dismissed February 13, 1816, after which time there was no settled minister. Some of the people of whom the church and society were composed, living in the Eastern part of the town—a part called "The Bush"—constitute the best part of the Congregational Society in West Cummington, to which place they resort to worship because of its ease of access.

A Baptist Society was incorporated in 1807, and a small church organized about the same time, whose existence was brief. In 1819, they built a meeting-house, and in 1823, a new church was organized. Elder Noah Y. Bushnell preached for several years, as did also Elder Hosea Trumbull. At last, the society became unable to sustain preaching, and their house of worship having been abandoned for many years, the society was dissolved by agreement, in 1852. At this time, excepting occasional meetings for worship in a hall, at Jordanville, by a union of the Methodist and Baptist denominations, that of the Congregational order is the only regular worship in the town.

The old central spot of business and trade, where the people met for worship for many years, was on the top of a high hill, nearly as high as the tallest mountain in the town. To this bleak spot, through drifted snow and piercing cold, the godly generations of early times resorted, to worship in an unwarmed and altogether uncomfortable house. But the old locality is now deserted. The buildings, consisting of the old brick meeting-house, dwell-

ing houses, stores, and the large mansion known as "Monk's Tavern," have all been removed. Northampton and Pittsfield travel formerly passed through Windsor, but since the completion of the Western Railroad, travel through the town has very greatly diminished. Formerly, several stages passed through the town every day. Now, there is but an inferior conveyance, for the mail and local passengers. Windsor, like many of the mountain towns, has hardly kept its numbers good under the effects of Western and other emigration. The farmers give their attention largely to the dairy, and the raising of stock. The vicinity of railroads and new manufactories has increased the value of wooded land, and a considerable business is done in getting wood and lumber to Dalton, Cheshire and Pittsfield.

There are ten saw-mills in the town. Andrew J. Babbitt carries on a tool factory, in the Eastern part, with a capital of about $2,000. Capt. Josiah Allen carries on quite a large business in the manufacture of split-wood curtains.

In the South-East part of the town, there is a small village, containing about 120 inhabitants, known as Jordanville, a name which we have already had occasion to use. The location is at the junction of the two Southern branches of the Westfield river. The most important manufacture carried on here is that of wood bench-screws, hand-vices, &c., and this is prosecuted largely. There is also an establishment for the manufacture of bedsteads, one for making butter and cheese boxes, and two for manufacturing boots and shoes. Here is located also the only public house in the town.

The most noted family raised in Windsor is that of Dr. Asahel Wright, for a long time a distinguished physician, who died in 1834. Worthington Wright, his son, a minister, graduated at Williams in 1806, and is now settled at Charlestown, N. H. Asahel Wright, 2d, graduated at the same college in 1805, practiced law in Chester, and died in 1830. Dr. Urial Wright settled at Mount Pleasant, Pa. Dr. Erastus Wright now lives in New York city. Dr. Julius C. Wright settled in New Town, N. Y., and Philo Wright still occupies the old homestead at Windsor. Gardiner Dorrance, son of Rev. Gordon Dorrance, was a graduate of Williams College in 1820. John L. F. Phillips graduated at Williams in 1847.

The amount of money raised for schools in 1854 was $500; for all purposes, (incluing $700, highway tax,) $2,100. The number of ratable polls is 220; population in 1840, 872; in 1850, 926; increase in ten years, 54. In 1820, the population was 1,085.

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